A famous poem of Allama Iqbal written in his own handwriting.
CHAPTER 1

INTRODUCTION

Khudi ko kar buland itna ke har taqdeer se pehley
Khuda bande se khud puchhe bata teri raza kya hai?

Allama Dr. Muhammad Iqbal

With this high ideal before him, man sets out on the arduous course of self-affirmation, self-realization and self-development, lives a life of strenuous activity and thereby evolves his inner strength and richness.

The developments of the inner resources of his individuality enables him to rise to undreamt of heights, when he becomes the architect of his destiny and a co-worker with God in His plan.

Philosophical ideas about education of sir Muhammad Iqbal whom researcher considers to be one of the greatest poets and thinkers of the present, age needs its implications on modern education.
His remarkable genius as a poet has received an adequate measure of recognition and has won the enthusiastic admiration of all those, both in India and Pakistan, who are conversant with Urdu and Persian, the two languages which he utilizes with equal grace and facility for the expression of his poetic ideas.

Through Nicholson's English translation of his well-known masnavi 'Asrar-I-khudi' the secret of the self, and some portions of payam-I-mashriq (message of the east) as well as few other more recent translations of his selected poems and his thoughtful lectures has an impact on the Reconstruction of Religious Thought in Islam.

A much wider circle knew him, including interested academic circles in the west. His poetry combines so happily an elucidation of the eternal values, with which great poets and thinkers are always concerned, and a discussion of urgent contemporary problems and issues that one can confidently prophesy an increasing popularity and influence for his work.

Researcher does not; however think that sufficient and careful attention has so far been given to an elucidation of his philosophical thought and the working out of its practical implications.

This is true in spite of the fairly large number of books that have been written during the last few decades about him. Some even regard such an approach to a poet's work as unwarranted.
They hold that poetry, like other fine arts, has no message to impart; it is a lyrical expression of a poet's emotional experiences and moods and does not lend itself to any philosophical interpretation or analysis. It is, for them, its own sufficient justification and does not need the psychologist's examination.

There may be something to be said for this 'delicate' aesthetic point of view, but Iqbal himself has no patience with such a narrow, traditional approach to poetry.

For him poetry, like all fine arts, is genuine and significant only when it impinges dynamically on life, deepening its appreciation, quickening its pulse, and illuminating its fundamental purposes with insight art, not for the sake of art, but for the sake of a fuller and more abundant life.

Art and literature according to Iqbal, are powerful agencies for quickening the dormant energies and potentialities of a people, mirroring their past, depicting their present and pointing to their future.

They are concerned not with the purely temporary or ephemeral aspects of individual or collective experience but with what is genuinely significant and abiding.

The ultimate objective of literature and art, he contends, is the "Life Eternal", (Hayat-e-Abadi) the life of the spirit which alone gives meaning and reality to our every day efforts and activities and not this fleeting breath which goes out quickly like a quivering flame.
He admonishes poets and writers against a life of ease and retirement, of lamentations over the past and pessimism about the future, of melancholy contemplation of their own limited emotional experiences; he exhorts them to throw themselves whole heartedly into the life of active struggle going on around them “Do you desire to stamp activities courageously,” he seems to say.

In order to substantiate what researcher has said, researcher quotes what Iqbal wrote as far back as 1916, while elucidating and interpreting a remark made by the Holy Prophet regarding the poetry of a great Arab Poet.

In pondering over these remarks it is well to remember that they were made long before the progressive literature movement was even born in India, when even European countries. It was a nascent movement groping its way forward somewhat uncertainly.

“The ultimate end of all human activity is life glorious, powerful, exuberant. All human art must be subordinated to this final purpose, and the value of everything must be determined in reference to its life yielding capacity. The highest is that which awakens our dormant will force and nerves us to face the trials of life manfully.

All that brings drowsiness and makes us shut our eyes to reality around, on the mastery of which alone life depends, is message of decay and death. There should be no opium eating in Art. The dogma of art for the sake of Art is a clever inventions of decadence to cheat us out of life and power.”
Moreover, we have to remember that Iqbal is not merely a lyrical poet, transforming into beautiful verse, the wayward whims and fleeting emotions of the human heart.

He is also a keen thinker and philosopher, primarily concerned not with abstract and remote issues and speculations, which have no bearing on the living problems of the present, but bringing the wealth of his vital intelligence and trained mind to bear on those problems and to suggest possible solutions in the light of what he regards as the basic values of individual or collective life.

It will be a poor and partial recognition of his great genius if we allow ourselves to be lost in merely contemplating the visible beauty, which his poetry conjures up before our vision.

In his case, an examination and understanding of the content is, at least, as important as the appreciation of the form if such a division of thought into form and content can at all be regarded as valid.

But all this may, at best, be taken as a plea for the study of Iqbal’s philosophy thought, and one may concede that point but still ask: Why should one undertake a study of Iqbal’s educational philosophical, when Iqbal is not an educationist?

The term education, it is usually interpreted to mean the limited process of teaching and learning which goes on, somewhat mechanically, within the precincts of the schools and colleges.
But this is obviously an incomplete and unsatisfactory view. It does not take into account all those formative social and personal influence, which shape and powerfully modify the ideas and conduct of groups and individuals.

Education, in its full and correct signification, must be visualized as the sum total of all the cultural forces, which play on the life of the individual and the community.

If this is clearly understood, it follows that the emergence of an outstanding creative thinker, who has distinctive message to give or new values to present before the world, is a phenomenon of the greatest interest for the educationist, and the more his ideas catch the imagination, the understanding and the enthusiasm of his contemporaries, the greater must be his influence as an educative force.

Secondly, every philosophy in so far as it throws any light on the problems of life and human destiny, implies and postulates a philosophy of education, since both are concerned from their respective angles of vision, no doubt with similar issues and problems, e.g., the meaning and purpose of human life, the relation of the individual to the community and to his environment, the problems of values, etc.

Any coherent system of ideas, therefore, which provides guidance in facing these problems or offers a thoughtful criticism of existing institutions, culture, social practices and ways of thought
must necessarily modify in so far we accept that line of thought, the basis of our educational theory and practice.

For, education is, after all engaged in the process of critically evaluating and effectively transmitting the cultural heritage, knowledge and ideas of a social group to its young members, thereby securing the continuity of collective life and culture and ensuring their intelligent, creative reconstruction.

Sir Muhammad Iqbal has a valuable contribution to make to the solution of the ever recurring but ever fresh problems of education particularly as they impinge on the modern mind, the researcher has endeavored to elucidate some of the most important and significant trends of his thought and to work out their implications on education.

As one ponders over the deeper implications of his philosophy, as one studies his unraveling of the meaning of the great drama of human evolution and the creative role played by man in it, one is apt to catch one’s breath in wonder and fascination at the prospect so revealed.

And then one turns, with impatience and dismay, equaling Iqbal’s own, to the pitiful groping and often misdirected efforts made by education to fit man for his great destiny.

A radical thoroughgoing reconstruction of educational aims and methods is, therefore, imperatively called for, and although Iqbal does not provide, as we can not reasonably expect a poet to
provide any definite educational technique or methodology, he does what is far more valuable and significant.

He directs our attention to those basic and fundamental principles of education, which underlie all sound educational practice.

And it would be interesting for educational workers to see that, when we work out the practical implications of these educational principles, they often turn out to be in harmony with the views which many great modern educationists have expressed about the problems of schooling, although their line of approach may be entirely different from Iqbal’s.

The task of interpreting Iqbal’s thought is rendered peculiarly difficult on account of the fact that it is mainly enshrined in his poetry. With the exception of his Lectures, almost all his other works are collections of Urdu and Persian poems and poetry is by its nature, a much more elusive medium of expression than prose.

It has greater emotional fervor and it can convey subtler shades of emotions and ideas.

But it does not possess the same objectivity or precision of thought as a piece of careful, systematic, lucid prose. It lends itself to a greater variety of interpretations, which may well yield keener aesthetic pleasure but are often apt to obscure intellectual clarity.
Researcher has always been a fervent admirer of Iqbal’s poetry and ideas. This is something of a handicap in attempting a critical and objective appraisal, of which researcher is fully conscious.

Researcher’s point of view is, therefore, naturally colored to some extent by this admiration, and possibly the meanings that the researcher has read into his poetry may be unconsciously somewhat biased.

But researcher has exercised one important, compensating caution that he has been very careful to attach to Iqbal’s verses the meanings, which the general trend of his ideas seems to justify.

For unlike many poets, Iqbal’s poetry possesses a coherence and unity of its own; it does not register the wayward and fleeting whims and moods of the moment.

In the case of many other poets a certain verse may mean one of several possible things, and sometimes nothing at all but with Iqbal every important verse has a definite meaning and it can, if properly understood, be fitted into the general system of his ideas.

His poetry is not to be viewed like a mechanically put together crossword puzzle; it has a unity of emotional and intellectual outlook and springs from deep, fundamental sources of faith and understanding.
Its careful perusal will as amply repay the students of philosophy and education as the seeker after poetic beauty that will discover in its inexhaustible sources of delight and enjoyment.

0.1 LIFE OF SIR MUHAMMAD IQBAL

Sir Muhammad Iqbal is considered as “one of the greatest intellectual forces that modern India has produced.” He has also been characterized as the “Voice of the East” who gave a clarion calls for the re-assertion and re-affirmation of the cultural and spiritual values of the east at a time when almost all the countries of Asia had become the victim of western imperialism.

He is considered as the representative of his age. Both his life and thought in a way represent the deep sorrow, anguish and the aspirations of the Indian peoples. As well as the cultural and ideological currents of his time. He was a rare combination of seer, statesman, poet-philosopher, politician, teacher, lawyer and reformer.

He is admired as a poet and thinkers of the first magnitude. Iqbal, an opponent of feudalism, capitalism, imperialism oppression and exploitation used the medium of poetry and prose to express his thoughts and to reach the general masses. He propounded a theory of action as opposed to contemplative inactive of ‘Taqdir’, which had
Iqbal’s mother, Imam Bibi

Iqbal’s father Shaikh Noor Muhammad

Iqbal as a young student of Government College, Lahore
long characterized the east. It played an important role in awakening the people of the colonial countries from their deep slumber.

Through his philosophy, he preached patriotism, peace, love, humanity, harmony and oneness of mankind. But the misrepresentation and distortion of his views by some of his critics had made him controversial.

The Hindu communalists projected him as communal and a separatist, whereas the Muslim communalists ignored his patriotism, universalism and portrayed him as a poet-philosopher of Islam.

But the study of his life and thought proves that he was a patriot, an advocate of the communal harmony and the unity and integrity of India. He was “in the broadest sense of the word Indian in his sentiments and outlook, though his mode of expression was to a very large extent influenced by his Arabic and Persian learning”.

0.2 BIRTH AND THE CHILDHOOD

Sir Muhammad Iqbal, one of the greatest Urdu poets was born in middle class family of Sialkot in the Punjab (now in Pakistan) on 9th November 1877. His ancestors were Kashmiri Brahmins who embraced Islam and migrated from Kashmir to the Sialkot not long after 1857. Iqbal’s family was humble, hardworking and was held in high esteem by the people of the town. His father
sheikh Nur Muhammad had not acquired any formal education and learnt the trade of tailor and embroider.

He had a great love for learning and had many scholarly friends who gathered for discussions at his business premises. His friends affectionately called him as unparh Falsafi (uneducated Philosopher).

Iqbal’s mother, Imam Bibi, was also a deeply religious woman. As the child of working class family she acquired no formal education except an elementary knowledge of Quran, different forms of Ibadat (religious prayers) deep consciousness of Iman (Belief) and Ihsan (right doing).

These qualities she firmly instilled in her children. Iqbal was the youngest child and was very attached to her. The young Iqbal learnt Urdu, Persian, and English, and was brought up as an orthodox Muslim.

In his early life he learnt Quran and studied commentaries on the text. He was a lover of sports and bird watching was also his hobby.

Religious atmosphere at home made a deep impression on his young mind and religious beliefs took hold of him firmly throughout his life and colored his thought.

0.3 **HIS EDUCATION**
When Iqbal grew up, the question of his education began to worry the family. The Muslim mind at that time was in dilemma. Non-acceptance of English education meant bleak future and acceptance was seen as a sinful act by the large orthodox sections of the Muslims society.

This dilemma also confronted Nur Muhammad. Despite his piety and religious disposition, he decided to provide his children English education.

The western missionaries had already established in 1889 a junior college, ‘The Scotch Mission College’ (currently named Murray College) in Sialkot. The Scotch mission College simultaneously offered courses in liberal art then currently taught in English universities and some courses in Arabic and Persian, keeping with the classical traditions of Muslims.

Iqbal was sent to this school. While he was studying in fourth standard Nur Muhammad was assailed by his doubts as to the wisdom of educating Iqbal in a system prejudicial to the true faith.

He had almost decided to withdraw Iqbal from the school, which was a secular institution, and send to Mosque. Before taking this decision, however, he consulted his intimate friend Maulvi Mir Hasan who taught Arabic and Persian at the school. Mir Hasan, a man steeped in the old Islamic culture and a scholar of immense knowledge in Arabic and Persian, knew no English, yet was aware of the pragmatic and broad educational values of the English
education. He advised Nur Muhammad to allow Iqbal to continue with his studies and consequently Nur Muhammad gave up the idea of withdrawing his son from the Mission School.

In the school, Iqbal was considered a brilliant student. He won prizes and scholarships and was greatly fascinated by his teacher Mir Hasan who developed interest in Iqbal for Islamic history and polity. Very soon Mir Hasan recognized Iqbal’s extraordinary intellectual capacity, his literacy bent of mind, and encouraged him.

In school days Iqbal started writing poems and verses. After passing his matriculation Iqbal joined Scotch Mission College in Lahore for his Intermediate studies.

In 1895 when Iqbal was eighteen, and had passed his Intermediate he was admitted to the Government College Lahore, where he studied Arabic, English and Philosophy. He graduated in 1899, and was awarded a Gold Medal for his outstanding scholastic performance.

Iqbal used to compose poetry when he was at school. However, it was in Lahore, that the young college student gained fame by his recitations at various poet symposia and Mushairas. His friend Sheikh Abdul Kadir (Later Sir) encouraged him to write more poems and persuaded him to get them published in an Urdu Magazine Mukhzan. He became well known in Urdu literary circles, and professor Thomas Arnold (Later Sir) composer of The Light of Asia took note of Iqbal’s poetic ability, while he was studying for the Master degree.
Muhammad Iqbal was appointed Reader in Arabic in the Islamia and Government Colleges, while studying law at the same time. He appeared for the provincial Civil service Examination, but due to medical reasons, he did not qualify.

Muhammad Iqbal went to Europe in 1905, and took the Master's degree in philosophy from the Cambridge University. Later he succeeded in learning German and obtained the Ph.D. from the University of Munich. At the same time, he was composing prose and poetry pieces in Persian, and was held in high esteem by classical scholars.

The three years that Iqbal spent in Europe influenced Iqbal's ideas greatly. The impact of western ideology upon his Islamic background brought about a change in his outlook. While he admired the philosophy of the Sufi Mystics, he now refused to consider life transitory or unreal.

He detested the materialism of the west, and was upset by the decadence of Islamic values. Western ideology made him realize the importance of will power (Khudi) and the development of the self.

This self is to be merciful but assertive. Power and wealth are desirable but only if obtained by hard work and determination and not by inheritance or by chance or exploitation.

His education in Europe made Iqbal believe strongly that intellectual and poetic endeavors are not in any way superior to a life
of action. He even considered giving up writing, but was persuaded by his friends not to do so.

0.4 HIS GOVERNMENT SERVICES

He was a member of Punjab Legislative Council and was made a delegate to the first Round Table Conference in London in 1931.

Along with poetry, Iqbal concentrated upon his study and secured his Master’s Degree by standing first in the university. He was appointed a Lecturer in the Oriental College, Lahore and from there he moved to the government college, Lahore as reader in philosophy.

Along with teaching he also wrote a book, which happened to be first book on Economics in Urdu language entitled Ilm-Ul-Iqtisad (science of Economics, 1903) commenting on this book, Dr. Anwar Iqbal Qureshi, a well known economist and scholar noted "The freshness of a approach and firm grasp of economic principles exhibited by the young author prompts me to venture the thought that he should have devoted himself permanently to the study of Economic."

When in Lahore Iqbal was appointed as professor of philosophy in the Government College and also allowed to practice law simultaneously. But his literary bent of mind could not adjust itself with them and due to the existing restrictions in the teaching
profession. Iqbal resigned from professorship in 1911, and devoted himself to writing, which proved his outstanding genius, and immortalized him.

0.5 HIS PERSONALITY AND CHARACTER

Though Iqbal was deeply religious, he was not conservative. He was a reformer. He wanted to eradicate the evils from the society by reconstructing the fundamental legal principles of Islam.

Iqbal was a liberal thinker. His liberal outlook did not let him accept orthodoxy. He wore a moustache but departed sufficiently from Muslim orthodoxy as not to keep beard. This once deprived him of the blessings of a Muslim divine.

Iqbal assailed and exposed the pirs and Mulas who exploited the poor innocent people. He pulled up the religious leaders, pirs, priests and mullahs of both the communities in the same breathe for preaching hatred and discord.

According to him, “The religion of mullah is creating trouble in the name of God,” He also called them “dark souls” and the Sufis “blood thirsty leopards.”

Iqbal was a progressive and not the blind follower of the past traditions. To him, “a false reverence for past history and its artificial resurrection constitute no remedy for a people’s decay.”
"The verdict of history," as a modern writers has happily put it, "is that worn out ideas have never risen to power among a people who have worn them out." Iqbal was a secular and stood for the national integration. The essence of the Iqbal's life and work was his humanism.

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He detested the materialism of the west, and was upset by the decadence of Islamic values. Western ideology made him realize the importance of will power (Khudi) and the development of the self.

(i) This self is to be merciful but assertive. Power and wealth are desirable but only if obtained by hard work and determination and not by inheritance on by chance or exploitation.
(ii) Iqbal loved Hindustan and considered it the best country of the world, yet he denounced narrow nationalism. He believed that only nationalism, without an understanding of other nations, leads to conflicts and wars. He believed that “there is only one unity—the brotherhood of man which is above race, nationality, color or language”. He detested discrimination.

(iii) Iqbal had faith in the individual’s ability to attain the highest level of development. He held that man’s faith, his culture; his historical traditions are the things in life, for which one may sacrifice any thing.

(iv) According to the Iqbal direct knowledge comes through the affective and not the cognitive process. Although Iqbal disliked Plato’s idealism, yet his own view of art is platonic. Instead of dreaming, however, he is inclined to theorize. He does not discover or uncover the meanings of things; he assumes that he already knows them.

(v) A devout Muslim, Iqbal, criticized the Mullahs, and exhorted Hindus and Muslims to Come together. He wanted them to build new shrines where they could worship together, and regarded every corner of India as sacred.

(vi) The world is real; life has a purpose to serve. Within every man is a superman, who can ceaselessly strive to make a better world: This aspect of Iqbal’s philosophy appeared after his education in Europe and is termed the philosophy of KHUDI or self hood. From khudi Ego to khudi Super – Ego. Khudi, refers to an assertive will power, which is charged with moral values.
(v) Human beings should strive for perfection or Fakhr- a pride in what comes from the highest endeavor. They should constantly work for the good of humanity without an eye on material gains. The poor man, who works for the betterment of humanity, is a truly wealthy man.

(viii) A ceaselessly agitated mind, and a state of tension within the individual are needed in man, if he is to achieve anything. Meditation and relaxation cannot lead to achievement. One of his Persian poems in the Kulliyat-I-Iqbal reads thus:

"May God bring or storm in your life
The sea of your life is placed, its waves
Devoid of humult"

In one of his Persian works secrets of the self – he says, "Personality is a state of tension and can continue only if the state is maintained." He advocates that the state of tension is one of the most important attributes of man, and he should not fall into a state of relaxation.

0.6 Iqbal’s Place

Iqbal has given us many valuable ideas, on the dignity of man, based on the ideals of Islam, as well as those of a humanist.
He has stressed the importance of the Super ego and pride in the process of attaining fulfillment of one's goals as a human being.

Iqbal the nationalist with patriotic fervor was yet an internationalist. Iqbal wanted a Pakistan or Muslim homeland within India, he wanted a homeland based on humanitarian ideals within India, he wanted a homeland based on humanitarian, which was not confined to any one region or territory.

According to the one of his poems in Payam-I-Mashriq:

"God-possessed dervish is neither of the
Neither East nor the West.
My home is neither Delhi, nor Isfahan
Nor Samarkand"

Again in another poem he wrote-

"You are on the highway, how can you be
Confined to any particular place?
Pass through Egypt and Hijaz. Leave
Behind Persia and syria.

0.7 HIS CONTRIBUTION

From the ideas derived from a reading of the poetry of Iqbal, both in Urdu, and Persian, we can see that he is indeed a very
great poet, philosopher, and in a sense a revolutionary. He has many new ideas to offer, and these may be incorporated in education.

1. **Patriotic Fervor**

    Iqbal loved Hindustan and considered every part of it as sacred. He exhorted Hindus and Muslims to come together.

2. **Internationalism**

    He decried narrow nationalism and urged equality between races, creeds and nations. He detested war and conflict.

3. **He was not a conventional Muslim**

    He was not a conventional Muslim but provided a new insight into the teachings of Islam. His faith in the prophet-Muhammad was the mainspring of his thought. He believed in the oneness of God and the Brotherhood of man.

4. **Idea of Khudi**

    He gave us the idea of Khudi and Fakhr (Super Ego and Pride), which combined are very similar to the Hindu Ideal of Nishikarma, or striving for perfection without hope of a reward. He urged mankind to have a pride in striving ceaselessly towards the goal of perfection.
5. Iqbal Condemned the strong who exploited the weak

He advocated a better life for the poor people. His ideas may be regarded as Marxist revolutionary in a sense, because he urged the peasants to rise against their oppressors, to destroy the crops and the monsoons of the rich. Yet he was a supporter of the highest Muslim values and a pan-Islamist. He denounced Capitalism because he considered it cruel and heartless.

6. Faith in Individual

Iqbal had full faith in the individual and in his ability to rise to the highest pinnacle of development. He urges ceaseless striving for perfection by the individual.

7. Iqbal urged universal, social reconstruction

He despised discrimination of groups, individuals and communities amongst themselves. All should be one, and no different treatment should be meted out to any one.

"It is in the temple of love and compassion", he writes in his poems, that we can create a new world with new dawns and sunsets because there are new worlds beyond the stars we see". He was a humanist to the core.
8. Perfect Man

Iqbal's perfect man is one who is truthful compassionate and fearless. He can face death with courage and without any fear whatsoever.

His student days in Lahore coincided with an important phase in the evolution of modern India and particularly of Muslims in India. The Muslim's who had been left behind in every sphere, had started pondering over the reasons of their backwardness. This reasoning found expression in the Aligarh movement.

Sir Syed Ahmed Khan, the fonder of this new spirit tried to rescue the Muslim community from the state of isolation, apathy, aloofness and fatalism into which it had lapsed after the failure of the revolt of 1857.

By the end of the nineteenth century Aligarh movement had succeeded in attracting to its fold a number of young Muslims and Iqbal who had a very receptive mind also came under its influence.

He attended the meetings of the Anjuman-i-Himayat-i-Islam, which had been established in 1885 in Lahore with the object of disseminating western learning among the Muslims and imparting religious instructions along with the secular education.

Very soon it emerged as a powerful and influential organization. It set up schools both for boys and girls and opened
Islamia College in Lahore in 1892. Throughout his life Iqbal whole heartedly supported and patronized the educational activities of the Anjuman and even served for a time as member of the teaching staff of Islamia College.

The prominent leaders of the Muslim's attended Anjuman's anniversary session and conferences. It also provided a platform to Muslim thinkers and writers like Mian Mohd. Shibli Nomani, Khwaja Altaf Husain etc. It was for the annual session of the Anjuman held on 24 February 1900 that Iqbal wrote and recited a poem entitled Nala-I-Yatim (Orphan's Cry).

In the cry of an orphan, the audience heard their own hearts cry as they too had long felt forlorn and abandoned and this part was to be a compulsive factor in moulding the psychology of the Indian Muslims in the coming year.

Many of Iqbal's audience wept, where as the pragmatic ones donated generously (almost 300 rupees) to the Anjuman's fund. The printed copies of the poem designated to sell for pennies fetched four rupees each.

Iqbal was a rebel; he believed in creating in creating troublous so that he could build anew. He was fortunate in having teachers who were deeply involved in his intellectual growth and later became his mentors. But in spite of being fortune he had hardly received any international recognition. Neither was involved in active politics, although Iqbal indulged in it for a while.
But he was keenly interested in the affairs of their people; his writings, naturally, reflected his concerns. He was exuberant and had to struggle all along. Iqbal has remained the subject of much controversy in India, both with respect to his poetry and even his politics; this came more acrimonious after the partition of the subcontinent and the creation of Pakistan.

Iqbal was ignored at the official level. The Government of India did not consider it fit to issue even a postage stamp on the occasion.

Asrar-i-khudi (Secrets of Self) was one such work. It was published at Lahore in 1915. In this Iqbal bitterly opposed the concept of fate or predetermination and regarded man’s potentialities greater than even those of the angles, and man could reach up to the infinite. Through his inspiring verses he asked the man to make his own destiny.

“Khudi ko kar buland itna ke har Taqdir se pehlay; Khuda bande se khud pocchey bata teri raza kya hai”

(Raise the self to such a height that before destiny, God should ask man “what do you desire?”)
0.8 AWARDS AND HONOURS RECEIVED

Asrar-I-khudi was written in Persian. Nicholson translated it into English and this increases the number of readers of Iqbal and won him international recognition as an outstanding philosopher.

A Russian scholar, who had traveled all over India, visited Lahore only to see Iqbal and wrote a comprehensive review on Asrar in Russian language. The British Indian government conferred Knighthood on Iqbal in 1922 for this work.

0.9 DEATH OF MUHAMMAD IQBAL

Sir Muhammad Iqbal died at the peak of his glory and fame on 21 April 1938 at Lahore, after achieving great honor as a distinguished scholar and Urdu poet.

A few months before he died in Lahore he said “Only one unity is to be depended upon, that unity is the brotherhood of man.”

Muhammad Iqbal has left us many of the highest ideals of humanity through his beautiful poetry, and these may be incorporated in education.

Only three months before his death in a New Year’s message from Lahore Radio, he said:
Only one unity is dependable, and that unity is the brotherhood of man, which is above race, nationality, color and language. So long as this so called democracy, this accursed nationalism and this degraded imperialism are not shattered, so long as men do not demonstrate by their actions that the whole world is the family of god, so long as distinctions of race, color and geographical nationalities are not wiped out completely, they will never be able to lead a happy and contended life and the beautiful ideals of liberty, equality and fraternity will never materialize.

During the last four years of his life his activities were restricted by his ill health. In 1934 he suffered from a severe throat infection, which resulted into cardiac asthma. In 1935 his wife passed away; in 1937 he developed cataract and his vision was affected.

He was active and very much mentally alive even four hours before his death. In the last night of his life Iqbal discussed philosophy and politics with Baron Von Veltheim of Germany. Baron was with him until about midnight.

At the closing hours of his time on this earth, he asked his friend Diwan Ali who was with him to sing a few verses of the mystic poet of the Punjab Bulleh Shah. The verses seemed to touch a very tender chord in Iqbal’s heart and tears trickled down his cheek, and in early morning of 21 April 1938, the 'Voice of the East' that had stirred so many people for divergent reasons departed from this world.
Gloom descended on Lahore when the news of Iqbal’s death became known. All public offices including the civil secretariat, the district court offices, schools, colleges and markets remained closed. Huge crowd estimated from 20,000 to 50,000 assembled to join his funeral procession.

Rush at the plot where Iqbal was to be laid to his eternal rest was so great that the city magistrate had to put in great efforts and had the police posted to check the people from rushing to the grave side.

All the leading News Paper of India, the Times of India, The Hindustan times, The Statesman, Pioneer leader, Tribune and the Daily Herald published the news of his death on the front pages and wrote editorials and articles on him.

Educational institutions in Patna and Jamia-Millia of Delhi also remained closed for a day and Lucknow Radio Station arranged a special half an hour programme on 21 April in connection with Dr. Iqbal’s death.

Rich tributes were paid to his memory by the eminent men not only of India but the world over. His death was regarded as a “National loss to India.”

The shock and rich tributes expressed all over the country show that Iqbal was a genius. It is not enough to say that he was a great scholar nor it is enough to say that he was a doyen of the socialist movement or a great humanist, or a man of rare culture.
Whatever expressions are used for him are not enough to stream up his multi-dimensional personality.

Geniuses like Dr. Iqbal do not die. They live in their works and in the words of professor Mujeeb, "Dr. Iqbal's work will speak for him till ages after our controversies have been buried in the grime."

1.0 STATEMENT OF THE PROBLEM

The researcher is the lecturer in the college of education teaches philosophy of education to the B.Ed. students. While undergoing the Bachelor and Master degree courses in Education the researcher had come across the contribution to education and the various books written on education by Mohammed Iqbal. Many other authors also had been written the several books on the contribution of education of Iqbal.

The monumental contribution of Mohammed Iqbal to the field of education inspired the researcher to take up this topic for study on a wider scale. She has been deeply impressed by the Iqbal's philosophy in poetic form, therefore, researcher wanted to teach philosophy of Iqbal to the new generation.

In an attempt to understand and explore the basic principles and philosophy of Sir Mohammed Iqbal, the researcher has selected this topic of the research work. The researcher after
careful thought has decided to entitle this thesis as “Sir Muhammad Iqbal’s Philosophy of Education”

1.1 SIGNIFICANCE OF THE PROBLEM

Sir Muhammad Iqbal’s wide literature can be used to make educational system more effective. He has expressed his valuable views on education at all levels including primary and basic education, secondary education, higher education, and teacher education.

Secondly, first we have to understand clearly the real meaning and scope of the much used and abused term, Education...Education, in its full and correct signification, must be visualized as the sum total of all the cultural forces which play on the life of the individual and the community.

Thus, this research work is an attempt to cover broadly the salient features of Sir Muhammad Iqbal’s personality, his educational philosophy and his practical experiments with the new educational methods.

In simple words, this is merely a detailed and comprehensive study of this great personality, his life history, his educational philosophy and his contribution to the new educational movement. Therefore through the medium of this thesis, the researcher has made humble efforts to put forth his ideas on education in the best possible manner.
The researcher had studied for several years the literature of Mohammed Iqbal with the critical and careful analysis of almost all the available books to understand his concepts, methods and new ideologies in education.

2.0 PURPOSE OF THE STUDY

The main purpose of this research work is to make an attempt to unfold the educational thoughts and contribution of Mohammed Iqbal. Researcher becomes more deeply impressed with and conscious of the essential soundness of his values and the validity of his approach. Some of the objectives of this study are:

- To know Muhammad Iqbal’s ideology of “Khudi or self hood”.

- To put light on Iqbal’s concept of “the material and the spirituality” in relation to the modern educational thought.

- To know the thoughts of Iqbal on “Community and individual”, relating social change.

- To study Muhammad Iqbal’s thinking about Role of Intellect and Intuition.

- To know the ideas of Muhammad Iqbal regarding The Education of the good Character
- To introduce this educationist to the people who do not know how much he had contributed to the field of education.

- To make an attempt to study the educational thoughts and contribution of Sir Muhammad Iqbal.

- To study the contribution of Sir Muhammad Iqbal to modern literature.

- To study and understand the contribution of Sir Muhammad Iqbal to social and educational field.

2.1 LIMITATIONS OF THE STUDY

The facts pertaining to the life history and contributions of Muhammad Iqbal to the education are based on the contents of books written by him.

Additional information has also been collected from the books written by other writers about the view of Muhammad Iqbal

3.0 DEFINITION OF TERMS

"PHILISOPHY"

Philosophy has been defined as that branch of knowledge, which has for its subject the quest of truth.
“When ever philosophy has been taken seriously, it has always been assumed that it signified achieving a wisdom that would influence the conduct of life.”

John Dewey

“Men live in accordance with their philosophy of life, their conception of the world.”

Aldous Huxley

“Education”

The word education has a very wide connotation as it concerns individuals in the society in order to mould them into a being that will fit in the society in which they live.

“Conscious and deliberate process in which one personality acts upon another in order to modify the development of the other by the communication and manipulation of knowledge.”

John Adam

“The development of all those activities in the individual which will enable him to control his environment and fulfill his possibilities.”

John Dewey
"The influence of a person who holds vital belief brought to bear on another person with the object of making him also hold that belief."

James Ross

Philosophy and Education

Every man has his own philosophy of life. Different philosophies result in different ways of life. It is natural that a person with a philosophy of life will seek to influence and convert others.

This process of influencing and converting consciously or unconsciously is education. A philosophy thus results in an educational effort.

"Education is the dynamic side of philosophy." It is the active aspect of philosophical belief.

John Adams

"Philosophy and education are like two sides of coin, the former is the contemplative side, while the latter is the active side.

James Ross