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**Oakeshott, Iqbal and Islamic Concept of “Learning To Be Human”
Through The Legacy of the Meanings: A comparative and Analytical Discourse**

Dr. Muhammad Iqbal Shah

Professor of Philosophy, Government Islamia Graduate College, Chiniot, Pakistan

philosophypak@gmail.com

ABSTRACT

This research comprises on the comparative and analytical views of Oakeshott and Iqbal with especial reference to Islamic teachings regarding the inheritance of meanings as the central theme of any philosophy of education. Oakeshott’s educational philosophy and his epistemology revolves around the concept of the inheritance of meanings and on this basis he wanted to create such a human being who is the real human being having awareness and knowledge of the purpose and existence of his very personality as well as an elevated human being instead of just a bipod creature of the animal kingdom. Iqbal’s point of view was to have a self-aware selfhood who is vicegerent of the Ultimate Ego or God Who is All-Knowing-Self and this was on the foundations of knowledge. Islam also emphasis on the same point when Quran mentions the creation of Adam and presents the reference of the First Oath of *Alast* when Adam was made to learn the Names and due to that quality He was exalted above the angels and due to that knowledge, God order the angels to prostrate before Adam. Thus learning the meanings of human inheritance is equal to ‘learning how to be human being’ in Oakeshott’s thought while this learning for Iqbal is the basic element of the *Khudi* or Self and in the same manner this very characteristic of learning the inheritance of meaning is the elementary qualification for to be the vicegerent of God on the earth. Consequently this idea should be pivot of any philosophy of education.

Keyword: Aa’dmi, Ins’aan, Epistemology, Legacy of Meanings, Stages of Self, Vicegerent.

Introduction: Education as a ‘National Vision’

The general and layman concept of ‘education’ means teaching and learning in a mechanical way at a place but it is quit insufficient definition. Yet better vision is that it is a sum of all cultural forces which contribute and pervades in the lives of individuals and of the community.¹ If this definition of the term ‘education’ has been the focus then it is very easy that any thinker who had a vision of a whole nation or *Ummah* must have a horizontal and universal vision about the education of the people. Likewise, Iqbal and Oakeshott had the educational theories about how to teach that how to be human being that is the very pint of Islamic teachings.

Oakeshott and Iqbal: Biography

a. **Michael Oakeshott (1901-1990)** was born in UK. His childhood age was the preamble to the World War I (1914-1918). As a youth he observed the interwar period (1918-1939) and during

this he got his Doctorate in Philosophy in 1933. He saw as well as participated in the World War II (1939-1945) and its latter colonial periods. He viewed all periods throughout his age. He joined teaching profession as lecturer and till his death he served as teacher at various positions and with many designations. All these had effects on his subsequent thoughts. During his services and his educational career, he made contributions in the field of education. He delivered a number of lectures on education and wrote many essays but he did not write an comprehensive book on education neither he devised any system of education as the previous ones has done but his ideas had the aim to preserve the legacy of the meanings and to communicate it to the new generation. All the previous lifelong event of intriguing politics and massacres of history had great effects on his mind and he perhaps thought that all these devastations were due to just being *home sapiens* and not as *human beings*. The latter had morality, sympathy, values, compassion, sense of being *human being* as the others, they had the same, universal compassion and an elevated concept of humanity while the latter had just greed, selfishness, and biological attributes. The only demarcating attribute which make a distinction between the *home sapiens* and the animals) is differentiation of having four foot of being animals and being bipod of *home sapiens*. But to be called a *Human Being*, something elevated else must be needed.

Human life is not just to be acclimatized into certain geography or to have a vast land or fulfill the biological needs and satisfy the greed of power but the aim of human being must be to live humanly. Thus Oakeshott presented his ideas of education as ‘learning to be human being’.

b. Muhammad Iqbal (1877-1938)ⁱⁱ was a great rationalist thinker and he contributed a lot in the fields of literature, poetry and philosophy. He saw the World War I and the plight of the Muslims and subsequent political events. He observed the educational status of the Muslims which was deteriorating since Macaulay Reports (1935) and the effects of the War of Independence (1857) and latter the Identity Crisis of the Muslims regarding Urdu language, and abolishment of Khilafat and Muslim Culture. He was aware of the struggles of social reformers such as Sir Syed Ahmad Khan for the elevation of the Muslim community in comparisons to Hindus under British Rule. He focused the Muslim community and played an important role in political, social and educational awakening of the Muslim of subcontinent through his speeches, discourses and mainly by his poetry. He had great calibre in learning but he was neither an educationist in strict sense (though he taught for limited brief period) nor he had presented any cohesive theory or any system of education,ⁱⁱⁱ like that of Plato or John Dewey etc. but his poetry and other literary works are full of his educational ideas. The subject of his educational vision was the *Identity Crisis* of the Muslims which he propogated as his idea of *The Khudi or the Self*. He lamented the previous grandeur of the Muslim civilization and culture that occupied universality in all fields of

knowledge. He pointed out to the new generation that the old collected magnificent inheritance was their identity. He reminded that:^{iv}

کبھی اے نوجوان مسلم! تدبیر بھی کیا تو نے
وہ کیا گردوں تھا تو جس کا ہے اک ٹوٹا ہوا تارا
گنوا دی ہم نے جو اسلاف سے میراث پائی تھی
ثریا سے زمین پر آسمان نے ہم کو دے مارا

O Muslim Youth, have ever been you reflected; what was the height of the sky from where you have been fallen; we have lost the legacy of our forefathers. Thus sky had thrown us from the heights to the earth.

He stressed on the learning of the meanings of that legacy and the contents of the identity and advised that it should be handed down to coming generations. He regarded revival of the legacy of the contents and the meanings of the Muslim culture and civilization as the panacea for Muslim revivification and guided the youth through his poetry addressed to them. For this he emphasized on the concept of Human Identity (*khudi or self-hood*) which is the axis of his educational philosophy.

Learning: The Two Ways (Psychology and Epistemology).

There are two manners of acquiring learning: the first is Psychological manner and the other is Epistemological manner of learning.

i. Psychological Learning

In human behavior, learning is the vital element which pervades the whole of cognitive process. It is change in behavior due to the experience either good or bad. This process occurs between stimuli and the receptor of the subject. For the purpose of research it has been divided in many branches such as: classical conditioning, instrumental conditioning etc.^v It is physiological and psychological process between external or internal stimuli and causes physical or cognitive changes in the behavior or knowledge of the subject yet it may be conscious or unconscious. Main character receiving knowledge and consequently to fulfill the biological "Needs" by realizing the internal demands and external circumstances.

ii. Epistemological Learning

Learning is the source of epistemological cognition and theory of knowledge. It is different from the above psychological or mechanical type which occurs between the stimuli and the receptor either consciously or unconsciously.

But this latter one is deliberate process of learning the meanings with rational and ontological approach. This is not acclimatization or instinctive learning but it is deliberate and by choice learning the interlocking meanings of the facts. It is related to "conduct" which implies a judgment

or evaluation of those actions based on norms or standards, often with a focus on moral or ethical implications. Its focus is the paradigm of values and ethics that how to live in humanly way and how to fulfil human 'wants'. The focus of this article is this latter point of view with special references of Oakeshott, Iqbal and the Quran.

The Five Categories of Existences

Whenever we contemplate on the world we can find the following four types of existence:

i. Realm of Matter is the first. All material objects and existences originate from this. All existences are modified expositions of matter. They are unable to construct or disassemble themselves.

ii. Botanical kingdom is the second. All existence of this category is alive but lacks the trait of mobility. Their roots are in the ground and they draw life from a variety of natural sources.

iii. Zoological existence is the third domain. They have more characteristics than the above two. They own life as well as the ability of leaving the earth i.e. the force of movability. We termed this the animal world. They have life, instincts, emotions and the power of movability to go anywhere for certain purposes of to fulfil their 'Needs'. The other feature they possess is the response to external stimuli either as sign of danger or food. They acclimatised themselves to the external circumstances. They evolve and stay longer but those who cannot sustain themselves they perished. Some of them can be domesticated and trained for some purposes. They are able to understand provocations and can respond.

iv. The sphere of Human Beings occupies the fourth stage in the hierarchy of existences. In contrast to the above, they have some distinctive features e.g. the capability of thinking, the aptitude of decision making, the talent of opting choices, the intelligence of making judgments, the accomplishing of the satisfaction of the 'Wants', these wants are above then the 'Needs'. They are the hallmark features of the fourth stage of existences i.e. the human beings or *Homo Sapiens*. If we are satisfied at this stage then there is no need to further research regarding Oakeshott's philosophy of education and epistemology or Iqbal's ideas o education or any Islamic philosophy of humanbeings as God's Khalifa on earth. Oakeshott and Iqbal were not satisfied with this aforementioned explanation. Because this classification of what it means 'To Be Human Being' is inadequate and missing several essential components which our religion demands.

Regarding this stage, Oakeshott claimed that this state signifies i.g. we are *Homo Erectus* (the standing human) and progeny of the race of apes.^{vi} They sat for long and thought out the options and chances as well as made conversation that took for long till their tails disappeared.^{vii}

Thus human beings evolved from the third phase of the animal kingdom to the fourth kingdom of the *Homo Erectus*. During this evolution, they acquired many fold status like: *Homo Sapiens* (the

man of intelligence); *Homo Faber* (the man who is the manufacturer of things); *Homo Laborans* (the man as worker); *Homo Ludens* (the man as a player).^{viii} For him this general yet prevalent concept of *Human Being* (having various aspects as *Homos*) is diminution and misunderstood idea of real Human Being.

v. Fifth type: the Elevated status of ‘Homo Sapiens’ as Being Human:

This notion implied that Oakeshott had demarcation between the general concept of *Human Beings* and the being *Human Being* existences. The former (the fourth) is biological and evolutionary status. While the latter (the fifth) is Epistemological and reflective state marked with ethical and cognitive ideals. It incorporates some noteworthy traits or idealized concepts including morality, empathy, kindness, compassion, self-awareness, altruism, impartiality, and sacrifice of egotism and a sense of belonging to other similar creatures who are familiar with the principles of justice, equality, and truth. It is a deeply ingrained consciousness and awareness as well as a lifetime endeavour that promotes the development of humanly relationships with other people and the environment.

Even if pursuing these lofty objectives and illuminating endeavour is extremely difficult as Hali has said: *than to be an angel, it is better to be a human being; but it demands more toiling.*^{ix}

فرشتے سے بہتر ہے انسان بننا
مگر اس میں پڑتی ہے محنت زیادہ

Yet learning the meanings is the way to becoming ‘Human Beings’ as it is transformation from the being of the fourth stage of ‘Homos’^x into the fifth stage of human beings. We don’t realize this difference because the fourth stage human beings clade themselves under the archetypes of social identities and the fifth elevated aspect remained clandestine or disappeared and diminuend.

Criterion of differentiation between the ‘Human Being’ and ‘Being Human’.

What it means to be a human being? the question has been focused and explored by philosophers, theologians, and poets for centuries. Here are three views, focusing on this question, first is presented by an educational philosopher (Michael Oakeshott); the second one by a poet and philosopher (Muhammad Iqbal), the third and the last is religious view (Islamic). But it is pertinent to clarify and elaborate the differences between the above two concepts regarding the status of human beings.

a. Oakeshott’s Criterion:

Oakeshott laid the foundations of his epistemology on this idea by drawing a line of demarcation between the two apparently synonyms the ‘human being’ and ‘being human’ terms. He made distinction between the both i.e. the former ‘*Human Being*’ which signifies the ontological presence of the *Homo sapiens* while the latter ‘*Being Human*’ hints to the epistemological

existence. He took up this very concept as his philosophy of education. As Timothy Fuller had mentioned that Oakeshott's philosophy is the philosophy of 'leaning to be human being.'^{xi} This differentiation expresses two latent question that 'how to be a Human Being epistemologically' and how this epistemological learning is possible? These questions laid the foundations of epistemological learning of the heritage of meanings.

In Oakeshott's epistemology, the idea of *Modes* is important. Initially he mentioned three ones i.e. Practical, Historical and Scientific^{xii} but latter he added the fourth one i.e. poetry.^{xiii} They are the manners of understanding and comprehending the meanings of the world.^{xiv} They are not only Modes of learning and expressing but they are the human contribution to the world heritage of the meanings. For him, our ancestors who were the race of Apes^{xv} had left an inheritance of meanings which comprises on their meditation of long hours. They meditated till they lost their tails. That inheritance of meanings is the common legacy of all human beings irrespective of any territorial, racial or religious differences. This had been passed down to us from generation to generation through centuries and the contents of the legacy are the foundations of any educational philosophy. Without the understanding of these meanings and their implications, we are not "Being Human" but we are only a bipod species, or 'Homo Erectus' and 'Homo Sapiens' or *Homo Ludens* (man as the player); *Homo Sapiens* (man of intelligence); *Homo Faber* (man as the maker of things); *Homo Laborans* (man as the worker).^{xvi} But for him, having these aspects we could not be considered as Human Beings. Until we become learners of the meanings and initiators into the achievements of the capital of ideas of human civilization. This realization and participation in the capital of ideas can be done only through the process of learning which can be executed through the bilateral process between the learners and the teacher.

Oakeshott's Idea of 'Human Being' (home sapiens) vs. Being 'Human Being'

Thus his philosophy of education is the transformative philosophy which cause metamorphoses of the fourth state 'human being' (Aa'dmi) into the fifth existence as 'human being' (In'saan) which is the real status of being a human being and having humanity. For this transformative drive the latter have ability of reasoning and aptitude of critical thinking coupled with epistemic judgements in the light of the legacy of meanings and knowledge. Acquiring this legacy and participation in that legacy is the real essence of being a human being. A human being can earn an identity by one's own choice as Oakeshott said *a man is what the one learns to become*.^{xvii} He elaborated that a human being can be a being human on epistemological basis by learning the meanings of the the human haritage. Learning is the criterion of being a human being. Thus, he considered that anyone is but whatever the one learns to be or to become. Learning for Oakeshott was what Shakespeare said a matter of '*To Be or Not To be*' that is the question.

Oakeshott establishes epistemological criteria for determining who qualifies to be as human beings. Becoming human being involves more than simply adaptation to nature or acclimatization like Octopus. Becoming human being entails being assimilated into human conditions by understanding and participation in the human inheritance. Learning entails developing the capacity for emotion and thought. It goes beyond merely applying knowledge or evaluating and interpreting it; rather, it involves identifying intellectual qualities and expressing them in any mode of thought to participate in the human conversation. It is intellectual virtue. For him, only the human beings have the quality of learning thus only learning the meanings of the human inheritance is the criterion of being human but it is difficult task as Ghalib had elaborated and differentiated: *It is extremely difficult that everything would be an easy thing; even it is very difficult for a man to be a human being.*^{xviii}

بسکہ دشوار ہے ہر کام کا آسان ہونا

آدمی کو بھی میسر نہیں انسان ہونا

To be 'human being' did not mean to be the inheritors of physical things but being a 'human being' meant to succeed to the legacy of meanings which our forefathers had left for us. The world is not made of things but it is whole of interlocking meanings. According to Oakeshott, the content of the learning of the meanings of this inheritance are human achievements *i.e.* a heritage of feelings, ideas, emotions, images, beliefs, thoughts, understandings, dreams, intellectual endeavour, theoretical struggles, practical initiatives, affairs, language, organizations, manners of conduct, laws, processes to act, abilities, rites, work of art, books, manuals, musical compositions, apparatuses, instruments, artefacts, and utensils. For him, the imparting of these contents are real 'Education.' It is a kind of human engagement and a transaction upon which an observably human life depends for its persistence and continuance.^{xix} Ghalib had described it that: *consider every word, a mystry from the treasur of meanings whichever occurs in my poetry.*^{xx}

گنجینہ معنی کا طلسم اس کو سمجھئے

جو لفظ کہ غالب مرے اشعار میں آوے

Thus it is only through this type of education that *the world could be entered, possessed, and enjoyed.* Any person with money, can buy a painting but none can purchase the meanings or understanding of that painting. The meanings are to be learnt from the legacy of forefather who had assigned the meanings to the things, without the meanings nothing had any identity. Similarly, the world is a whole of interlocking meanings, which could be inherited by understanding these meanings. As Ghalib elaborated: *I don't accept the world except just the names, physical existence of everything is nothing in my thought.*^{xxi}

جز نام نہیں صورت عالم مجھے منظور

جز وبم نہی بستی اشیا مرے آگے

Learning the meanings is the course that could lead us to how to live in this world of meaning and how to be a Human Being.^{xxii} For him, human life is composed of enactments and performances, and each undertaking is a disclosure of man's beliefs about one's self and the world. That is why anyone is what one wanted to become.^{xxiii} Thus according to Oakeshott, the learning of the legacy of meanings is the criterion of being Human being of the fifth satge.

b. Iqbal's Criterion of 'Human Being' and 'Being Human' as 'Khudi':

Iqbal was deeply immersed in the Islamic teachings, Sufi traditions, and Western philosophy. He provided a unique perspective regarding the concept of 'Human Being' and 'Being Human'. He stressed that the former: just 'human beings' means merely physical and biological entities but the latter: 'Being Human' demands some special features as he said: *Nation of the Prophet (PBUH) is very particular in its formation.*^{xxiv}

خاص بے ترکیب میں قوم رسولِ ہاشمی

He believed that the transformation from being a 'human being' towards 'being human' is a deeply existential, spiritual and philosophical journey. It means to possess immense potential that must be actualized through self-discovery, spiritual enlightenment and intellectual growth. By this process of this Self-actualization and Self-realization he meant discovery of Khudi or the Self or real identity. He said: *'Man was made a Mystery and the secret is kept hidden from him,'*^{xxv}

انسان کو راز جو بنا یا

راز اس کی نگاہ سے چھپایا

Iqbal, for this purpose of self-discovery and self-realization, envisioned learning the meanings from the inheritance of our past grandure and teachings of forefathers longwith Islamic teachings as essential. His concept of learning is dynamic process of inheriting and reconstructing the meanings within the broader framework of religion, history and self-actualization as inheritance 'Mee'raas' of meanings. This meant that a civilization marches forward by transmitting ideas, values, meanings and human intellectual experiences across generations. The inheritance of meanings is not static treasure but it is dynamic participation of khudi. He mentioned a sufi's narration that if the sufi would have been ascended to Meraj he would have not return due to subjective motives. But the Prophet's (PBUH) return from Meraj had the objectives e.g. 'to create a fresh world of ideals' and 'to transform the human world'.^{xxvi} Thus for Iqbal, learning how to be human involves not only receiving the intellectual guidance but spiritual assistance also.

Stages of learning of the Self or Khudi.

He revealed the importance of the individuality of the Self: *as in it there is the secret of long lasting life and nations are alive due to this individuality of the self.*^{xxvii}

خودی کے ساز میں بے عمر جاوداں کا سراغ
خودی کے سوز سے روشن ہیں اُمتوں کے چراغ

For the education of the The Self or 'Khudi', he designed three stages e.i. Obedience, Self-Control, Divine Vicegerency.^{xxviii} The first stage 'Obedience' meant submission to divine laws, moral discipline and realization of Self-Hood; The second stage 'Self -Control' and self-mastery of the individuality which means overcoming one's own egoistic desires and development of inner strength. The third, the 'Divine Vicegerency' means the Self had accomplished the contents of learning and is able to serve as the vicegerent of God on the Earth and God becomes co-worker^{xxix} with Human self in shaping the world.

Learning and Self-Realization

Iqbal had a vision that education must be internalization of the meanings that might result in and self-actualization. He claimed that accumulation of knowledge is not real knowledge but it must be factual. Genuine learning is transformation of soul. In *Javid Nama*, he outlined the stages of a journey where the soul learns through hard struggle, introspection self-exploration and experience through spheres.^{xxx} He advocated such education that flourish independent thought and creativity towards spirituality.

Iqbal's Legacy: Implications for Modern Thought

Iqbal's philosophy offers a framework for navigating the identity of the Self and the inheritance of the meanings as the identity of any culture or any nation. The concept of *inheritance of meanings* provides a model for engaging with tradition and culture in a way that is neither reactionary nor blindly imitative but rather creative and progressive.

c. Qura'nic Concept Of Epistemological Existence Of Being Human Being

Quran clearly has drawn a line between the fourth stage of human beings who are lower than animals and they neither reflect nor think in the heavens or in the earth and the other who are inheritors of knowledge and working as vicegerent of God. Quran regarded learning as a matter of choice thus the statue of God's vicegerency is a matter of learning.

Learning the meanings is a matter of Choice

Islamic teachings as have been described in the Holy Quran regarding the human knowledge and inheritance of meanings as source of knowledge clearly elaborated the source of human epistemology is the God who made Adam to learn the meanings of the things. On that ground

Adam was axalted to the angles. This quranic teaching clearly supports Oakeshott's views as learning to be Human as epistemological transformation of human beings into being human.

Allah discriminates the other things from the human beings on epistemological learning of the meanings that only the humans are the successor to the Book of Knowledge and none else. Only they, the humans are inheritors of knowledge because they only are capable to take the burden of knowledge:^{xxxii}

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ
وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

You would have witnessed the mountains would had been humbled and disintegrating out of dread of Allah, if He would have dropped the Quran down on a mountain. And we show these examples to the public in the hopes that they would think about them.

That them was versified by Urdu classical poet Meer Taqi Meer, as: *he, the weak and feeble had taken away the heavy burden; which was heavy on everyone else:*

سب پر جس بار نے گرائی کی
اسے یہ ناتوان اُٹھا لایا

He hinted to the burden of knowledge that every existence refused to take the burden of knowledge even the mountains but it was only human beings who consented to take the burden of knowledge. That is what God has said that only Adam was able to learn the names as well as he was the very being who took the burden.^{xxxiii}

لَا يَكْفِي اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ
رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۚ

No one is burdened by Allah beyond one's capability. When the one earns something good, the one is rewarded; when the one earns something wicked, he is punished.

Then the Adam became the inheritor and successor to knowledge of the meanings of every existence thus he was elevated to the post of Vicgerent of God on the earth and the angels were ordered to prostrate before him.

The Islamic Idea of 'Human Being' (Biological) and 'Being Human' (Epistemological).

Quran set the epistemological criterion by asking the same question i.e. are 'Human Beings' equal to 'Being Human'? in its specific manner of questioning, emphasising and arguing. Quran highlights the contrast by mentioning that are 'the learned' and 'the uninformed' equal? Quran states:^{xxxiii}

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۚ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ

Do those who know and the ones who do not, have the same status? Only the ones who understand will remember.

Quran again stressed the same point and made a demarcation line between both terms on the basis of learning and censure the ignorant as cattle,^{xxxiv}

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا

Do you think that the majority of them have paid attention or comprehended? They resemble cattle just somewhat, but they are more than that; they have deviated from the "right" path.

Two personalities of Adam: Biological (as Man) and Epistemological (as Vicegerent)

The Quran mentions two facets of Adam's being. The first one was Adam's biological personality as his 'Being Human' in the Gardens of Heaven and who was sent to earth to dwell as a "Human Being." The second character was Adam's epistemic personality which was demonstrated when he was made the inheritor of the legacy of meanings and He was considered by God as worthy to be taught the *Names* of the objects.^{xxxv}

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

Adam learned the 'Names' of everything from Him (God). By placing existents in front of the angels, God asked the angels: state the names of the existents, if whatever they had told, is true.

The 'Names' which were taught to Adam, were in reality the symbols which described the nature, limits and modes of their functioning. 'Names' were realization of existences with their distinctiveness from others and defined their own nature and functionalities. The learning of the meanings by Adam was in fact the mastery over the things by utilizing them according to their nature and limit. Adam's epistemological presence was confirmed when the angels were unable to do so then God said:^{xxxvi}

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ
قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبِ السَّمَوَاتِ وَالْأَرْضِ
وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

To Adam," He said. Give the names to the angels.. *Adam done so, then Allah asked the angels, Had I not informed you, I am knower of all the secrets hidden in the heavens and earth and I know also all whatever you are showing and whatever you are hiding.*

Adam confirmed his learning by reciting the 'Names' to the angels. That was due to learning the legacy, the angels were ordered by God to bow down before Adam. This epistemological personality of Adam was superior to the angels' obedient existences. The learning of the features and nature of things as well as their modes of behaving, demonstrating and utilization gave Adam the ability as Vicegerent of God to construct a new world of meanings for Himself in which God was to be co-worker with him. Thus Adam inherited the legacy of meaning from God as Oakeshott had described the same point as inheritance from our forefathers. Again Adam's Epistemological personality which He achieved by learning through the legacy of meanings was emphasized and

he was dignified (to the rank of Being Human on the basis of epistemology) and he was revered by angels.^{xxxvii}

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

And recall that when He asked 'Prostrate before Adam' to the angels, All done so but not by Iblis only, he arrogantly refused to act upon so he became unfaithful.

Conclusion

This means, through the process of learning, biological people (of the fourth stage) can become epistemic creatures (of the fifth stage of being Human Beings) even though they still possess anthropoid traits. This epistemic differentiation is the criterion of *Being a Human Being*. That is the Islamic concept of the elevated and dignified human being as vicegerent of God on earth and the same has been emphasized by Oakeshott as his desired Human being. Oakeshott wanted to transform the human beings (Aa'dmi) into being 'human being' (Ins'aan). As Iqbal aspired through his concept of the Khudi or Sel on epistemological leaning the legacy of the meanings of the names of very existant things. This leaning is the criterion of the transformation of human beings into being human beings. But this transformation from the fourth stage towards the fifth stages needs rigours training, as Meer Taqi Meer had thrown light on how a human being could be a being human being. He versified: *I spent a lot of nights of my life like a dog, don't ask how the master made my transformation.*^{xxxviii}

شب با بحالِ سگ میں اک عمر صرف کی ہے
مت پوچھ اُن نے مجھ سے جو آدمی گری کی

He again elaborated the difficulties and toilsome training for achieving this elevated stage as: *don't thought it easy how we become so; it is due to toiling efforts of the sky of a lot of years:*^{xxxix}

مت سہل ہمیں سمجھو ، پہنچے تھے بہم تب ہم
برسوں تین گردوں نے جب خاک کو چھانا تھا

Notes and References

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ⁱⁱⁱ Saiyidain, *Iqbal's Educational*, 3.

^{iv} Muhammad Iqbal, *Kulyat-e-Iqbal*(Urdu) (Lahore: Iqbal Academy,1995), 207.

^v Clifford T. Morgan, *Introduction to Psychology* (New York: McGraw-Hill Book Company, 2004), 140.

^{vi} Michael Oakeshott, *What is History and Other Essays* (Exeter: Imprint Academic, 2004), 198.

^{vii} Oakeshott, *Rationalism in Politics and Other Essays* (London: Methuen & Co. Ltd., 1962), 199.

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- viii Oakeshott, *What is History*, 310.
- ix Altaf Hussain Hali, *Dewaan-e-Hali* (Lahore: Sang e meel Publications, 1970).
- x https://www.google.com/search?q=homo&oq=homo&gs_lcrp=EgZjaHJvbWUqBgg
- Homo (Latin: 'human') is a genus of great ape (*Hominidae* family) that emerged from the genus of Australopithecus.
- xi <http://dgmymers.blogspot.com/p/the-voice-of-liberal-learning-michael.html>
- xii Oakeshott, *Experience and its Modes* (Cambridge: University of Cambridge, 2002).
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- xxxix Meer, *Kulyat-e-Meer*, 376.