

Objectives of Learner's Education and Upbringing in Iqbal's Epistemic Philosophy

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Abstract

The core idea of Iqbal's epistemic philosophy is *Khudi*, which may be interpreted as self-actualization or self-realization in Abraham Maslow's theory of hierarchy of needs. Iqbal expected Muslims, and especially the youth, to reclaim their preeminent position in the fields of science, technology, and moral standards. Iqbal demonstrated via his thought-provoking poetry that Muslims knowledge and wisdom served as the foundation for the development of Western civilization. Currently, the primary goals of the education systems in Muslim nations seem to prepare their youth for employment, which is incompatible with a child's learning faculties. This study aims at developing educational objectives for holistic development of learner in light of Iqbal's concept of *Khudi*. Qualitative methods were used to explore and develop the aims and objectives of holistically developing and educating the learners. Data was collected from the poetry of Iqbal and analyzed through content analysis technique using NVivo 12.0 software. The study's findings reveal that there are several concepts in Iqbal's poetry that might be applied to the creation of new learning objectives specially *Khudi*. The research recommends a model of learning process based on the relationship of *Khudi* with self-realization and transcendental learning. The challenge of the hour is to build innovative platforms and organizations in line with Iqbal's epistemic vision, along with modern pedagogical techniques and a stimulating environment.

Keywords: Iqbal, education, upbringing, epistemic philosophy, learning model, qualitative methodology

Iqbal has remarkable benevolence in defining the resolution of education. In his scientific work entitled: "The Reconstruction of Religious Thought in Islam", He described education theory as not being incomprehensible demonstrated beyond deliberately assuming some concepts of the nature of the human to be learned his relationship to the society and, what may be referred to as the supreme fate. (Raffi-ud-Din, 1961). The nature of the learning system decreased to its most basic terms which are based on the living human beings in stable relation to and connection along with huge and complicated surroundings. As a result, it changes in continuous, mutual exchanges. A teacher is like a philosopher who has to examine the colors of the terms "Individual and environment". These two terms give him the solution to his problems. Iqbal adopts a lively perspective on this ongoing process of adjustment between individualism and society and emphasizes that it is men's lot to share in the higher aspirations of the cosmos around him and to create both his own and the universe's future. By submitting his personality to its forces man uses all of his powers to shape passions to his end and motive. God joins man in this process of progressive transformation as a co-worker and gives him the

initiative. The teachings of the Holy Qur'an briefs that God would not change the situation for humanity until they change what is in themselves.

The study focused on the objectives of Iqbal's Epistemic vision and Iqbal's Educational Philosophy and its implementation in academic settings. The study appeals to the educationist to develop a curriculum that provides the student of modern classrooms a complete pathway to finding their inner voice. This study helps the structure of educational institutions which work on the principles of leadership and provides students such opportunities to execute their ideas and implement them. (Musioł, 2019)

Epistemic Vision

Epistemology is the branch of philosophy that investigates the nature, sources, limits, and validity of knowledge. It explores questions about how we acquire knowledge, what kinds of knowledge we can have, and how we can be certain that our knowledge is accurate and reliable.

One of the classic definitions of epistemology comes from the 18th-century Scottish philosopher James Frederick Ferrier, who defined it as "the science or theory of knowledge." This definition emphasizes the systematic, empirical approach that characterizes much of contemporary epistemological inquiry.

Allah (*Subhannatallah*) taught *Hazrat Adam* the names of various beings in the Quran. The Quran shows the importance of knowing about nature and its reality. Our instincts and insight both portray the elementary role in knowledge process as do our thinking patterns, our interpretation and our intellect are also very important factors. In the process of knowledge, our suppositions and elucidations direct us to the path of reality, and we can recognize what we want to know. All of the principles we used in this knowledge process assisted us in recognizing the reality of what is technically known as Epistemology.

- The first source of information for humans is the Quran. The Quran contains information about human nature and the inner dimension of man.
- The Hadith is the second source (The Prophet SAW words) which provides significant information on human beings and their natural dispersion. Muslims are enriched with the actualization of mankind by the principal sources of religion, categorically mentioned in the Quran's 114 chapters. (Khan, 2002)

Literature Review

The related literature describes Iqbal's concept of *Khudi*, and the need for the educational philosophy of Iqbal in the educational environment. It is evident that the achievement of Pakistan is merely the realization of a fraction of Iqbal's dream and the revolution he dreamed of is yet to come. It is beyond any doubt that the poetry of Iqbal played a vital role in bringing life to the dead spirits of Muslims in the Indian sub-continent. It was Iqbal's philosophy that brought the element of synergy to Muslims of the Indian subcontinent. He considered the youth to be the nation's wealth and remained close to them in most of his poetry. The notion of *Khudi* is the core of the teaching that Iqbal taught Muslims, especially young people. *Khudi* is sometimes referred as the actuality of man or "*Haqeeqat-e-Insania*." It

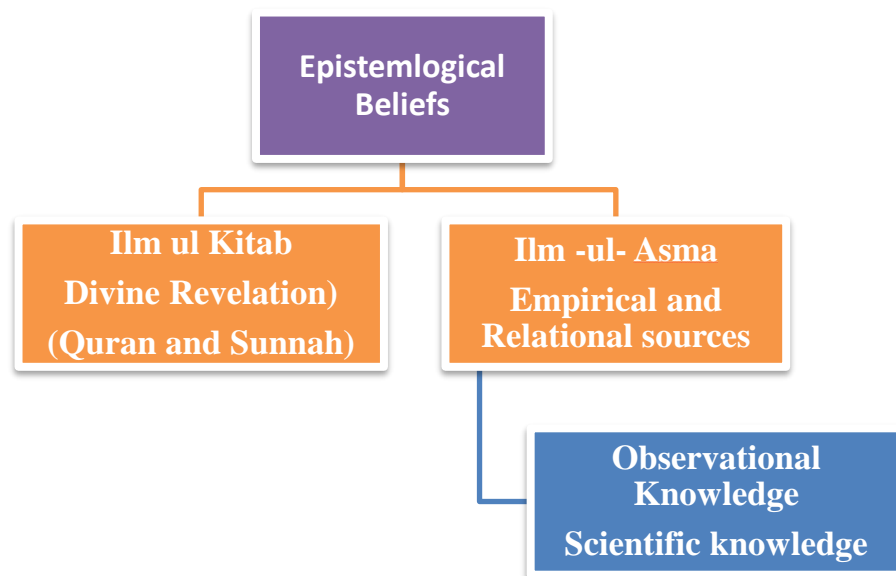
is the combined essence of *Nafs-e-Lawama* (morality), *Nafs-e-Ammara* (excessive soul appetite), *Nafs-e-Mutmaina* (compassion of the soul), *Qalb-e-Muneer* (light of spiritual faith), *Qalbe-Saleem* (internal peace) and *Qalb-e-Shaheed* (stating oneness of Divine) with *Rooh*. (Hamid 2011). A man might realize *Khudi* when he encounters or undergoes inner forces (self). These innate forces exist in each human being and mold a person's personality over the course of their lifetime. Iqbal asserts that a person cannot affect change in the world without spiritual abilities. According to him, man is the key to creation and if he can comprehend the spiritual energies that God has placed within him, he will be able to fulfil his role as God's rightful representative (*Naib*) of God (Khan, 2002)

Iqbal's Epistemic Vision

The following figure depicts the Epistemic Vision of Iqbal. The Epistemic Vision of Iqbal has two main elements one is Quran and Sunnah. The second source is empirical and relational knowledge which are the sources of knowledge, the knowledge is further categorized into observational knowledge and scientific knowledge.

Figure 1

Epistemic Vision of Iqbal



Iqbal's Epistemic Vision is built on the example of Qur'anic epistemology wherein sense perception and reason are the underlying phases of the procurement of information. The three types of information are mentioned in the Quran. 1. *Ilm ul Yaqin* 2. *Ain ul Yaqin* - 3. *Haq ul Yaqin* In the primary class which is "*Ilm ul Yaqien*" is about the (assurance of the explanation) that one has faith in a reality or proclamation upheld by certain confirmations and confirmations. The secondary class of information is "*Ain ul Yaqin*" dependent on the sense discernment. The third class, "*Haq ul Yaqin*" is the most elevated one; information is acquired through one's inclusion and direct influence with the truth. Epistemological Beliefs *Ilm ul Kitab*: Divine Revelation, Quran and Sunnah *Ilm -ul- Asma* and Empirical and Relational are the sources of Observational Knowledge and Scientific knowledge. Iqbal has communicated his perspectives on this classification. This Rumi narrates "The '*Qalb*' is a sort of inward

instinct, knowledge which benefits from the sunbeams and carries out into contact with parts of certainty and open to detect discernment. (Roswantoro, 2017)

Iqbal took his idea from Quran and draws his inspiration or his idea that Qur'anic lessons don't go against reason.

Educational Philosophy

According to Iqbal, there are 3 characteristics that ought to be developed in school. Those characteristics are mental fortitude, resistance and mindfulness. He accepts the development of a demeanor of mental fortitude is fundamental for the legitimate training of the role. Instruction ought to be such which ought to annihilate a wide range of dread. Love debilitates oneself and it turns into the wellspring of a wide range of defilement in the singular's person. (Iqbal, 2002)

Iqbal's Educational Thought

Iqbal's Educational Thought Iqbal's Educational Thought is categorized under the umbrella of two main pillars.

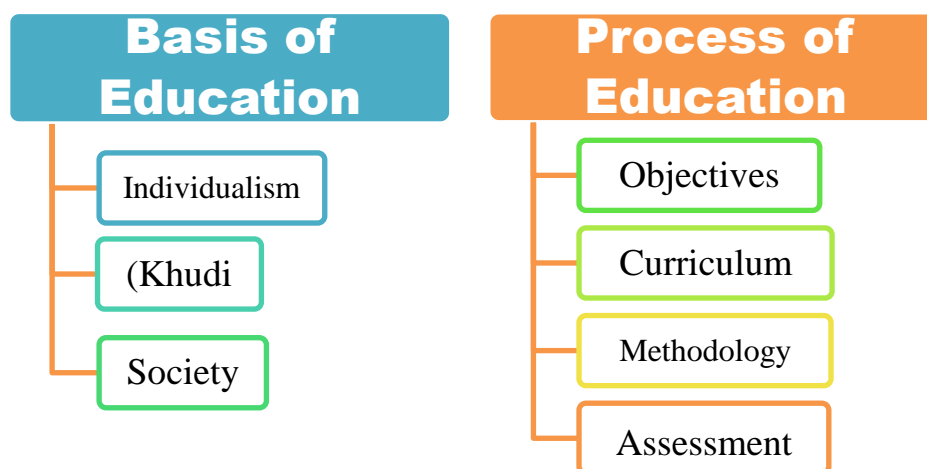
1. Educational Theory
2. Educational Process.

The Educational theory starts with the application of Iqbal's philosophy from an educational perspective. The foundation of Iqbal's educational thought is *Khudi's* belief that strong people have innate powers. In the sense of education, it inculcates the hidden potentials of the students and channels them towards attaining goodness.

The following diagram shows the relationship between the basis of education and the process of education and their effect on the student's personality and their function in the educational environment.

Figure 2

Iqbal's Educational Thought



Individuality (*Khudi*)

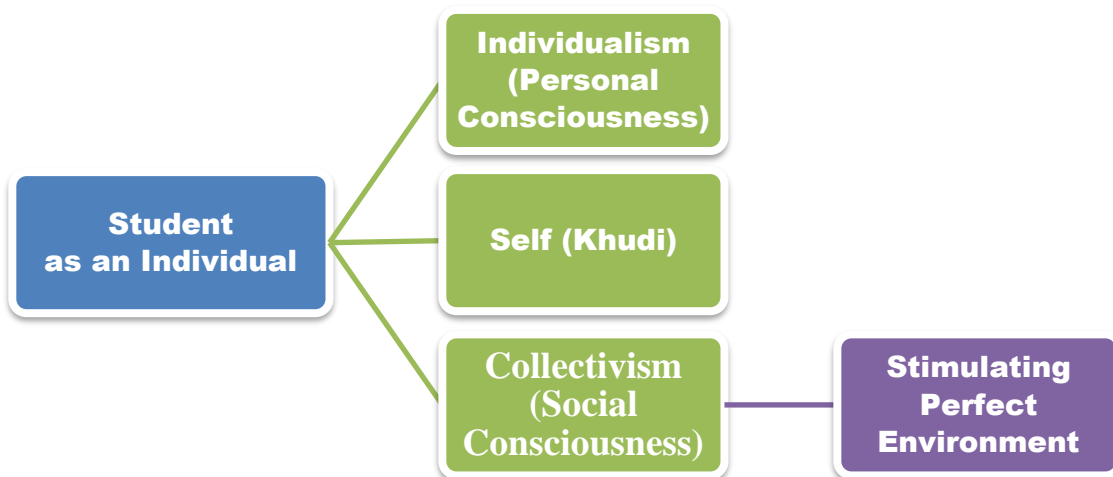
Khudi is the focal point and cornerstone of existence as a whole. According to Iqbal, one's nature and thoughts are not constrained by time and space as they relate to the body. In addition, the passage of time as it relates to a person's or body's personality has its own special rules. *Khudi* is also regarded as the center and is also recognized as the origin of all existence. The logic of "rationally directed" is meant to clarify that life is not shaped like a stream but relatively a unity principle that governs a synthesis of activities that focus the dispersed tendencies of living beings in a positive direction. It is stated (Iqbal, 2002) in *Masnawi* in *Asrar-i-Khudi*.

The form of events is the result of gambling,
 Whatever you see is the secret of
 wisdom, Embodied the pure world of mind and mind,
 What is the use of your form but to develop your power?
 If you strengthen yourself with gambling, You will solve the world as you wish,
 If you want to live, fill yourself with gambling, Is it really dead? Release all gambling,
 Why fantasize, that's the separation of spirits from the body, Settle in gambling,
 Go from one fight to another, Think about your life be in action,
 Be human, God, conceive in your secrets

Factors of Individuality in a Student

Figure 3

Self-Realization of an Individual



Iqbal considered self-realization and the awareness of the divine qualities that make up the essence of man to be the fundamental goal of education. Iqbal's entire philosophy is built on the Self (*Khudi*). *Khudi* is the basic element of intellect comprised of self-cognition and self-knowing. *Khudi* is the basis and center of the entire life. According to Iqbal, the thoughts and nature of one's mind aren't bound towards time and space as concerned with the body only the continuance of period regarding personality and the body has its own unique principles. *Khudi* is also regarded as the center of every life and a creative rational force. "Rationally directed" in this sense refers to a synthesis of actions that surround and focus the dispersed

tendencies of living beings in a positive direction rather than a stream that is not generated. (Hassan, 2014)

Comparing Iqbal's concept of *Khudi* with Abraham Harold Maslow's theory of motivation in 1943, we find that Maslow's theory is well-known and widely referenced. Maslow's theory is based on a hierarchy of human needs, stating that certain basic needs must be fulfilled before individuals can pursue self-actualization and that these needs are organized into various levels. However, Iqbal's concept of *Khudi* goes beyond Maslow's needs model as it encompasses the relationship between man and his creator, God, and extends to the pinnacle of Maslow's needs model, which is self-actualization. According to Iqbal, one is perfect who is the vicegerent of God. (Musioł, 2019)

Iqbal emphasizes self-development in men and society. He sees even this failure of Muslims as the main reason for their humiliation in the world. To understand Iqbal's education philosophy, we must first understand the context of his age's socio-cultural traditions. Iqbal worries about the economic, social and psychological conditions of United Indian Muslims. He admired the glorious achievements of early Muslims in exploring knowledge that lamented the loss of the ancient Muslims' attitude to scientific knowledge and subsequently deterioration of Islamic civilizations (Musioł 2019).

Iqbal highlighted the value of education as a means of enhancing human identity. He acknowledged the value and usefulness of science and urged Muslims to make use of it to discover decisive truths. He believed that a Muslim's personal growth may help them discover their true Self in life.

Self-Realization (*Khudi*) in Early Childhood

Iqbal believes that phase of training should begin in early childhood and he claims that the education of children is the first stage for the development of any nation and the foundation of each country's development is the education of its youth. He discusses his ideals about the way to teach youngsters in his article "*Bachon ki Taleem aur Tarbiat*" (Qaiser, 2008)

Because young children's mental capacities do not support the process of learning. He requests that family members and teachers refrain from imparting abstract knowledge to them. The development of learner intellectuality totally depends on the intellect of the teacher. It is the responsibility of the teacher to train and produce a healthy and balanced personality of the child. Teachers can only inculcate moral values into the young brains so that they may mature the ability to appraise moral judgment and children should not be involved in the lengthy discussions involving them in experimental and observational activities. Iqbal emphasizes theory-based activities and asserts categorically that theoretical knowledge is useless without practical application.

Further, he claims that the entire educational system works to foster children's creativity so that it might become an essential component of their personalities. The System of Montessori in education is entirely founded on experimentation and observation before venturing outside of the physical world. In his theory of education, Iqbal places a strong emphasis on morals and focuses on the nurturing or *tarbiyyat* of children education.

Iqbal's philosophy of education can be realized in children education through the System of Montessori. It will help interact with the individual and our society. A healthy integration cannot be achieved through the conventional education system. The Montessori Method can be designed in such a manner that it brings pleasures of physical health and spiritual bliss to the child's personality. (Qaiser, 2008)

Social Consciousness of Individual

In any education system, there is one question which arises all the time: what kind of norms of environment should be developed to process the learner's personality? Several principles for this few theorists stated that the development of individuality is the fundamental value, whereas the opposing viewpoint believes that social consciousness is a more important value rather than individual personality. Iqbal's education philosophy gives us the most reliable and accurate balance between individualism and collectivism. In his point of view, the prime objective of the education policy is the proper development of an individual. He said that Qur'anic knowledge of the ego stresses the individuality and uniqueness of man. He also believes that man has a finite command over his view of his fate and integrity of living. At the same time he does not ignore the importance of social consciousness and collectivism because perfect individuality is possible only in a dynamic and stimulating environment (Qaiser, 2008)

The Education Commission (1964-65) in its recommendation stressed social consciousness in the educational environment: Education cannot be viewed in a vacuum or in isolation. It should be a potent tool for economic, political and social change. It must be connected to long-term nationwide objectives including both the country's active national development programme and the challenging immediate issue which is required to address.

As mentioned by Iqbal (1990)

فرد قائم ربط ملت سے ہے، تنہا کچھ نہیں
موج ہے دریا میں اور بیرون دریا کچھ نہیں

The individual exists in relation to the community. Alone he is nothing
The wave exists in the river. Outside the river, it is nothing
(Kulliyat-i-Iqbal, p. 591)

Iqbal's educational theory and philosophy coordinate the entire educational process. It is categorized into four parts:

1. Aims of Education.
2. Curriculum.
3. Teacher's role.
4. Methodology.

Iqbal's philosophy of education depicts the element of *Khudi* which he describes in the book *Asrar-i-Khudi* (The Secrets of Self). Furthermore, Iqbal nourishes an educational system which is built on a mixture of Religion and Science, which he narrates in his lectures. He explained the method of teaching *Trabiyat* to the students and responsibilities of the teacher in his books *Zarb-e-Kaleem* and *Bang-e-Dara*. He also encouraged the students with the principles of justice, service and brotherhood in the book *Zarb-e-Kaleem*. Moreover, he rescues

Muslims from modern civilization. His educational thought emphasises such type of knowledge that is based on Islamic principles and focuses on individual strengthening and transforming the essence to believe in the oneness of Allah along with having faith that the last prophet is Muhammad (SAW) is the real role-model for everyone. His personality upholds empirical and rational facts underneath the divine knowledge which produces values. This knowledge yields thoughtful creativity and accountable teacher in the education system (Muhammad, 2009)

Iqbal's contribution to religious philosophy is actually the true behavior of thoughts such as effective in mystical God's knowledge. Therefore, Iqbal said that thought and institution correlate to each other.

We need to reform our education system according to the true teaching of Iqbal and train our young generation and students to perform their active roles in society. Teaching of Iqbal is a need of the day, we need to apply the teachings of Iqbal which is initiated by ourselves and then to our system of education. As Iqbal (2002) mention in Bang- e-Dara

سبق پھر پڑھ صداقت کا، عدالت کا، شجاعت کا
لیا جائے گا تجھ سے کام دنیا کی امامت کا

Learn again the lessons of truth, justice and bravery;
you are to be entrusted with the world's leadership

Iqbal repeatedly emphasizes these important aspects of human personality in his writings When Iqbal emphasizes the supremacy of man over the forces of nature in his philosophy, science assumes a prominent place in the system of education. Man is endowed with the ability to be creative and to construct the universe of his desire.

It finishes up, and it turned out to be obvious from the above discussion that the Qur'anic standards and Islamic practices are a finished code of life. The significance of Qur'anic standards is acknowledged in such a way that they can be utilized as both starting points and ending points for educational reasoning. This recognition highlights the profound benefits that incorporating the points and objectives of Islamic education can bring to our educational institutions. (Khan, 2002)

Curriculum is the most important factor in education system. Iqbal pays close attention to curriculum and regards it as an utmost significant component in the entire process of education. Iqbal's curriculum methodology is founded on compulsory parts of the Quran and Sunnah and the Humanities and Social Sciences.

Allama Iqbal considers students the future of leading nations. Iqbal addressed the students as "*Shaheen*" because they soar high and pursue lofty goals in life. Teachers take responsibility for keeping the wings sharp and are accountable for this duty. Iqbal was quite dissatisfied with the educational system in place at that time. In his book, Iqbal expresses his fear in his poetry, *Baal-e-Jabreel*"

شکایت ہے مجھے یا رب! خداوندانِ مکتب سے
سبق شاہیں بچوں کو دے رہے ہیں خاکبازی کا

O Lord, I have complaints against teachers
for they are teaching the eagles to grovel in the dust

“In the development of the student personality the teacher role has far-reaching implications” (Schimmel, 2007, p. 39). Iqbal reflects that instructor’s job is an extremely fundamental component in the learning system; just it is the most troublesome errand since all round advancement of an understudy lies in the possession of the educator. The educator should provide meaningful interactions with the students. Iqbal ridicules the schoolmaster. Who wants to bring up the children like hothouse plants, deprived of educative and stimulating contact with nature? (Muhammad, 2009)

Educational program instructors and scholastic environment assume an essential role in conveying the standards of any arrangement of training to its obvious end result. Iqbal performed his duty as a teacher and he knew the instructional techniques and psychology of the students. Teachers have a moral obligation to foster positive thinking and spread positivity in the classroom.

As mentioned in the verses by Iqbal in the book *Zarb-e- Kaleem*:

شیخ مکتب ہے اک عمارت گر
جس کی صنعت ہے روحِ انسانی

A teacher is like a builder
whose industry is to build and develop the soul of a human
(Schimmel, 1963)

Both verses elaborate on the expectations of Iqbal towards teacher’s role in society. In Iqbal’s view, the teacher's role is to produce students who possess the qualities of thinking, who perceives the actuality of matter, and who are growers of the nation's success and wealthiest.

Iqbal called his teachers, Thomas Arnold and Mir Hassan, the ideal teachers who made proper contributions to develop his intellectual excellence. While teachers certainly play an important role in shaping students' attitudes and behaviors, it's important to recognize that they are not the only ones who can have a positive influence on students. Parents, peers, mentors, and other members of the community also perform an important role in transforming young minds to develop positive values and behaviors. (National Education, 2018) A teacher's contribution to his students' personal development is vital. One must have the necessary credentials in that particular area and have the proper knowledge of student psychology.

The lack of passion and dedication among many individuals towards teaching as a profession in Pakistan is unfortunate. It results in most school-level teachers being unaware of the desired outcomes by the scheme of studies and ignoring the need to revise the syllabus. It is crucial for teachers to possess up-to-date economic, social, and geographical knowledge and trending technologies to provide a comprehensive education to their students. Bureaucratic and political interference affects the employment of skilled teachers in public sector institutions. However private sector institutions employ most of the time inexperienced staff on low wages, compromising the quality of education. Iqbal's perspective on the central role of a teacher in

influencing a student's personality through moral development. It also demands highlighting the importance of passionate and skilled teachers who can inspire and motivate students to achieve their full potential.

Iqbal's method of teaching is a kind of teaching that may be used to clear the inducement of Qur'anic doctrine which strengthen the *Khudi* element. (Makhzan, Jan. 1903). It molds the spirit of believing in the oneness of Allah and creates love for Muhammad (SAW) in the hearts of students. Iqbal recommends methods which inculcate the techniques of independent learning by performing in the kids and they should be able to confront new situations and with a new horizon in life. In his lecture, Iqbal narrates: (Iqbal, 1986 p.87)

Teaching innocent children is challenging and our teachers are not fully aware of this issue. They don't properly take into account the kids' intellectual and learnability potential. If children's faculties aren't used then they may not develop the necessary skills and knowledge to navigate the challenges they will face as they grow up. This can lead to a lack of understanding and empathy towards others, as well as a limited ability to solve problems and make informed decisions- ((Makhzan, Jan. 1903)

He laid down seven principles of psychology in Makhzan, Jan 1903 for educating the students A kid is sharp for action, children can't take care of a thing for long, and children are curious and notice things. Children have brilliant colors, children emulate seniors and their elders. Children have a strong creative and thinking force, and they have an excellent memory for recalling things.

Research Methodology

This study will help in putting Allama Iqbal's recommendations for educational advancement into practice. Qualitative methodology was used in this research design. For this purpose, content analysis techniques were used to review students in academic settings.

A qualitative research methodology was chosen for this review because, qualitative techniques are helpful and find the implication that individuals gave to their experience (Merriam, 1998). Themes that existed among the works of Iqbal's four books _“*Bang-e-Dara*”, “*Baal-e-Jabreel*”, “*Zarb-e-Kaleem*”, “*Armaghan-e Hijaz*” and the first lecture of Iqbal was identified as well as the themes and was extracted by the manual content analysis method, to check the reliability of the manual content analysis, computational analysis was performed on NVivo 12.0 software.

Data Analysis

The collected data was analyzed by the methods of content analysis, including manual and computational methods. Computational analysis was conducted by the software NVivo. The following steps are followed in the data analysis: development of tools, data collection, data analysis and content analysis. Code specimen made by NVivo software.

The themes have all the codes, text, and references to text from the all 4 selected books. All the highlighted text from the books was part of the code for the text, and then codes were put in the themes. Similar codes are put under one theme. Three themes developed with the

help of sample data. The first theme is the epistemic vision of Iqbal, the second is Self-Realization and the third is Iqbal's Educational Philosophy.

Findings and Results

This study has found the attributes of Self-Realization in the sample books and these are the important components to work on, in the modern classroom to make the students more self-realized. This study discovered that the vision of Iqbal and the qualities of Muslim which can be used as the aim and objectives of education from the perspective of Iqbal's educational philosophy. The study found the components of Iqbal's Educational Philosophy are the Individuality of a student, and lesson formation with the help of modern pedagogy techniques and methods and this study also aims to take on the task of exploring an Islam Based Education Model.

Discussion and Conclusions

It has been concluded from the study that the educational thought of Iqbal is directly concerned with the factor of Self Realization (*Khudi*) and the holistic development of the learner. It has been concluded through the learning objectives of the study that it enables the learners to reach the peak level of spirituality, which is transcendence.

The foundation of the education system is based on the religious principles of the Epistemic Vision of Iqbal, which is divine guidance of Quran and Sunnah, and it is the responsibility of a teacher, who is called a "*Sheikh-e-Maktab*" in Iqbal's philosophy. The teacher's role is the most important element. The teacher serves as both a spiritual and material guide for the students he can shape their personalities and teach them to distinguish between right and wrong. The role of a teacher is of a mentor who cultivates his innermost self and assists students in developing a good character and living righteous life.

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