

## **Integrating Iqbal's Concept of Sensory Perception and Intuition in Contemporary Pakistani University Classrooms**

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### **Abstract**

Pakistan's education system faces significant challenges, including an over-reliance on rote memorization and a disconnect from its cultural and philosophical heritage, hindering holistic student development. This study explores the potential of integrating Allama Muhammad Iqbal's educational concepts of sensory perception (*hiss*) and intuition (*wajdān/Fu'ād*), along with action (*Amal*) and selfhood (*Khudī*), into contemporary Pakistani university classrooms. Drawing on Iqbal's emphasis in *The Reconstruction of Religious Thought in Islam* on sensory engagement with the empirical world and intuitive insight into deeper realities, this research investigates how these principles can promote a more engaging, culturally resonant, and effective learning environment. Using a qualitative research design, this study involved semi-structured interviews with twenty university teachers from Hyderabad. The findings suggest that teachers already use the elements of sensory-rich teaching, intuitive responsiveness, and action-based learning (practices that can be linked to the framework by Iqbal) and imply that conscious application of the principles reinforce student engagement, creativity, and critical thinking. However, despite teachers' effort, inflexible curricula, inadequate resources and entrenched traditional practices all hamper total adoption. The paper concludes that the practice in the classroom and the government policy must be reformed to help establish the integration of the Iqbalian principles in higher education.

**Keywords:** Iqbal, sensory perception, intuition, experiential learning, educational reform, University

The education system in Pakistan has not been able to cater to the growing population's needs for quality, accessible and culturally oriented education that instills critical thinking, creativity and overall holistic growth. The country's problems with education continue to be woeful when its practices ignore its cultural and philosophical background (Ullah et al., 2025). A curriculum that lacks local cultural identities, languages, and philosophical frames, like Iqbal's vision of education, must be indigenised to make it relevant to the pupils and help them feel a sense of belonging (Ullah et al., 2025). National identity and social cohesion can be reinforced through cultural resonance, which is attained by honouring the diverse heritage of Pakistan (Ullah et al., 2025). Pakistan can achieve this by incorporating education with the values of indigenous people and focusing on systemic challenges such as outdated educational curriculum and poor

teacher preparation and training to enable students to build a progressive society. Such a method, as Iqbal imagined, produces creative thoughts instead of settling on foreign models (Muhammad et al., 2019).

Allama Muhammad Iqbal, a key thinker in Pakistan's culture, believed that understanding reality includes the use of sensory perception and intuition (Iqbal, 2013). His philosophy is not based only on logic and information but puts a strong emphasis on the value of the actual experience and self-reflection. Iqbal contends that observation and practice facilitate understanding of the empirical world, and intuition complements this by enabling access to deeper moral and spiritual domains. These are aspects so core to the thinking of Iqbal, and yet so absent in the modern-day conventional education system, which is more inclined towards rote learning and exam-based instruction.

This call for indigenising the curriculum and teacher preparation is congruous with the educational vision of Iqbal: by foregrounding sensory perception (*hiss*) and intuition (*wajdan/Fu'ad*) and action (*Amal*), education gets grounded in lived experience and moral discernment and learning is no longer rote. Teachers are now encouraged to think critically, creatively, and with ethical agency. In practice, it involves sensory-based, experience-driven methods (e.g., outdoor learning, role-play, multimedia, project work), as well as developing teacher pedagogical tact, to read and respond intuitively to the needs of learners, which has been shown to improve learning, motivation, and cultural relevance in low-resource settings (Esplendori et al., 2022; Sipman et al., 2019).

This study explores ways in which these concepts can be included in today's Pakistani learning spaces to make an engaging, culturally resonant, and effective learning environment for the students. It considers how university teachers conceptualize and practice notions such as sensory perception and intuition in their instruction and the barriers they encounter in doing so. This study, in addition to identifying the flaws of the current educational practice at universities (Naz et al., 2023), formulates a new approach, which makes education align with our contemporary requirements and the principles of the well-rounded individual development established by Iqbal. It is the re-establishment of the linkage between the educational practice and the native thinking, especially the vision of Iqbal, that this study aims to provide some substantial guidance to future changes and more student-oriented learning in the Pakistani institutions.

## Significance

This study offers a fresh and practical interpretation of education by applying the concepts of sensory perception (*hiss*) and intuition (*wajdan/Fu'ad*) of Iqbal to the Pakistani context where education has been largely alienated to its own intellectual and spiritual heritage. The philosophy of Iqbal by focusing on experience, reflection and inner insight has tackled long-standing issues including obsolete curricula, inadequate teacher training and the lack of attention to the holistic growth of students. His model can also be echoed by the cultural and philosophical tradition of Pakistan that invites students to develop *Khudi* (selfhood) and *Amal* (purposeful action) in addition

to intellectual development. Practically, this study explains how principles of Iqbal can motivate educators to create interactive lessons, policy reforms, and subsequent studies on the culturally based learning.

### Research Questions

1. How do university teachers in Pakistan understand and apply Iqbal's notions of sensory perception (*hiss*) and intuition (*wajdan*) in their everyday lessons?
2. What are teachers' views on the outcomes of using Iqbal's sensory- and intuition-based approaches, particularly in promoting student engagement and creativity?
3. What potential issues and advantages can be seen if Iqbal's ideas for education are implemented in Pakistan's current academic setting, taking account of infrastructure, curriculum, and teaching processes?

### Literature Review

Recent scholarship (Ullah et al., 2025) highlights the need to reconnect Pakistan's education system with indigenous thought, particularly the philosophy of Allama Iqbal. Iqbal emphasized education as a tool for self-realization (*Khudi*), intuitive understanding (*wajdān*), and purposeful action (*Amal*). However, studies (Javed et al., 2021) show that while his ideas are often referenced, their application in classroom practice remains minimal due to rigid curricula, limited resources, and insufficient teacher training.

Research also notes the dominance of exam-focused teaching and a lack of holistic engagement with learners (Javed et al., 2021), a problem exacerbated by an outdated curriculum that fails to foster critical thinking and problem-solving skills (Akhtar et al., 2024). Some localized reform efforts have introduced moral and experiential learning, but these remain isolated and inconsistently applied, partly due to a shortage of quality teachers (Shahzad et al., 2021) and because of high dropout rates, of which around 22.8 million children are currently out of school (UNESCO UIS, 2021). In fact, the existing system, which is frequently condemned due to the lack of direction (UNESCO, 2019), may gain meaning and reciprocity in pursuing Iqbal's philosophy of creating self-conscious, active learners.

### Allama Iqbal's Educational Philosophy

The core of Allama Iqbal's educational philosophy is *Khudi* (selfhood), which he believed would bring about improvements for people and their communities. According to him, education ought to encourage people's moral, spiritual, and intellectual growth (Nudrat & Akhtar, 2014). In his opinion, growth has to start from within: "Verily God will not change the condition of men, till they change what is in themselves." (Iqbal, 2013, p. 10; Qur'an 13:11)

Iqbal (2013) warned that if an individual "ceases to feel the inward push of advancing life" (p. 10), their spirit hardens, and they become "reduced to the level of dead matter" (p. 10). For

him, this inner awakening must be followed by *Amal* (action), as the Qur'an, he noted, prioritizes “‘deed’ rather than ‘idea’”. According to him, an ideal person follows their own higher values and takes action upon them (Telwani, 2019).

Iqbal found that mainstream Western education did not support morality and only focused on materialism. At the same time, Eastern education remained static and did not fit with new technology and ideas in society (Islam et al., 2023; Javed et al., 2021). Iqbal (2013) saw knowledge as a process rooted in experience asserting: “sense-perception elaborated by understanding” (p. 10). Practically, this suggests using visual materials, movement, and outdoor activities to make abstract ideas concrete; such practices also strengthen memory and conceptual links.

As Qaiser (2003) notes, “The philosopher sets the goal; and the teacher or the educationist, with the help of psychology or practical experience, determines the appropriate educational method to reach that goal.” (p. 63). This highlights the obligation of teachers to lead students as architects of the souls of men (Nudrat & Akhtar, 2014). In this vision, a proper curriculum must be comprehensive, covering revealed knowledge, humanities, social sciences, and natural sciences to create a well-rounded student. Students’ intelligence and inner being need to be stimulated using a variety of teaching methods, which is called for in this vision (Naz et al., 2023).

### **Epistemological Foundations: Sensory Perception and Intuition in Iqbal and Modern Thought**

Iqbal unequivocally affirmed the legitimacy and utmost significance of sensory perception, reason and intuition as an epistemological basis to know reality and stressed that they were not separate but rather complementary in the pursuit of knowledge (Begum, 2013). Iqbal (2013), in his book *The Reconstruction of Religious Thought in Islam* mentioned that the Qur'an considers our sense perceptions and reasoning as vital for dealing with the world around us. He argues that Islam taught clear thinking and brought together science and religion, both starting with observable facts. By actively using their senses, humans understand the world as it seems, allowing the mind to generate scientific theories. Iqbal notes that knowledge of the ultimate reality goes beyond what reason and the senses can offer, and therefore recommends adding intuition, or *Fu'ad*, like the role of the “heart” (Begum, 2013; Iqbal, 2013).

*Wajdan*, Iqbal's notion of intuition, differs from sensory knowing because it is an inner method of understanding without involving the senses. The heart, as an organ of perception, helps individuals grasp truths that cannot be seen or proven through scientific studies (Iqbal, 2013). Intuition fills in the gaps when reason compartmentalizes our understanding of things (Iqbal, 2013). It greatly aids spiritual growth, creativity, and moral certainty, contributing to the development of a person's selfhood and influencing their ethical beliefs (Begum, 2013; Iqbal, 2013). Iqbal suggests we join sensible experience with spiritual insight and have them complement each other, allowing us to see both the physical and metaphysical side of reality (Iqbal, 2013). This epistemological framing has direct pedagogical implications: *Wajdān* implies that teachers can intuitively “read” classroom situations and adjust their teaching accordingly. Research on

pedagogical tact indicates that “click” moments assist teachers in sensing students’ needs, thereby fostering growth and development at various levels (Sipman et al., 2019).

Modern philosophy focuses on how reliable our sense perceptions are and whether we can trust them, noting that, according to Alston (1993), this process brings up an important question: If sensory perception must be trusted to demonstrate its dependability, how can it be proven? Scientific epistemology relies on empiricism, which is the belief that sense experiences form the basis of knowledge, yet there are still difficulties in analysing sense data and using induction (Alston, 1993; Iqbal, 2013). By contrast, modern psychology considers intuition a fast, automatic way of processing information that happens almost unconsciously (Sipman et al., 2019). Goleman states (Culver, 1997), emotional intelligence depends on intuition for social and emotional awareness, which supports holistic knowledge frameworks. In classrooms, educators rely on intuition to sense the progress of lessons and adapt to the group, demonstrating why this skill is important (Sipman et al., 2019).

### **Iqbal's Philosophy in Dialogue with Western Theories**

Iqbal's ideas continue to illuminate contemporary works, as his questions remain as relevant now as they were in the past. Howard Gardner's Theory of Multiple Intelligences (MI) has helped us understand that people have different cognitive strengths (Morgan, 2021). Many of these intelligences, like visual-spatial or bodily-kinesthetic, clearly depend on information from our senses. However, MI theory does not explicitly discuss a fundamental way of knowing, such as Iqbal's *wajdan*.

Experiential learning theories, such as Kolb's (1984) model, describe learning through a cycle of experience, reflection, conceptualization, and experimentation (Akella, 2010). Iqbal's focus on action (*'amal'*) aligns with the idea that intuitive insights could easily arise during this cycle's reflection or conceptual thinking phases.

David Goleman's work on Emotional Intelligence emphasizes the importance of self-awareness, empathy, and effective emotion management. It connects to *wajdan* because both involve understanding oneself and others through inner perception, beyond logical thinking. For instance, an educator might use their intuition to sense a student's emotional state, adapting the lesson's tone or content in a way that resonates with their needs without a verbal cue. This is also seen in the concept of pedagogical tact in teaching, which refers to teachers using their intuition to effectively handle classroom situations (Sipman et al., 2019). This intuitive responsiveness allows teachers to read and adapt to the needs of learners, a skill that can be better understood through Iqbal's concept of *wajdān*. Iqbal's (2013) book, *The Reconstruction of Religious Thought in Islam*, demonstrates how reason and intellectual intuition can be applied to reexamine fundamental ideas.

Although Western educational theories in contemporary society are invaluable, in many cases, they are lacking the holistic, culturally responsive pattern that forms the core of the Iqbal vision. An example is that although Gardner's theory of MI recognises cognitive strengths, it does

not offer a common goal such as the philosophy of Iqbal, which seeks to combine these strengths with spiritual and moral development to develop *Khudi* (selfhood). Likewise, the model of experiential learning following Kolb also involves a cycle of experience, and the emphasis of Iqbal on Amal (action) is further advanced by the connection of it to the intentional cultivation of *Khudi*, and it is turned into the instrument of holistic personal and ethical growth.

Furthermore, a comparison with Baruch Spinoza's theory of knowledge reveals a key distinction. Spinoza considered imagination (sensory knowledge) to be the most unreliable form of knowledge. One of the most important claims he makes about imaginative cognition is that it comprises “all those ideas which are inadequate and confused and so...is the only cause of falsity” (Hübner, 2022, Ep241d). By contrast, Spinoza regarded intuitive knowledge as the highest form. While Iqbal also acknowledges various forms of knowledge—sensory perception (*hiss*) and intuition (*wajdān*)—he emphasizes their complementary nature rather than viewing one as inferior. His philosophy therefore, combines the two kinds of knowing and considered them as equally legitimate and necessary for a complete understanding of reality and the development of the individual.

Finally, while Daniel Goleman's work on Emotional Intelligence emphasizes self-awareness and empathy, Iqbal's concept of *wajdān* goes beyond social awareness; it touches on deeper spiritual and moral truths inaccessible by logical thinking and sensation. This is the peculiarity that makes his framework most appropriate to an educational system that attempts to match the intellectual and spiritual heritage of Pakistan. Therefore, the philosophy of Iqbal offers a holistic, culturally suitable, spiritually cantered model of educational reforms.

### **Teachers' Perceptions of Intuition in Practice**

While Iqbal's philosophy can serve as a strong theoretical bedrock, pedagogical research is supportive that teachers experience the use of intuition as having positive practical effects on students and the learning environment. According to Sipman et al. (2019), intuition helps teachers to “sense pupils' needs, engage more easily and effortlessly with pupils, and prevent conflicts” (p. 11). Teachers report that intuitive responsiveness helps them create a positive classroom climate, noting that students “feel that they are heard” and “sense a relaxed and safe atmosphere”, that encourages participation (Sipman et al., 2019). Moreover, educators believe that intuition adds a deeper dimension to teaching by reaching pupils at a level beyond formal instruction, thus promoting engagement and creativity. Conversely, teachers who lack this capacity often “need power and force” to maintain order, which weakens pedagogical relationships (Sipman et al., 2019, p. 9). These outcomes show that teachers see intuition as very important for improving how students take part in learning, develop creativity, and build critical thinking skills. In other words, when teachers use intuition, they believe it makes education more engaging and significant. This directly related to Iqbal's idea that true learning should not only depend on facts or memorization, but also bring together *hiss* (sensory perception) and *wajdān* (intuition). Together, these can make



education complete, helping students develop both in knowledge and in their personal and moral growth.

Iqbal's ideas are also justified since they are addressing the age-old flaws of Pakistan's education system including antiquated curriculum and focus on rote learning. His model is a culturally grounded alternative that gives equal importance to intellectual and inner development. Unlike many imported educational models, Iqbal's philosophy resonates with the local cultural and spiritual traditions, making it easier for teachers and students to connect with. Moreover, by emphasizing experience and intuition, Iqbal offers teachers tenets that are consistent with current research in pedagogy, which has found that student engagement and creativity are enhanced when teaching goes beyond rigid, exam-driven methods.

### **Problems with the Pakistani Educational Landscape**

The Pakistani education system tends to focus on content delivery and rote learning that may hinder the process of critical thinking and whole-person student development (Tahira et al., 2020). The same applies to teacher education programs, which are often criticized (and rightly so) as failing to provide educators with a wide array of pedagogical tools, thus leading to the so-called narrow scope of curriculum (Tahira et al., 2020). It is against this backdrop that there is a necessity of education models that embrace various philosophical facts. The philosophy of education outlined by Iqbal forms a culturally suitable framework, focusing on the holistic development of the individual (*Khudi*) (Nudrat & Akhtar, 2014; Telwani, 2019) and acknowledging the senses as well as intuition (*wajdan*) as legitimate sources of knowledge (Iqbal, 2013). The inclusion of such an approach would help to fill the existing gap in education by fostering active learning (*Amal*) and a more engaged and personally relevant learning process (Iqbal, 2013; Tahira et al., 2020).

### **Research Methodology**

A qualitative design was applied to explore university teachers' thoughts on integrating Iqbal's education concepts into their teaching because it is suitable for exploring new or complex phenomena. Specifically, this study used an inductive thematic analysis, inspired by grounded theory principles, which allows categories to emerge directly from the data rather than being imposed beforehand. This allowed the research to remain grounded in participants' perspectives and ensured that findings were shaped by the realities of classroom practice.

The study included 20 full-time faculty members from 4 universities in Hyderabad, each with between 5 and 15 years of teaching experience. All participants held at least an MPhil degree and came from diverse academic disciplines, including literature, education, management sciences, and business studies. They were chosen through purposive sampling technique. This approach was specifically selected because of the necessity to select participants with a particular profile: experienced educators capable of providing a deep and instructive reflection on the practical application of philosophical concepts within a classroom environment. This careful

selection of participants allowed for rich, reflective accounts that were congruous with the study's objectives.

Data were obtained through semi-structured interviews which were conducted in the participants' offices and lasted about 30–35 minutes. This setting provided a quiet and relaxed atmosphere. Before the interviews, participants were informed about the study's aims and procedures and the voluntary nature of participation. Informed consent was obtained verbally, and the participants were assured of confidentiality. To ensure participant anonymity, the participants were assigned a code (T1–T20) and what was said during interviews was reported as such in the results section. The semi-structured format enabled the researcher to guide the interview and provided participants with an opportunity to express their views and pursue new ideas. This method ensured a comprehensive understanding of the ways Iqbal's ideas could be implemented in university teaching.

To enhance credibility and trustworthiness, interviews were audio-recorded and later transcribed verbatim, after which transcripts were carefully checked against recordings for accuracy. Participants were encouraged to clarify or expand on their responses during the interview itself (member checking). Moreover, coding was discussed and refined in consultation with supervisors to mitigate researcher bias and enhance the dependability of the analysis.

## **Data Analysis**

Data analysis was conducted alongside data collection using an inductive thematic approach inspired by grounded theory. This ensured that categories and themes emerged directly from the data rather than being imposed beforehand. All interviews were transcribed and checked for accuracy. Initial open coding was conducted manually by assigning descriptive labels to relevant text segments. For instance, phrases such as "I listen closely to students' tone" or "I watch their body language" were coded under preliminary labels like "sensory cues" or "non-verbal feedback." As more transcripts were reviewed, these codes were refined, merged, or subdivided to capture recurring ideas more precisely.

The coding process was iterative: initial codes were gradually developed into higher-order categories through comparison and discussion. For example, codes related to "students' emotions," "learning by doing," and "intuition in planning" were clustered into a broader theme of Embodied and Intuitive Pedagogy. Themes were named to reflect both participants' perspectives and the study's theoretical interests, while ensuring they remained grounded in actual language and experiences. Repeated readings of the data confirmed the robustness of the coding scheme, and no new insights emerged after the final iterations, suggesting thematic saturation. The resulting themes are presented in the following section.



## Results

### *Sensory-Rich Teaching Practices*

Teachers emphasized the importance of being attuned to the classroom through their senses. For instance, T3, an experienced literature teacher, highlighted this active sensory involvement, “When you teach, you are not just talking. You are listening, you are observing... your five senses are also active,” and further elaborated on the necessity of this awareness by saying, “You are not looking here, but you know what is going on behind you.” Similarly, T6 described creating specific sensory environments for learning by taking discussions to “the garden or in the play area,” because she believed that “in nature... nature enhances your senses.” This teacher also incorporated visual elements such as “movies, slides, [and] the book itself.” Likewise, T5, a business teacher, drew on practical brand examples in marketing, explaining: “like a brand, Coca-Cola, I show their branding, definitely their videos, they focus more on visuals.” In the participants’ view, Iqbal’s concept of *hiss* thus translates into keen sensory awareness and the active use of sensory stimuli as essential components of effective teaching.

### *Embodied and Intuitive Pedagogy*

Alongside sensory engagement, many teachers related Iqbal’s notion of *wajdān* to an intuitive knowing with students. Participants spoke of trusting gut feelings and empathic connections. For example, T1 recalled a direct experience of intuition in action: “But at one point... I clicked. Somehow I related at that time. I got to know that I got something intuitively... Moreover, I explained it to the student.” Another lecturer, when discussing student creativity, noted with appreciation for this inner faculty, “Their intuition and their creativity, it was so beautiful.” Teachers explained that this inner knowing often prompted them to probe further or adapt their approach, demonstrating how “intuition has a role” in their teaching.

This corresponds to what Iqbal (2013) means by *wajdān*, as a legitimate form of knowledge based on immediacy: “All experience is immediate... mystic [intuitive] experience is subject to interpretation for our knowledge of God” (p. 13). He ascertains the epistemic virtue of the *heart* (*qalb* or *fu’ād*) as “a kind of inner intuition or insight... something which ‘sees’, and its reports, if properly interpreted, are never false” (p. 12). The fact that the teachers rely on a felt sense of connection, particularly in emotionally charged learning moments, illustrates what Iqbal refers to as “the immediacy of this experience” and its power to “bring us into contact with aspects of Reality other than those open to sense-perception” (p. 12).

This responsiveness of the educators to the needs of the students and the imaginative utilization of the disclosed sense in the direction of pedagogy conjures that which Iqbal (2013) calls “a mode of dealing with Reality in which sensation, in the physiological sense of the word, does not play any part” (p. 12). This intuitive response, often described by participants as a “clicking moment” or a “gut feeling,” closely parallels what Iqbal (2013) calls “an unanalysable

wholeness of experience,” where thought is weakened and presence looms, a kind of insight “untouched by discursive intellect” (p. 14).

### ***Action (Amal) in Pedagogy***

These insights into sensory perception and intuition are brought to life through deliberate classroom practices, reflecting Iqbal’s idea of *Amal*. Participants consistently linked *Amal* to taking concrete action rather than remaining at the level of feeling or observation. This approach aligns with Iqbal’s philosophy of “active experiential learning for the cultivation of ‘*khudi*’ or the self, which develops through dynamic interaction with the environment” (Murad et al., 2024, p. 5). T14, a management sciences teacher, explained: “Iqbal has focused on practicality through actions, to bring that into practice,” which he applied by designing strategies and ensuring their execution. Similarly, T2, a literature teacher, emphasized active performance focusing “more on them performing the drama than learning the drama... So I gave them activities that they have to perform,” directly translating understanding into active student participation. This experiential learning is perceived by students as a way to “unleash their creative powers in a free environment and take responsibility for their actions” (Murad et al., 2024, p. 11). In these accounts, purposeful action emerges as the mechanism by which educational values and intentions are fully realized.

### ***What hinders teachers from using Iqbal's educational concepts?***

Teachers acknowledge Iqbal’s educational ideas but face real roadblocks when trying to use them. A prevailing “exam-focused mindset” and reliance on “rote memorization” leave little room for experiential or intuitive methods. These intuitive methods require the skills of a teacher to make immediate responses to unseen needs, emotional reactions, or emergent questions of students without the use of ready-made lesson plans or assessments. As an example, a teacher who feels that a learner feels bored may intuitively adjust what is being lectured, the rate of speech, or the classroom task to capture the learner again. Similarly, T11 noted that such responsiveness is “teaching by heart” but is difficult to justify in a system prioritizing measurable outcomes.

However, the existing framework of education tends to marginalize non-linear, spontaneous teaching as it is difficult to assess it on a measurable basis or bend it into parsable frameworks. Teachers lament an “outline-centered” approach and a “curriculum given by university” that feels inflexible and outdated— “the syllabus is very outdated,” as one participant noted. Limited space, unreliable electricity, scarce multimedia, and even basic tools like “no mics” further hinder sensory-rich or action-based learning.

Large class sizes—sometimes “80–70 students”—and tight time constraints mean that activities requiring hands-on exploration can “take much time,” prompting authorities to insist on covering only the prescribed coursework. At the same time, teachers encounter student-centered challenges: purely “bookish talk” is said to bore learners within minutes, some students lack “self-realization,” and many struggle with shyness or language barriers that hinder participation. Cultural and social factors—including a pervasive “fear” around sensitive topics—can stifle open

dialogue and critical introspection. Finally, even when they sense that intuition could help, educators feel it is tough to “justify...through research” in a system that prioritizes empirical evidence. Together, these institutional, logistical, and cultural constraints underscore the gap between the pedagogical ideals inspired by Iqbal and the pragmatic realities of Pakistan's university classrooms.

## Discussion

The findings reveal that the focus of sensory awareness being emphasized by the teachers on the pedagogical level is very well unified with the Iqbal epistemological approach, according to which experience and perception are attributed as reliable sources of knowledge (Iqbal, 2013). In practice, teachers reported using nature, images, and physical movement as learning tools, showing that they perceive sensory-rich strategies as central to effective pedagogy. As T2 noted, “in nature... senses are enhanced,” reflecting Iqbal's belief in the primacy of lived experience. These findings are bolstered by Esplendori, Kobayashi, and Püschel (2022), who affirm that “teaching with a multisensory approach helps students link new information to prior knowledge and understand relationships between concepts” (p. 1). The use of sensory integration by the teachers is valid not only regarding their philosophical alignment but also in offering evidence-based practice that improves memory and understanding.

Similarly, how the teachers describe intuitive knowledge reflects Iqbal's (2013) use of *wajdān* as an inner faculty to explain the ability to see deeper truths. For Iqbal this is a means of insight into deeper moral and spiritual realities, and one which supplements sensory experience and reason. In their discussions, the teachers described unexpected “clicking moments” or instances of knowing when to assist a struggling student, which reflect this dimension of *wajdān* in practice. Such experiences demonstrate a form of pedagogical intuition that aligns with Iqbal's description of “an unanalysable wholeness of experience” (p. 14). Such pedagogical intuition, described by Sipman et al. (2019) as “pedagogical tact,” shows how an inner perception of truth can translate into immediate, context-sensitive teaching responses. In this way, the findings show both the ontological depth of Iqbal's *wajdan* and its practical relevance for contemporary pedagogy.

These sensory and intuitive implications informed most of the pedagogical decisions to be made in the real sense. Educators reported creating activities in which a student was to perform, apply, or experiment--either by role-playing a literary character or by creating marketing campaigns involving real-world companies. Such practices implement the notion of *Amal* expressed by Iqbal, which maintains that learning cannot be complete without action. As in the Murad, Nauman, and Ali (2024) argument, it is stated that Iqbalian pedagogy empowers students to “unleash their creative powers in a free environment,” thus creating the *Khudī*, or self-realizing individual (p. 22). Thus, teachers view sensory and intuitive methods as instrumental in developing meaningful and creative learning environments. Their perceptions affirm that these approaches support cognitive growth in line with Iqbal's educational philosophy.

These insights both confirm and expand existing literature. Javed, Mehreen, and Joiya (2021) observed that while Iqbal's ideas are often celebrated, they are rarely practiced due to constraints in curriculum design, teacher training, and institutional vision. Our findings offer a more hopeful nuance: despite structural impediments, teachers are organically implementing many of Iqbal's concepts, even if they do not always name them as such. This points to a silent pedagogical resistance—a quiet subversion of the exam-oriented system through creative and intuitive teaching.

Such passive resistance is required because the Pakistani education system is failing on a larger scale. As Jomezai aptly writes in *Dawn*, “This is because we memorise rather than learn. Learning is understanding, applying and adapting information for enduring impact, which includes using knowledge to resolve real-life problems” (2025, para. 1). This observation represents the grievances of our participants who emphasized that outdated HEC-specific teaching syllabi, large classes, and lackluster infrastructure including the absence of multimedia devices and fixed learning environments hinder the meaningful learning process, not to mention innovative pedagogies as well. But things are not all gloomy: within these constraints, the attempts of the teachers to engage the sensory-based, the intuitive are examples of a purposeful, silent revolt: a determination to bring life back into learning.

### **Limitations of the Study**

The study's limitations must be acknowledged. First, all interviews were conducted with a small sample of university teachers from Hyderabad, limiting generalizability across Pakistan. Second, the findings rely on self-reporting, and social desirability bias may have influenced responses—especially given the philosophical orientation of the study. Classroom observations and student feedback were not included, so the effectiveness of these methods cannot be verified directly. Finally, the focus on Iqbal's framework may have led participants to reframe their existing practices in philosophical terms. Despite these limitations, the study offers a useful window into the everyday pedagogical struggles and aspirations of Pakistani educators.

### **Implications for Theory and Practice**

The implications are both theoretical and practical. Theoretically, this study validates Iqbal's epistemology in a modern educational context, showing that *hiss* and *wajdān* remain relevant as guiding principles for instructional design. Practically, these findings suggest a need for curriculum reform that prioritizes creativity, self-reflection, and ethical action over rote memorization. Educator training programs should incorporate modules on sensory pedagogy and intuitive responsiveness. This is substantiated by Esplendori et al. (2022), who state, “Teaching with a multisensory approach helps students link new information to prior knowledge and understand relationships between concepts” (p. 1). If institutional policies begin to support such strategies, Pakistan's classrooms could evolve into spaces of inquiry, empowerment, and transformation.

## Conclusion and Future Research Directions

Further studies must find ways of conceptualizing teacher-training based on the philosophy of Iqbal and determine their effectiveness by conducting experiments and longitudinal studies. Research could also look at the effect of sensory and intuitive approaches to student health, creativity, and moral judgment. These more varied, larger samples that contain the voices of students may provide more insight into the impact of Iqbalian pedagogy upon the learners. Lastly, these researchers may experiment on scalable versions of these strategies in low-resource settings to determine how easily they are accessed and maintained.

To conclude, this paper shows that the holistic vision of education elaborated by Iqbal, which revolves around body, intuitive knowing, and ethical action, is still very much relevant. Although there exists a great institutional barrier to teachers in Pakistani universities, numerous teachers have actually begun to work within this system in attempts to provide greater human-value education. By being advocated with a rational reformation, it might be a step toward transforming Pakistan into a nation where the educational platform is built on perception, reflection, and conscious action as envisioned by Iqbal.

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