Chapter: VI

Iqbal's Educational Philosophy
Iqbal’s Axiology of Education

What Allama Iqbal put forth as his axiology of education springs up relatively from his primary philosophical concepts. In the scheme of creation, man’s role consists in asserting himself as the co-sharer in the Divine attributes and the co-worker in the creative process. Therefore an ideal life is very much grounded in the creative activity, which obviously determines the entire character of man’s education. This specific point of view, guided rather stimulated the thinking of Iqbal in the formulation of his educational axiology. The ultimate objective of education embodied in the fundamental idea; perform his bestowed role on the part of man as God’s vicegerent. So overall aim of education in Iqbal’s philosophy is to evaluate man to a sublime position in the scheme of creation, next only to God as his creator and sustainer. Iqbal’s philosophy of education enunciates another vital objective, is to harmonize man’s spiritual progress with his accomplishment in the material sphere. Subsequently, it sets a definite purpose to man’s achievements in science and technology. These objectives of education derive novel desires as an essential factor in the development of man’s individuality. According to Iqbal, “desires enrich life, give meaning to life and discipline the powers and actions of the individual. Desire is the sole capital with which the individual builds up the self, his culture and institution.” In the words of Zakir Hussain:

“Dr. Iqbal assured his generation that the true believer, the man of God had the power to change the decrees of fate.”

The core of Iqbal’s educational perspective is doubtless Islamic in origin, yet he has attempted to synthesize it with whatever he found of value elsewhere. This is significantly the apex of Iqbal’s axiological hierarchy. Naturally, it becomes imperative to realise those important values which form the main body of this hierarchy. These are broadly, monotheism, prophethood and self consciousness. In Iqbal’s ideal system of education monotheism or principle of ‘Tawheed’ occupies a central place. Iqbal’s insightful study of monotheism reveals the idea that fullest development of man’s intellect needed an inseparable spiritual basis, viz., monotheism. This universal principle will guide him, of how and far what he will steer his thinking and vision, which results surely in the words of Iqbal that whole cosmos bows to its eternal glory:
Here asserts Iqbal that the educational process should direct man’s intellectual activity upon the basic principle of Tawheed, that all mankind represents one human brotherhood. Therefore, any human society based on such a consideration is one indivisible unit and man is related to man as brother irrespective of colour, race or geographical activity. Thus the principle of monotheism provides the human psychology with an antidote against exploitation, class conflict etc. this principle of monotheism in reality will restore unity in diversity. Iqbal summarizes the whole issue in his famous lectures:

"The new culture finds the foundation of world-unity in the principle of ‘Tawheed’. Islam, as a polity, is only a practical means of making this principle a living factor in the intellectual and emotional life of mankind. It demands loyalty to God, not to thrones. And since God is the ultimate spiritual basis of all life, loyalty to God virtually amounts of man’s loyalty to his own ideal nature".  

Dr. S. K Ghose, a reputed intellectual of Bengal in his lecture, ‘Iqbal’s credo: An outsiders view’ examines the Iqbal’s viewpoint as:

"How, in man’s search for a purely psychological foundation of human unity, the self and the society interpenetrate, or could interpenetrate, has been suggested by Iqbal in a manner which illuminates the core of traditional culture."  

To Iqbal, any society which fails to recognize the fundamental unity of human brotherhood is bound to disintegrate. Iqbal maintains that basic responsibility is the reconstruction of new social order through a meaningful system of education, which is designed to serve a distinctive purpose. It means to build up integrated personality of man, otherwise society cannot harmonize. He amazed how the world systems of education are pushing forward without any definite aim. Iqbal’s ideal educational atmosphere creates a society which is
to be founded in secure ground; its basis must be spiritual and too deep rooted to be affected by any adverse influences. In Iqbal’s words:

“The search for a purely psychological foundation of human unity becomes possible only with the perception that all human life is spiritual in its origin.”

With this 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 the inner strength and richness. In the process of striving for an ideal educational atmosphere, he never compromise with evil, falsehood, and to become slave of any unjust earthly power. Man’s originality, his self respect, his God centered life makes conscious emotionally:

خوئر رامور آیمزی وویلی بلالی

 Tarae دیکتالی کیانتو آشنالی

In his interpretation of concept of ‘Tawheed’, Iqbal find difference between believer and non believer or ‘Haq’ or ‘Batil’, not in the narrow theological difference in an approach and attitude of our life. He treats the conquest of nature through knowledge was an act of prayer. When the love of God dominates the entire will hierarchy of man he develops a personality with divine taste kindling an insight of looking upon the world of matter on subservient to man in the realization of his social goals. Then all obstructions of the world matter, becomes an incentives for struggle and a favorable circumstances in the development of his self. He writes:

“All that is in the universe is God’s and the seemingly destructive force of becomes sources of life.”
In the opinion of Iqbal, Tawheed is the highest virtue in the scheme of virtues. It makes an individual 'La-Hooti' and 'Millat Jabrooti'. It gives 'Jalal' to the individual and 'Jamal' to the Millat. In other words the best yard stick to measure the progress of culture and civilization is 'Tawheed'. It also signifies that Iqbal's concept of 'Khudi' springs up from his philosophy of Tawheed.

Iqbal was fully convinced that for total success man must surrender to God alone, because oneness of God alone means the oneness of man, unity of society. Iqbal expresses his hope in the future of man only in the context of Tawheed:

In the axiological hierarchy of Iqbal, the other value of paramount importance is prophethood. Faith in inspired leadership or prophethood is a vital character for establishment of an ideal society. The role of inspired leaders or prophet's in the evolution of society, humanity and civilization can not be ignored or underestimated. Iqbal maintains that “the medium of great personality” is essential. For him religion of people is “the sum total of their life experiences finding a definite expression through the medium of a great personality”. He believes that the personality of the Holy Prophet is operative in
the spiritual emancipation of individual and all mankind, and will continue to be so for all times to come:

It looks that Iqbal has derives this idea from the following Quranic verse:

Educational system must, therefore, impart such instruction to its educatees as motivates them to follow the life of the Holy Prophet as an ideal of individuals spiritual emancipation of the highest order as well as for the creation of a unique society based on the freedom and equality of all individuals. The principle of prophethood considers Iqbal is a motivating source for all our pragmatic efforts. Our existence on this earth is based on prophethood. All our religious and social codes and unity of purpose derives from prophethood. The society really shines through the prophet’s sun rays:
Another dimension of Iqbal's axiological significance of prophet hood which would appeal the growing minds in our teaching institutions is perfection in a personality. In this background Iqbal visualizes a perfect man in the illustrious personality of Prophet of Islam and in his status of 'finality'. Before the creation of this one great Prophet, many a prophet made their appearance:

Iqbal firmly believes that the personality of prophet is significant for the moral and intellectual guidance of mankind. He thinks that the finality of prophethood is a sole remedy against the disintegration of Islamic society:

"The integrity of a Muslim is secured by the idea of the finality of prophethood alone."

The other point of view presented by Iqbal is that arises need and necessities of varied kinds in the evolutionary process of human nature. Iqbal imagines one of the most important necessity which necessarily linked with the
prophethood is 'Revealed Book.' Iqbal felt that this perfect book is the Quran; its message is meant for all people of all ages: "With the birth of reason and critical faculty, however, life, in its own interest, inhibits the formation and growth of non-rational modes of consciousness through which psychic energy flowed at an earlier stage of human evolution. Man is primarily governed by passion and instinct. Inductive reason, which alone makes man master of his environment, is an achievement; and when once born it must be reinforced by inhibiting the growth of other modes of knowledge." 25

In his above explanation of revealed message, and the necessity of the Holy Quran as the last Divine treatise, Iqbal imagines the finality of prophethood from his point of view:

"The prophet of Islam seems to stand between the ancient and the modern world. In so far as the source of his revelation is concerned he belongs to the ancient world; in so far as the spirit of his revelation is concerned he belongs to the Modern world." 26

Iqbal beautifully integrates the essence and significance of the Holy Quran and the Prophet of Islam as:

From two earlier values, discussed from specific angle, follows self-consciousness of an individual. The other important value in the hierarchy of Iqbal’s educational axiology, under the prophet of Islam’s attribute of Rehmat or benevolence for all bestowed upon him by God, the utility of the universe becomes essential course of study for a believer because he is endowed with beautiful sensitivity. This sensitivity demands that he should become more and unique in the backdrop of his-consciousness. Infact, Iqbal has often referred the hadieth of prophet of Islam, “Takhallaqu b.-khlaq.-‘Allah” (create in yourself the attribute of God). 28 Self realization means consciousness of Divine attributes which constitutes very essence of man. Such a self is also in union with the whole
world and has realized the ultimate value of such union, namely
goodness, truth, beauty and unity of God (Tawheed). Thus
education must be religious, moral, intellectual and esthetic.
The strong self-consciousness believes Iqbal becomes the
strength of the perfect man. He draws a fresh vigour and vitality
from his faith, and God's will and might are on his side.
Mountains cannot block his path, nor can oceans offer a
hindrance. This man of self-consciousness is Mard-i-Mumin of
Iqbal. He is all along dominant, creative, resourceful etc.

Generally everyone knows that conscious behaviour is to
be found in man and animal. While the level of human
behaviour and human consciousness is far higher than that of
animal consciousness. This higher consciousness and
qualitative behaviour clearly signifies man's self-consciousness
or the realization of Khudi. Constant intellectual endeavour
leads towards the development of the self-consciousness,
which finally explores the Khudi in man. It is the nature of one's
struggle to demonstrate his appearance in the shape of
complete man. Iqbal held the view that affirmation of its
culmination lie in God's seeing.

Iqbal's axiology of education, in the background of his
Philosophy of life formulates following educational objectives.

1. Science should be made a God-seeking, God appreciating
and God finding sources of knowledge. For this purpose
the concept of Tawheed should be integrated with
scientific teachings.

2. The Sirat of prophet of Islam should find a central place in
our educational system so that the students develop an
emotional and intellectual attachment with this great
personality and practically follows him as model of ideal teacher throughout their lives.

3. The objective of education is to achieve a dynamic personality with strong sense of ego-hood. This can be developed in a new social order created through an ideal system of education.
Educational Implications of Khudi

The doctrine of "Khudi" constitutes an overall objective of Iqbal's philosophy of education. He explicitly says that knowledge is an instrument for the preservation of life. Knowledge is a means of establishing the self.

with in the parameters of this doctrine he imagines the role of education. Obviously Iqbal was in search of an Ideal man or Mard-l- Momin, whom he perceives must be the embodiment of all qualities, which he has defined quite eloquently in his doctrine of "Khudi". He considers education as dynamic factor in making the man of his own imagination. Iqbal's philosophy of Khudi reveals the fact that he had an uncompromising faith in man's individuality. Ishaq broadens his intellectual horizon; faqir consolidates his undiscriminating zeal towards his fellow beings. Desire explores the possibilities of novel dimensions of life. Freedom would make him formulator of his own destiny. Infact, all such dynamic factors in the eyes of Iqbal strengthen and consolidate man's glorious individuality and leads him towards attainment of highest perfection. The  

Educational conduct and implications of Iqbal's doctrine of Khudi can be well understood, when he devoted one part of his poetic collection 'Zarb-l-kalim' to explain the essence of education entitled, "Education and Training", with Khudi as its focus:
Dr. G.R Abdullah assesses the criterion of the educational implication of Iqbal’s doctrine of Khudi as:

“On the examination of Khudi as the overall and ultimate goal of education in Iqbal’s perspective, the question that arises now in this connection is related to the content of education, the service of educational objective. Iqbal emphasized the teaching of religion or revelation as its core in the curriculum. He never forgave the omission of God and godliness from the scheme of education according to his philosophy”. 34

Iqbal asserts that religion is not a departmental affair; it is neither mere thought, nor mere feeling, nor mere action; it is an expression of the whole man. 35 Noted educationist Jacques Martian, follower of Bergson’s philosophy of life, also accept the vital position of religion in education. He says:

“The complete and integral idea of man which is the prerequisite of education can only be philosophical and religious idea of man. I say philosophical because this idea pertains to the nature and essence of man, I say religious because of the existential status of this human nature in relation to God”. 36

Creative activity has a paramount importance in Iqbal’s concept of Khudi. He is in favour of “permanence of human ego in a profounder personality”.37 The movement towards the achievement of a profounder personality asserts Iqbal cannot be created in alien frame but in self-frame with new and energetic desires in the world phenomenon:
Besides, Iqbal education should have higher objective and cannot remain content with lower ambition of merely bread and butter, which has now became primary aim of our present education. Realization of Khudi through verifiable educational process explores God like qualities in man and building up a world worthy of his habitation. Iqbal's critical faculty catches the problem as:

Iqbal's insightful study of educational environment of his times covers all dimensions in an organic whole and unambiguously determines objectives of an ideal education. He writes:

"Education like other things ought to be determined by the needs of the learner. A form of education, which has no direct bearing on the particular type of character, which you want to develop, is absolutely worthless. I grant that the present system of education in India gives us bread and butter. We manufacture a number of graduates and then we have to send titled mendicants to government to beg few appointments in the higher branches of service, what then? It is the masses who constitute the backbone of the nation, they ought to be better fed, better housed and properly educated. Life is not bread and butter alone; it is something more; it is healthy character
reflecting the national ideal in all its aspects. And for a truly national character, you ought to have a truly national education."  

In his philosophical scheme, the self-realization does not lead to fulfillment of egoism. This goal actually aims at the realization of those values which are essentially human and social in nature.  

According to Syed Abdullah, Iqbal's educational philosophy combines knowledge, sense perception, reason and intuition in an integrated form. His genius speculates that light from one direction could not illuminate the whole reality in all its manifestations. 

For the cultivation of Khudi, which is for him the highest goal of educational effort; he is attracted by Leibnitz idea of monad but unlike Leibnitz he held that monad is essentially assimilative in its nature. for Iqbal individuality is not a datum but an achievement. It is man who has the capacity to achieve harmony with the surrounding realities and by mastering the environment and by adjusting himself to it. Khudi is thus a dynamic process rather than a static factor. Infact, for Iqbal the individual's isolation from the community is a main obstruction. He is real and so far as he absorbs the purpose of the community and creativity expresses them through his own personality. Iqbal attaches much significance to the Quranic injunction.

"Verily, God will not change the condition of men, till they change what is in themselves".  

Iqbal supplements much significance in his educational scheme, to man's ego and its manifestations in his surroundings. In the words of Iqbal:

"The life of the ego is a kind of tension caused by the ego invading the environment and environment invading ego. The ego does not stand outside the arena of mutual invasion. It is present in it as directive energy and is formed and disciplined by its own experience".  

In a sound system of education Iqbal proposes a continuous and relative interaction between the individual and the
environment. It becomes a binding factor for man to take rather an introspective approach to fulfill the aspirations of humankind and determine its destiny, to mould all the force to his own ideal end and purpose. And in this process of progressive change, God becomes co-worker provided man takes the initiative. There is give and take relationship between the individual and the environment. The individual therefore instead of remaining aloof from the environmental influences and thus became ego-centric, should have intensive and fruitful contacts with the environment, enrich his mind with the energizing currents of social life. But Iqbal's sensibility observes a state of divergence instead of any sort of convergence in the existing educational environment of India. Iqbal asserts that it failed to maintain a healthy equilibrium between the individual and the society. Concentration of inner richness of a student did not materialize, due to casual superficial, mechanical and unilateral approach. He believes that life progresses, develops in an organic form, which present education lacks absolutely.

"The movement of life, as an organic growth involves a progressive synthesis in its various stages. Without this synthesis it will cease to be an organic growth." He contends that in this situation the unfoldment of students Khudi is inimical. In a poem "Hindi Maktab", He draws the conclusion:

اٹھالی، یہ نا میں نے لے علم کو کا
موزون میں کتاب کیچ ہے مقالات
بکثر چہ بھی چاپے مولوی کی نظر
پھیلی رہیں بارے اخوال وملتات

Another aspect of Iqbal's educational philosophy is the infinite power of man, consists in his 'will'. The gradual unfoldment of which must be the object of all human activity. In his view, "A strong will in a strong body is the ethical ideal of Islam." While making his argument credible, he investigates content and character of the system of education of his period as:
"I venture to say, that the present system of education in this country is not at all suited to us as people. It is not true to our genius as a nation, it tends to produce an un-Muslim type of character, it is not determined by our national requirements, it breaks entirely with our past, and appears to proceed on the false assumption that the ideal of education is the training of human intellect than human will".  

Therefore, from this specific angle the central point of Iqbal's educational philosophy is the training of human will, in order to consolidate the Khudi in the personality of educand. In his lectures Iqbal has defined the personality of man as a combination of various wills held together by a unity of directive purpose. These varied wills in man constitute all personality aspects, such as, biological, socio-biological, socio-cultural, psychological, transcendental etc.

The energy and force of all wills in man again culminated on the conclusion that various wills have to arrange in such a fashion that the will to God become supreme overriding will and all other wills are governed and disciplined by it. Thus, Iqbal's man of Khudi lives his life in the name of the God, dedicating all his powers to the working out of His increasing purpose on earth. He subordinates everything to God. Evidently, Iqbal's concept of soul, personality, ego or self is therefore, only that kind of man's self-consciousness which aroused and activated by God-consciousness:

The significance of Iqbal's doctrine of Khudi in a relevant educational atmosphere summarizes Dr. G.R Abdullah, as:

"He aspired to find education as a continuous practice to reach the high levels of Khudi. How ambitiously and ardently he looks forward to studentship as a program of rigorous training
for the sale of the supreme goal as put forth in the ideal of Khudi. In this couplet “The Student” he addresses:

"May God introduce you to an upheaval simply because your ocean (of life) is beY'eft of surging waves. For you, it is impossible to get rid of books. Because you just read books, but not master these". 55

Aims of Education in Iqbal’s Educational Philosophy

In the light of proceeding discussion we are now led to focus on what constitutes the aims of education which could perform a substantial and conceptual role in the promotion and growth of an ideal individuality of the educand. Iqbal’s educational ideas work out the following aims which are essentially purposeful and related to reality.

Ideal-Oriented education

Education should be ideologically oriented. Preservation of originality of the educand thinks Iqbal lies in obvious form of purpose and ideal. It is systematic journey towards a known spot.

Education is a mean to an end, not an end itself. The end is the ideology and the cultural heritage of the people and it is mainly education which serves the purpose. Education, therefore, must instill those beliefs and ideas for which the nation stands. In Iqbal’s philosophy religion is a complete and comprehensive way of life which covers, apart from morality, all other dimensions of human activity. 57 For this purpose he utilizes the Quranic term “Deen” (Way of life). So Iqbal held the
view that "Deen" should be the aim of education. In a letter to K.G. Sayidian, he explains his point of view:

"I have generally used word ‘Knowledge’ in the sense of the Knowledge based on senses. It gives man power which should be subordinate to religion. This knowledge is the first step to true knowledge."  

According to Iqbal, life is dynamic and full of desires. However, if it is enriched by ideals, then the intellect of an individual can be enriched by these ideals. The trial of new educational experiment gives momentum to these ideals; emphasis on the desire reflects the needs of the time.

Iqbal in unambiguous terms intends to give education an ideological orientation and regards all education as satanic which is not in harmony with religion. In his presidential address to the All India Muslim League at Allahabad in 1930, he said:

"If today you focus your vision on Islam and seek inspiration from the ever vitalizing ideas embodied in it, you will only resemble your scattered forces regaining your lost integrity, and thereby saving your self from total destruction."  

Analyzing the concept of religion and its pragmatic role in human life, Iqbal put it in these words:

"Religion in this sense is known by the unfortunate name of Mysticism, which is supposed to be a life-denying, fact-avoiding attitude of mind directly opposed to the radically empirically outlook of our times. Yet higher religion, which is only a search for a larger life, is essentially experience and recognized the necessity of experience as its foundation long before science learnt to do so. It is a genuine
effort to clarify human consciousness, and is, as critical of its levels of experience as Naturalism is of its own levels. 61

Iqbal points that in historical experience it is only religion which has always elevated individual and transformed whole society and even today can prepare modern man for the burden of great responsibility which the advancement of modern science has placed on him. 62 Here an important point worth note, is that Iqbal’s insistence on religion as an ideal of education is radically different in form and content from what is usually understood today. It does not take into account or show any interest in or understanding, or appreciation of modern, social, political, scientific and philosophical problem? Iqbal compares between the religion which makes man self-conscious and God intoxicated and religion which lays stress on performing mere rituals and counting of beads:

In Iqbal’s philosophical scheme education must equip the student with a life of actions, keeping in view the development, maintenance and consolidation of his individuality as the prime aim of education. This can be possibly realized by attributing itself to an ideal. This objective is to be achieved by permeating the entire arena of education with the spirit of an ideology. In this connection Iqbal proposes over hauling the entire curricula and the creation of an atmosphere which is conducive to the achievement of this aim. In Iqbal’s educational scheme, it becomes imperative that in imparting education of every subject, particularly in respect of social studies the view point of religion should be explained to the students at every stage of his education. 64
Thus, without ideal-oriented education, an educational system is pitted against a diversity that seems to threaten its moral foundation. In its policy document Ministry of Education Govt. of India 1984, noted with great concern the erosion in established values of society resulted in pollution of public life:

"The fact this crises of values pervasive in schools, colleges and universities amongst teachers as well as students as in other walks of life, is seen as highly dangerous development. It is therefore, being urged that the process of education should be reoriented and young people should be made to realise that exploitation, insecurity and violence cannot be contained nor can an organized society be sustained without adhearing to and enforcing some norms of social, political and economic behaviour. Learning from past experience, it is expected that a coherent and an operationally valuable value system would be implanted through educational process, based upon rationality, and a scientific and moral approach of life."

According to Iqbal, an ideology which is the end of our education is only a means to establish a balance between individualism and collectivism. In this ideal society Iqbal regards the development of individuality as the fundamental value, but does not ignore the growth of social sense and collective responsibility.

Iqbal subscribes to the view that human nature is the only dependable guide to knowledge. The end of education is determined by human consciousness. The natural qualities of human consciousness are identified by him with man's urge to love an ideal of highest beauty and perfection. He says that if a person's ideal is not perfectly good, true and reliable, he is obliged to judge many actions which are really right as wrong and many actions which are really wrong as right. It is an account of his love with imperfect ideals that he makes different judgment about what is just and virtuous. Iqbal's interpretation of ideal life is the generation of the deed and creator of its values. The deed is good or bad according to the ideal from which it results as good or bad. Hence the character of man who loves a wrong ideal is never really noble or lofty. The result is that he cannot express and satisfy completely his moral urge and cannot grow education to the
fullest extant. The love of the ideal reinforces the desire for moral action for its own purpose and strengthens the love of the ideal. The innate urge of love in the educand, maintains Iqbal, is not to divert into the channel of any other imperfect ideal. In this connection, an ideal educator has to perform his requisite responsibility.

Promotion of Cultural Heritage

Another important aim spelt out by Iqbal for education is that a student must recognize the value of community culture, which implies that the learner should not only critically appreciate the cultural achievements of the community but must also adhere to the highest cultural value and traditions.

Any farm of education which ignores the fundamental task is superficial and futile. Iqbal strongly resented the slavish mentality and culture of other people, which weakens the self. The individual as well as the community should develop self-reliance and inner richness of their own, otherwise, maintains Iqbal, the individual's potentialities will remain wrapped and repressed. This is where education should help. In variety of forms Iqbal explains the importance and implications of individual's original contribution to society. He must burn himself his own flame, because the light of the others is not necessarily a true guide. The endless habit of seeking from others results in disintegration of one's self and it loses its value and illumination:

کی نیوزے خوراک اپنے ہی زندگی
تو ان کسی ہی کا عہدہ کے
اپنا اپنا کو جھٹکا لگا کے خوراک
پھر گھی حمایت کی ہے خوراک

70
Iqbal witnessed the slavish imitation of the west by the east, which has shattered their opportunities of contribution and repressed their originality and creativity. Iqbal apart from being a visionary, had patriotic impulses, and was saddened to see Indian youth having become denationalized through an education which ignored past history and culture and did nothing to strengthen their individuality or stimulate their originality. Iqbal's anxiety and impassion with regard to slavish adherence of the west finds a clear justification in the evil designs of the British system of education. In this connection Macaulay Minute 1835 is very important document, which clearly indicates the basic intentions of foreign rulers. Macaulay in his Minute says:

"We must do our best to form a class who may be interpreters between us and the millions whom we govern, a class of persons Indian in blood and colour but English in tastes, in opinions, in morals and in intellect."  

Iqbal, however, appreciates some valuable contribution of the west particularly their spirit of research, their sciences, and their strenuous effort to gain control over environmental forces. But he hated the superficial and sensational side of the activities of the west which gave a false sense of being modern and progressive. He explains the strength of the west is not an outcome of her music and naked dance, but springs from her knowledge and science. They lighten their lamps with their own lamps:

قوت غربی از علم و فن است

اثار آن چنین پس چنین است 72
Iqbal draws the truthful picture of how our youth have become denationalized through the system of education which ignored their past history, culture and civilization. Our academic system is borrowed and its face is polished with its artificiality. In this situation educand lost its purpose. Iqbal realized that individual could only restore his identity in a world of divergent cultures when he realizes his personal as well as public aspirations in line with his cultural norms:

It is clear that Iqbal was opposed to borrowed education and made a frequent plea for the adoption of that system of education which is the product of our own history and culture and which is in tune with our traditions and ideals. Leading educationist John Dewy held the same. He says:

"Since education is a social process and there are many kinds of societies, a criterion for educational criticism and construction implies a particular social ideal." 74

**Social consciousness of individual**

In any system of education the question that naturally arises is: what should be the norms in the environment in the development process of the society that contribute to the making of a student’s individuality. There are conflicting theories about it. Some regard the development of individuality as the fundamental value, while others viewpoint regard only the social consciousness as the basic value instead of individual personality. The important feature of Iqbal’s philosophy is a reliable and veridical balance between individualism and collectivism. He believes in the individual personality of man and his proper development. This is one of the prime objectives of his educational policy. He says that Quranic concept of ego stresses the individuality and
uniqueness of man and definite view of his destiny as a unity of life. For this purpose he strongly questions duality. On the other hand Iqbal does not ignore the growth of social consciousness and collective responsibility. Emphasizing that perfect individuality results from a dynamic and stimulating environment. Iqbal wishes individual to grow in social milieu and enrich his mind by establishing a give and take relationship. The Education commission (1964-65) in its recommendations has stressed the socially oriented education in these words:

"Education cannot be considered in isolation or explained in a vacuum. It has to used as a powerful instrument of social, economic and political change and will therefore have to be related to the long term national aspirations: the programme of national development in which the country is engaged and the difficult short term problem it is called upon to face."

In the social system, Iqbal held the view that the self centeredness of the individual shall adversely affect the development of individuality. While he holds that man must not lose his individuality in the social collective, he also enjoins upon the individual to subscribe to the social good. Therefore, an ideal system of education will always aim at the

establishment of balance between the development of individuality and social consciousness of individual. He says:

Individual exists and pursues virtue in his social interaction. His respect and dignity contribute to nation-building which leads to the constitution and organization of a welfare state to forge an ideal social unity. So, a healthy educational policy will always aim at the achievement of balance between the

75
76
77
78
development of the individuality and the social consciousness of the pupil.

Renowned Islamic scholar and spiritually illuminated personality Shah Walliullah (1702-60) has written a number of works which are reformative and critical in nature. Iqbal in his writings praises his intellectual capability; for him he was a man of ‘deep insight’ ‘broad vision’ and a ‘great theologian’. His emphasizes on the social content of education is not a secret. He rather insisted on the social basis of any meaningful system of education. This sound idea is quite relevant today and is discussed by Shah Sahib in his theory of Irtifaket or social philosophy.

Negation of social responsibility certainly shatters and weakens the social basis of any society. Iqbal’s thinking guides us here that the nature of Khudi is its manifestation. Temptation lies in every particle. Man is a supreme being and has to play his supreme role in the making of the world. Thus the social consciousness of man becomes the important aim of the education.

Jacques Maritain, while highlighting the some primary aims of education finds the social consciousness tends to emancipate man from compartmentalized life; in the international process the common good takes care of the individual as well. He observes:

"Man’s education must be concerned with the social group and prepare him to play his part in it. Shaping man to lead to a normal useful and cooperative life in that community or guiding the development of the human person in the social sphere, awakening and strengthening, both his sense of freedom and his sense of obligation and responsibility, is an essential aim."
Iqbal gives much importance to the individuality of man in a competitive society, because this very atmosphere would boost his latent potentialities. Man at the same time is weak, powerless, his energies are scattered. It is the active and living membership of a vital community that confers on him a sense of strength and makes him conscious of a great collective purpose which wideness the scope for the development of his individuality and his significance in the community. And the community organizes the structural basis through its individuals. It is the society which inspires man to explore his individuality, become a self-evaluator. If man loses his purpose in this world, all his aptitudes and skills remain dormant:

A system of education, according to Iqbal, should lead to the development of individuality and this can be achieved only if child is treated with love and affection. He should be given certain degree of respect of his individual self and ample opportunities for self-expression. John Bruebacher in his Modern Philosophies of Education rightly maintains:

"The teachers aim is not to educate his pupils in the abstract but for life in any existing society." 84

Education should become pupil-centered, giving him all possible opportunities to develop his creative faculties and inherent talents and aptitudes. The teacher should guide him,
and help him in the pursuit of the development of his personality but should not overshadow him to the extent that he becomes only a reflection of teachers personality. Iqbal's point of view reveals the idea that the primary emphasis on the individuality does not mean that there should be any lack of social sense and collective responsibility in the students. The virtues of social consciousness and responsibilities should be instilled in them from the very beginning and should be prepare for social service and responsible citizenship.

Integration of Matter and Spirit

In the modern system of education, religion and moral values were divorced from education. An unchecked elective system was introduced in respect of subject and syllabi. It was asserted that a student should be given ample freedom to grow and to develop according to his latent faculties and no external influence be allowed to cast his thinking or character. It has obviously paved the way for an educational system in the west that is absolutely materialistic in character.

Iqbal asserts that modern education is an evil because it neglects the moral and spiritual development of younger generations. The result is that a crisis of character has overtaken the youth. The intellect of modern youth is bright and refulgent but their soul is dark. The modern educational system, finds Iqbal, serve as an instrument of western imperialism and results in the duality of matter and spirit. Iqbal while appreciating modern scientific and technological knowledge at the same time advocates its accumulation in the context of spiritual progress. His educative goal is the attainment of 'Raqs-i-Ruh' instead of 'Raqs-i-Badan'.

Another significant dimension of our systems of education particularly in Indian sub-continent is the thrust on spirit-oriented education. This kind of education finds its echo in Muslim Sufi schools of thought. Tagore as a naturalist propagated the idea of spirit-oriented education. In his Visva-Bharti concept, he introduced the 'advaitam' one of his proposed methods by which he means introduction of God in broader sense reluctant to all other narrow short-sighted and sectarian interpretations. The demarcation that lies between
Iqbalian and western thought and practice is convincible. But thinking of Tagore catches our interest and attention. Iqbal's thinking covers and combines all the material as well as spiritual necessities of an individual in a composite form. In the absence of an ideal-oriented education which is comprehensive in its form is a perfect companion of an individual in his social and physiological orientation. In comparison, Tagore's point of view satisfies one dominant urge of man but ultimately leaves him the half way in his journey. Iqbal puts his point of view in these words:

"The ultimate Reality, according to the Quran, is spiritual, and its life consists in its temporal activity. The spirit finds its opportunities in the natural, the material, the secular. All that is secular is therefore sacred in the roots of its being. The greatest service that modern thought has rendered to Islam, and as a matter of fact to all religions, consists in its criticism of what we call material or natural—a criticism which discloses that the merely material has no substance until we discover it rooted in the spiritual. There is no much thing as a profane world. All this immensity of matter constitutes a scope for the self-realization of spirit. All is holy ground. As the prophet so beautifully puts it: 'The whole of this earth is a mosque'.

Like Rousseau, Iqbal stressed the empirical aspect of knowledge. He realized the significance of sense-perception. The development of an active personality, thinks Iqbal, is impossible without conducive and concrete environment. Self-realization which according to Iqbal is conducive to educational goal cannot be conceived without the material environment. Iqbal says:

"The Quran recognizes that the empirical attitude is an indispensable stage in the spiritual life of humanity, attaches equal importance to all regions of human experience as yielding knowledge of the ultimate reality which reveals its symbols both within and without."
In the contemporary educational situation individuality was emphasized at the cost of all other considerations. Education was divorced from religion and moral values. The result is that education failed to develop human ideals among the students. Iqbal vehemently opposes this conventional dualism, between matter and spirit, which he thinks has often generated philosophic speculations. According to Iqbal life of the individual depends on the relationship of the body and soul.

Such an education fails to develop moral values in the hearts and souls of new generation. It deals merely with the demands of the body and fails to cater the demands of the soul. Iqbal’s spiritual master Maulana Rumi maintains that matter-oriented knowledge proves a poisonous snake if it is not accompanied by spirit and should be used for the emancipation of soul.

Sheikh Yaqoob Sarfi (1523-1595), a famous Islamic Scholar of Kashmir, also believes that only by virtue of the perfection of spirit one attains moral excellence. He believes that knowledge which is merely based on material goals is not only imperfect but it is dangerous also. Like Rumi, he maintains that the knowledge which only sustains body is not proper knowledge and only that knowledge is true through which perfection of heart is gained.
Hence in the happy amalgam of matter and spirit in Iqbal’s philosophy, the educative process should exploit the possibilities of the material world for upward moment of the human spirit. In the words of Iqbal:

“The fact that men is related to nature and this relation, in view of its possibility as a means of controlling her forces, must be exploited in the interest not of unrighteous desire for domination but in the nobler interest of a free upward movement of spiritual life.”

Maulana Abul Kalam Azad in his ideas of education points out that the role of education should be to create an ideal relationship between matter and spirit. In his opinion, the uniqueness of overall aim of education lies in the elevation of man to a sublime position in the scheme of creation, next only to God. The educative process should objectively harmonize man’s spiritual progress with the accomplishment in the material sphere. Maulana summarizes the vital issue in this way:

“If man were merely a developed animal, there would be a limit to his advancement. If however, he shares in God’s infinity, there can be no limit to the progress he can achieve. Science can then march from triumph to triumph and solve many of the riddles which troubles man even to this day.”

The relation between matter and spirit is one of the important issues of philosophy. As has been earlier mentioned, some have regarded them as interdependent, while others consider them two separate entities. In Iqbalian philosophical scheme, it throws further light on the nature of self. From the educational point of view it naturally assumes significance. Iqbal’s analysis of individual have given a considerable attention to the vital issue. Obviously he does not believe in dualism and their bifurcation. Spinoza’s theory of body and soul, mind and matter are the manifestation of one common principle. His theory is nearer to Iqbal.

The development of self according to Iqbal implies, that the individual should evolve the inner richness of his
being. This can be truly brought about by establishing harmony with the elements of environment. History is witness to the fact that man is the builder of great civilizations and the process of opening up the possibilities of greater triumphs is going on. In his quest to known the mysteries of life the universe is there to be explored to realise his proposed destination.

Here the study of nature by man is taken as his divine role to known the secrets of self. So matter and spirit, body and soul are not opposing forces. The affirmation of spiritual life demands a willing acceptance of the world of matter with a view to make it an ally in the process of development.

Iqbal’s approach to this important issue is that the school should attempt to elicit the intellectual, aesthetic and moral dimensions of life. This would mean to reconstruct the curricula and the teaching technique in order to meet out the changing material and spiritual necessities and aspiration but at the same time not losing sight of cultural heritage. Developing the work culture at school and encouraging the methods of self activity, finds Iqbal, depend upon the relation of matter and spirit and the prestige of nation, and the preservation of its traditions and culture.

**Education for Character Building**

In a comprehensive system of education, discipline assumes a pivotal position. In conventional system of education in Indian subcontinent, it is shallow in theory and practice. Iqbal has taken this very important element of education in a broader perspective. Here discipline looks a continuous process of rounded character formation. It on the one side emphasis total obedience, respect for others and involves creative activity, negation for withdrawal or seclusion and welcome; the adventure with unique quality of detachment.
on the other side. And finally brings about a conducive atmosphere for realization of Khudi. In the opinion of Iqbal for the development of an ideal character, an ideal educational situation is prerequisite. For a good and indivisible character, according to Iqbal, needs complete unity of thought, so that its potential can be realised to the proposed extent.

The systems of education based on materialism, thinks Iqbal, are necessary but without character formation various negative upheavals in the society cannot controlled. The educational policy document of Govt. of India (1985) takes cognizance of this issue in these words:

"Initiate a sustained intensive effort to rise the quality of education at all stages, emphasise the development of science and technology and cultivate moral and social values. The goal of the educational policy was nothing less than creation of an ethos that produce young men and women of character, an ability committed to national service and development." 98

Iqbal's notion of character building could be well understood in the light of Quranic priority of 'Iman' and 'Amal-i-Salih', the fundamental mission of the Prophet of Islam (P.B.U.H). A man of good character, expects Iqbal, is a man of originality in theory and practice. He frees himself from moving round the others, instead becomes 'Harm' of his own self.
An ideal system of education must build a man who knows very well how to apply his intelligence increasingly to exploit the forces of nature. In this connection, Iqbal feels that without the fullest development of his intellect, he will remain at the mercy of the forces, which surround him and his activity will be limited. God has bestowed upon man various potentialities. It only depends upon how well he uses his thinking and insight to conquer the whole cosmos:

An educational process should enable man to use his intellectual powers for the good of humanity alone. It should be guided and controlled by love. Nursing love should be one of the dynamic elements of character building, not a vague humanitarian sentiment. It becomes a motive force in work and direct human activity to working out God's increasing purpose on earth. In Iqbal's view, man works out the plan of a God and becomes a co-worker with Him. In his opinion the true believer is he who develops all his latent capacities and uses them for the conquest and remaking of the world. Iqbal finds difference between believer and nonbeliever, not in a narrow theological term but in a fundamental attitude to our life. He treats the conquest of nature through knowledge was an act of prayer.

With this ideal before him, man sets out the arduous course of self affirmation, self realization and self development, lives a life strenuous activity and thereby evolves the inner strength and richness. In the process of starving for an ideal educational atmosphere compromise with evil, falsehood and to become slave of any unjust earthly power is totally ruled out. Man's originality, his self respect, his God centred life makes him conscious emotionally.
For the creation of man of good character and to carry out purpose of life in true sense, Iqbal suggests that there are three qualities which education should cultivate in the pupil. These are courage, tolerance and Faqr. 103.

Iqbal firmly believes that the generation of an attitude of courage is essential for proper education. It must eradicat all such influences which tend to produce an attitude of fear. Fear, maintains Iqbal, weakens man's worth and vitality and becomes the source of all kind of corruption in the individual’s character. Courage can be cultivated, according to Iqbal, as an attribute of character by making monotheism an active working purpose of conduct. This implies a rejection of all fears except the fear of God. It is Ishq which burns all kind of fear; it is only God’s fear which makes one powerful. Fear of God, according to Iqbal is the symbol of one’s true faith and the fear of others is the hidden idolatry in one’s mind.

Iqbal logically maintains that the concept of ‘Tawheed’, its essence and its manifestation in life surely will develop courage of an uncompromising nature. He says: “The new culture finds the foundation of world unity in the principle of ‘Tawheed’. Islam as a polity is only a practical means of making this principle a living factor in the intellectual and emotional life of mankind. It demands loyalty of God, not to th. And since God is the ultimate spiritual basis of all life, loyalty of God virtually amounts to man’s loyalty to his own ideal nature." 105.
If this concept becomes the guiding principle of conduct it then reforms the character and life of individuals and gives them a new sense of courage and self-respect. Addressing youth he asks them to realise the practical implications of this concept of character. He emphasizes that fear and love of power, wealth, patriotism etc. are actually obstructions of divergent nature. But realization of ‘Tawheed’ shall become the source of meaningful life and man releases himself from all forms of fear.

Another quality of good character is tolerance. In his ideas on education Iqbal emphasized not only individual development but also development of society as a whole. Intolerance will lead to conflict and clashes and arrests the desired social development. His concept of ego manifests love and respect for others and respect humanity. It becomes the challenging role of education to strengthen in the students the sense of respects for other’s individuality, their opinion and belief. Iqbal repeatedly preaches universal brotherhood of mankind in which all distinction of colour, race and nationality would be abolished. Iqbal exhorts the Muslim to note that all men and women belong to one garden of life and stresses to shun the criterion of colour and race.
Iqbal attaches great importance to tolerance in human society and draws a fine outline of an integrated society of individuals whose activities are not based on local or narrow perspectives but imply a consistent eagerness of welfare of all. His poetry is an expression of love and respect for mankind, instead of narrow sectarian ends. His tolerant man neither belongs to east nor west; he does not belong to any particular place.

In Iqbal’s educational thinking, a tolerant student of reverence and love can be cultivated on the basis of religious training. All men, whether believers or nonbelievers are alike creation of God. One must know the respect and vitality of man:

The third quality is Faqr. Iqbal rejects the attitude of renunciation which he attributes to the influence of Platonic philosophy and conventional mysticism. He advocates an active life and ambition to conquer the material world. At the same time he is aware of the fact that the aspiration of men is related to the possessions which prove fatal if not checked in the
interest of growth of spirit. Iqbal says that the excess of material richness, steals compassion from the heart and substitutes in the form of mere pride.

The man of Faqr, maintains Iqbal, does not turn away from the world as a source of evil and corruption but uses it for the pursuit of good and worthy ends. In every situation, normal or abnormal, Faqr becomes his fine shield:

_Baazi Aroojaanaz Dil Burd_ 112

_Faqr in the Iqbal’s philosophy of education gives a high intellectual and emotional importance to the individual. On one side knowledge purifies man’s intellect but with the assimilation of Faqr man’s heart and vision get purified._

_Iqbal’s perception of a true dynamic youth is that of an apostle of desires and a visionary of new horizons. He, therefore, wants that education should aim at arousing, sustaining and perpetuating the quest of desires in the student. New purposes and desires could not be stimulated in a vacuum, but through meaningful positive and active interaction with a multidimensional political, economic, social, cultural, moral and aesthetic environment. So education in the opinion of Iqbal should foster creative urge of man and playing_
an active role by purposeful action and interaction with his environment. Iqbal in his writings, time and again, highlights this important dimensions of human personality. When Iqbal in his philosophy emphasises the supremacy of man over the forces of nature, science assumes a prominent place in the system of education. Man is gifted with the power of creativity and has ample capacity to reconstruct the universe of his desire. His ceaseless desire and passion have generated anxiety in angles. They are afraid of man's march to perfection.

Iqbal finds that elevation and glory of man lie in his fresh and creative activities. The system of education must therefore channelise his creative urge. All others are facing stagnation and experiencing helplessness. It is man's consistent and restless creative activity that he carved and constructed glorious pyramids in the Arabian desert.

Due to this creative activity man has been able to defeat even his own limitations. His creative urge might lead him to become the Creator of this whole cosmos:
This is actually the purpose which should inspire man in all fields of life. In this context education assumes much significance with respect moulding heart and minds of the students. The nature of creative activity rests, maintains Iqbal, on self-consciousness. Desire and action satisfy the important urge of one's self and remove all kinds of resistance in its way. But consistent effort, creates fine amalgam and cooperation between Divine self and human self. Therefore both are perpetually in action, and life, attains the unique meaning of displaying every moment grace and glory:

Life, as Iqbal interprets, is a continuous journey of man to the new goal, while rest spells death. So the prime motive of education in the eyes of Iqbal is to develop a rounded life of the student instead of imparting education on the basis of separation of real from ideal. He criticizes the prevalent system of education on the pea that they are not related to life organically. Iqbal therefore treats the present school as being idealess:

Iqbal urges the adoption of education which could evolve in the pupil a zeal for creative activity in the world of concrete forces. His devotion to life should reflect divine qualities and its every existence should serve as a criterion for good against evil. This man of creative activity through a meaningful education manifests from movement to movement glory and dignity and proves himself God's omnipotence:
Iqbal’s Education Methodology

Before joining the issue on modern education, Iqbal looked at it in a wider perspective. Taking critical view of the whole problem, he condemned the western system of education its expansionism in the world particularly in the world of Islam. In spite of his appreciation of the material and scientific advancement brought about by the west, he felt duty bound to question, “The uncritical acceptance and whole sale adoption of its ways by the people in the east. He felt that the Muslims in India are lagging behind in all the fields of life because of the pale imitation of the west and they are losing their roots in their cultural heritage.

Similarly, he showed absolute dissatisfaction with the educative role of conventional Muslim educational centers, Deoband and Nadwa. According to Iqbal both these Institutions lack in fulfillment of current aspirations of Muslims society. In his discussions he referred particularly to the decline of the Muslims in the field of science and technology. In his criticism of traditional system of Islamic learning, he went into the very basis. Stagnation in religious thinking and lack of insight in contemporary national and international issues, Iqbal observes, is mainly the result of an unquestioning acceptance of theology. This approach finds Iqbal, affected the overall contribution of religion. The essential purpose of religious puts iqbal as:

“And religion, which in its higher manifestations is neither dogma, nor priesthood, nor ritual, can alone ethically prepare the modern man for the burden of great responsibility which the advancement of modern science necessarily involves, and restore to him that attitude of faith which makes him capable of winning a personality here and retaining it hereafter.”
Dr. Radhakrishnan is in full agreement with Iqbal when he explains the essence of religion:

"Religion is not mere dogmatic conformity. It is not question of ceremonial piety. It is not merely going through a ritual prescribed to us. It is remaking of our own self the transformation of our nature." 123

Iqbal found that education should be sole means of rectifying this fundamental error and identified that Islam stresses on contemplation. So, attainment of knowledge through empiricism, according to Iqbal, automatically becomes imperative 124.

Iqbal formulated his educational point of view on the basis of happy amalgam of religion and science in the curriculum of existing Muslim education institutions. Amalgamation of such a system of education, considers Iqbal is essential in producing the ulema of broader vision, who certainly would contribute their insight in exploring burning issues of humanity and particularly of Muslim Ummah. Iqbal held the view that ulema and preachers of today were not in position to deliver goods, because their knowledge with regard to Islamic learning and history is narrow and restrictive. Iqbal suggested that ulema must be fully acquainted with the knowledge of history, economics, sociology besides having a deep understanding of Islamic literature. 125 It is pertinent to mention here that Iqbal in his writing praised the intellectual integrity of ulema of high repute such as Shah Waliullah, Allama Kashmiri and others. He exalts Shah Waliullah, 126 "a scholar of high repute", a man of "deep insight", "broad vision", and "great theologian" and regarded Allama Kashmiri, 127 one of the most learned traditionists in the Muslim world. 128.

Iqbal has repeatedly pointed out in his aims of education that a system of education must reconstruct the social basis of state especially when the atmosphere is extremely religious. The development of the faculty of critical judgment as part of educational process, thinks Iqbal, would inevitably pave the way for the establishment of welfare society.
Iqbal on curriculum

The central theme of Iqbal's educational philosophy is to produce an Islamic type of personality and character through the training of human abilities so that they can play their destined role in the world in meeting the challenge of this age. Every educational endeavour should therefore, aim at the carving out of human life, a character which Iqbal regards as "the ultimate equipment of man, not only in his efforts against a hostile natural environment, but also in his contest with kindred competitors after fuller, richer, ampler life".

Iqbal's determination for a sound system of education could be visualised in his famous poem "Prayer of Child". In this poem he characterises an ideal student whose life, wishes Iqbal, should be like a dazzling lamp, a benefactor of suffering humanity and having a ceaseless quest of knowledge.

Since Iqbal considers knowledge as a means of establishing the self and two major faculties of education science and arts are servants of life. Iqbal's ideal student in a composite curriculum should realise his hidden energies. He is, therefore, sceptical of the value of mere bookish and academic education which often snaps the students vitality and fails to equip him properly for a life of active striving in the service of worthy causes. In the section of Zarbi-Kaleem, entitled 'Taleem-u-Tarbiyat' he directly address the student in these thoughtfull verses:
Ibn-I-Khaldoon remarks that merely imparting of bookish education is a rotten method. He views that this kind of curriculum hampers the intellectual potentiality of the student. The book-centred education necessarily leads to nothing more than a casual acquaintance with a few books, ill digested and little understood. In this context, Ibn-I-Khaldoon suggests two fundamental principles while formulating a viable curriculum.

1. Student's level of understating.
2. Development and maintenance of sense perception.

Iqbal emphasises a curriculum that is realistic and related to the needs and demands of developing individual and reflecting the norms, values and aspirations of society. He wanted subjects which should help the students to have all-round development: physical, social, economic, cultural, moral and spiritual. The study of history occupies a pivotal position in Iqbal's proposed curriculum. He objects the current theories of education on the plea that they have neglected the past history and heritage in curriculum, which resulted in losing the originality and thereby wrecking the individuality of the student. According to Iqbal, the Quran declares three sources of knowledge. History is one among them. History is mirror of nations and communities. It is exclusively a record of individuals and nations as a whole. It has great significance in our educational process. In his lectures Iqbal says:

"It is one of the most essential teachings of Quran that nations are collectively judged, and suffer for their misdeeds here and now. In order to establish his proposition the Quran consistently cites historical instance and urges upon the reader to reflect on the past and present experiences of mankind".
Iqbal held the view that teaching of history as an important subject certainly will develop critical faculty among the students and eradicate the habit of blind acquisition of knowledge and traditional pattern of thinking. It will develop the greater maturity of knowing and assessing the very ideas about life. Iqbal further maintains.

"The possibility of scientific treatment of history means a wider experience, a greater maturity of practical reason and finally a fuller realization of certain basic ideas regarding the nature of life and time."  

Iqbal expects to build a bright future on past and present and this for him is the only possible way of attaining the proposed goals of tomorrow. He maintains that to rely upon the borrowed system of education is completely dangerous for coming generations. He criticizes the modern education because it encourages blind imitation of west among the youth, till no spirit of originality or independent action is left. He makes the point clear to the Eastern people that the strength of the West does not lie in music nor in their dance of unveiled daughters, their power and vitality rest on their arts and sciences. In the attainment of knowledge of different subjects, Iqbal emphasizes their teaching, provided it does not undermine the growth and development of Khudi. For the promotion of Khudi modern education becomes inevitable in Iqbal's philosophy of life.

In unequivocal terms he advocated the cause of religious education to be an aspect of curriculum. At the same time he proclaims that imparting religious education will not yield any proposed result, unless it is related to needs and necessities of every country. Before, his leaving for Afghanistan in 1933 for educational planning of that country, he issued the following statement:
"Personally, I believe that complete secularization of education has not produced good results. Nor is there any absolute system of education. Each country has its own needs and its education problems must be solved in the light of those needs."\textsuperscript{139}

For the economic upliftment of under developed societies, Iqbal empathetically stresses the incorporation of technical education in the curriculum. In a letter to Mahatma Gandhi in 1920 he suggested:

"A separate institution mainly devoted to the technical side of natural sciences supplemented by such religious education as may be considered necessary." \textsuperscript{140}

In the educational institutions and also even in traditional educational institutions, up to intermediate level, Iqbal recommends science, mathematics, philosophy and economics. At university level he suggests Muslim art and architecture, literature and history. But in the selection of subjects Iqbal strongly favours the interest and capability of the student.\textsuperscript{141}

Iqbal seems much curious in the preparation of text books for students. He himself with the help of some learned scholars compiled text books for middle class students. An Urdu text book entitled "Urdu course" for 7th class students clearly reveals Iqbal's perception of curriculum. In its introduction he has drawn the following principles for a purposeful curriculum:

1. Prescribed text books should be an amalgam of ancient and modern contentions of thought.
2. Novel experiences, information and latest tendencies in different spheres of life must be incorporated in the text books, in relation to the cultural heritage, so that students do not snap their ties with past.
3. To make students aware of new changes and experiences in language and their usage.
4. To develop literary taste among the students; it could faster broad vision and nourish their integrated thinking.

5. Text book material should be genuine, illuminating its purposes with insight. Art not for the sake of art, but for the sake of a full or abundant life.

6. The total content of study material should be life-affirming preparing the student to confront each and every challenge of life with courage, confidence and self-reliant manner.

7. Morality is the true essence of ideal life. While compiling the text books, moral instances of ideal personalities should be cited in the lessons. It should be explained in a way, so that the child could follow the path of piousness and bravery, instead of becoming weak and coward.

8. To develop genuine patriotism; it is necessary because foreign rulers through their system of education distorted our past in order to fulfil their imperialistic designs. So the sense of patriotism would strengthen individuality of the student and stimulate his originality.

9. To develop academic interest in the pupil study material of text books should be thoughtful as well as harmonious in nature.\(^{143}\)

**Iqbal’s Ideal Teacher**

Curriculum, teacher and academic atmosphere play a significant role in carrying the ideals of any system of education to its logical conclusion. Iqbal himself worked as a teacher. He was well acquainted with the instructional technique and psychology of the student.
Iqbal commended the role of his teachers Mir Hassan and Thomas Arnold and called them as ideal teachers, who, according to Iqbal, made proper contribution to his intellectual excellence. Iqbal sees the role of teacher as a producer of men of vision, who perceive the reality of things. And cultivator of nation’s progress and prosperity.

Iqbal obviously emphasises an ideologically oriented system of education. He wishes a teacher to have understanding and insight of ideal education, which he is going to transmit to the students mainly through his ideal character.

Every system of education is the creation of an ideal. The textbook, mentality and behaviour of teacher and the atmosphere of school in so far as they uphold the system reflect the ideal. Therefore, the ideal is continually attracting pupil towards itself. Education is a servant of ideals, whether wrong or right. In the opinion of Iqbal a strong love of the right ideal should be the object of education. Iqbal felt that learners are inspired by the love of wrong ideals in the schools:

Contemporary schools and their way of imparting education are totally unaware of their aims; they fulfill superficial aspirations and leave inner aspirations unfulfilled. As long as knowledge does not taste the fruits of Ishq, it is nothing but an exhibition of thoughts:
For the school teacher Iqbal has used the word "Sheikh-I-Maktab" who, according to him, is completely unaware of current trends in different disciplines. His approach is compartmental lacks vision and far-sightedness. Naturally he fails to involve self activity and creative potential among the pupil.

The short-sighted approach of teacher has damaged the very objective of education. The student in this situation can not explore his latent potentialities and becomes a passive agent of the society. Iqbal analyses it as a criminal negligence on the part of teacher. With this non-ideal and irresponsible role, according to Iqbal, the falcon like child starts to learn to do merely mundane tasks.

In the development of integrated personality of student, the teachers role has far-reaching implications. Iqbal maintains that the role of teacher is important as well as difficult, because all round development of a student lies in the hands of teacher. He must provide concrete experience to learner. In the words of K.G.Saiyidain:

"Iqbal ridiculed the school master. Who wants to bring up children like hot house plants, deprived of the educative and stimulating contact with nature."
Interestingly Iqbal's ideal man gets exemplary qualities of glory and excellence within the sphere of nature and not in the four walls of a class room. He consistently criticizes the traditional educational system and its ways of imparting education.

Iqbal terms the teacher as a custodian of society, architect of nation, responsible of nations property and above all spiritual mentor of a student. Moulana Azad is strongly convinced that the success of any system of education depends on an efficient, industrious and devoted teachers. He is of the opinion that the west has always restricted profession to men of varied experience and recognized competence. Another quality, thinks Azad, is the impressiveness of his personality, guided by divine grace so that he can inspire the pupil in search of truth.

Iqbal terms teacher as a spiritual mentor 'Ruhani Bap' of a student. Maulana Azad seems in full agreement with the interpretation of Iqbal. He treats education as a course of Rabubiyat and the teachers functions in the capacity of Rab. In Quranic context, maintains Maulana 'Rabubiyat' means to develop a thing from stage to stage in accordance with its inherent qualities and needs in order that it might attain its fuller stature or perfection. In this context the teacher has to perform his ideal role.

Iqbal holds that in the absence of perfect teacher development, promoting individuality is impossible. The teacher as a dynamic personality could promote human excellence in diverse dimensions, intellectual, emotional and moral. His personality is a main source of students creative activity. Iqbal observes that the teacher in contemporary India does not fulfill his ideal role, he reveals the characteristic of a good teacher, who should perform, his role like a dazzling sun, which enlightens the whole universe, who's heat nourishes even what is hidden in the earth. According to Iqbal our teachers are prisoners of traditional outlook and calls them stereotype they cannot guide the society in proper perspective.
Any social order, thinks Iqbal, always tends to be stable and stationery, it is only those individuals who possess independent thought and originality that can give new values and introduce a dynamic phenomena in its system. The true joy of life is to be found not in watching life from spectator’s gallery, but throwing yourself into the fray and making each and every experience painful or pleasant and thereby strengthen one’s individuality. Iqbal sees teacher in a wide perspective. He is the architect of the souls of men.

In the eyes of Iqbal when a society becomes lazy, ineffective, disinclined to effort and averse to change, some dynamic individual is born to give it a new impetus. An ideal teacher, maintains Iqbal, has to reconstruct the very foundations of the society. He brings a garden to bloom in the desert, gives a new form to naked intellect and invests its poverty with riches. He inspires the creature of water and clay by his fire of perfection: 
Sheikh Yakoob Sarfi Kashmiri summarised the role of teacher as:

"The teacher is a torch-bearer in the path of student. He is a priest in the temple of knowledge. A teacher is not only responsible for the academic knowledge of his students, but also for their spiritual knowledge."

Iqbal on Method of Teaching

For teaching Iqbal recommends only those methods which involve self-activity, learning by doing, methods which confront the student in new situations and with new problems. In his lectures, he clarifies his point of view:

"The life of the finite ego in an obstructing environment depends on the perpetual expansion of knowledge based on actual experience. And the experience of a finite ego to whom several possibilities are open expands only by method of trial and error."

In this way he wanted the schools to bring up free; daring and creative individuals. For this purpose like Rousseau, he realizes the importance of freedom. He considers freedom a distinctive gift given to man alone. This gift helps him to develop his personality and participate in the creative life of his Maker.
the latent power of the individual cannot develop unless he is placed in an atmosphere of freedom and it thus able to interact with the environment and thereby, get direct and first hand experience. Yet he is a disciplinarian and advocates such regulation as prepare the child for strenuous obligations of life. The methods of teachings should awaken the critical and questioning attitude. So, curiosity and search for truth are more important than that of concept of truth itself.

Iqbal very specially and pointedly lays down as to how to educate children on sound principles of psychology. He averred:

"it is difficult to teach the innocent children and our teachers do not have the full cognizance of this problem. They do not adequately take into consideration the learnability and the intellectual capacity of the children. The children's faculties remain in disuse and their faces do not radiate that gaiety, which is the characteristic of this stage of life. As a result therefore, they in later life do not understand the problems of life and their solutions, which are essential for practical life."166

Iqbal held the view that if the education of children is conducted on sound principles, their life will be happier and optimistic. An appropriately educated child shows through his behaviour as to how he can lead an honest life. The child's intellectual horizon should be widened so as to cultivate his mind to its full richness. Bereft of any moral strings, he becomes selfish. A man should aware of his obligations and conscious of the fact that he is like a branch of big tree, the roots of which are in earth and twigs touch the sky. According to Iqbal, to produce such a perfect man it is essential that the child's character, education and training should be fair. The society which ignores this is unjust to him. Iqbal holds that one should know principles of educating children and help them to discover their
potentialities, thus, formulating their education and training in conformity with their aptitudes. So the teacher has to pay a fundamental role in moulding and shaping the child's total personality. He asserts in Sheikh Sai-di's words that if the mason lays his first brick wrongly the entire wall is bound to collapse: 167

Iqbal has formulated eleven principles of psychology to be kept in view while imparting education.

1. A child is keen for activity. His surplus energy must get outlet. This must be utilized. Noted psychologist Alexander Bain (1818-1930) held the child is a dynamic entity. Every childish act of his can be exploited for educational purpose. All his activities of mirth and song be sub limited into constructive and creative acts.

2. Children cannot attend to a thing for long. He wants variety in activity. This trait of children can be taken as advantage of by the educator, who should divide his lessons into units in order to sustain the attention of the children.

3. Children take interest in observing and touching things. So much so that a small infant is curious to catch the flame. He wants to posses every things that he sees. The education can develop his power of observation and train his senses by bringing him in contact with actual objects.

4. Children are attracted to bright colours. The educator should therefore develop his colour sense.

5. Children imitate elders and learn things from their parents. They are interested to do mono acting and wish to play the role of a teacher or a shopkeeper or a hawker. The teacher should always present a good model so that they may imitate good things.

6. The power of imagination and thinking in the Children is highly pronounced as is clear from the fact that they begin to pester their grannies to tell them tales and fables. The teacher should take full advantage of this trait of the children.
7. Children’s natural habit of being sympathetic can be utilized by the teacher in calculating moral education among the Children.

8. Children have wonderful memory for vocabulary and remembering things. The teacher should always try to encourage them to remember verses and poems.

9. Since their power of judgement and discrimination is not highly developed at this stage, the teacher should present different objects and sharpen their power of judgement by giving them comparative view of these objects.

10. Their power of logic is not very strong; they should be given exercises which create this characteristic in them. Given them comparative situation and their power of discrimination would sharpen.

11. With a view to teach them morality the teacher should create situations of morality in the activities, from the very beginning. They should be taught how to be sympathetic, how to attentive to their lessons. The psychic development as well as the biological development should take place simultaneously.

If the future generation is to be made creative and hard working the teachers should inculcate in them a culture of moral and religious values 168.
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