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**Iqbal's Educational Thought:
A Solution for Problems of Muslims**

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Abstract

The main aim of this paper is to present an overview of Iqbal's educational thought and its relevance to the contemporary problems faced by the Muslim because Education is the only mechanism that enhances the process of social, economic and cultural development of the communities. Today the Muslim world is facing challenges of different kinds like weak economy, illiteracy, extremism, sectarianism, ideological confusion etc. In such scenario the message of Iqbal becomes much more relevant to cure those problems as in the era of Iqbal almost similar situations were being faced by the Muslim world. Iqbal talked about the role of Muslims in the changing world. He simulated all the ideas of that time and based them on the teachings of Holy Quran. He never get biased against any tradition or society and spreading such ideas was a big contribution of Iqbal. Allama Iqbal had intensely felt the progressive decline of the Muslim society in general, and the Indian Muslims in particular and, therefore he was deeply concerned with the problem of Reconstruction of Religious thought in Islam. He advised all Muslims to restore Islamic values in theory and practice in order to bring about the much needed Islamic Renaissance. He worked throughout his life for Islamic solidarity and universalism and tries to apply academic philosophical standards to Islamic thought. He advised Muslims to get and aspire for education which will enable them to compete with other nations of the world. He exhorts the Muslims to create a new world order by integrating science with religion in their educational system so that it gives a spiritual interpretation of the universe which is one of the basic needs of humanity today. Allama Iqbal's contribution to Islam and Muslim are unparalleled in their characteristics and his followers interwove the practicability on the basis of his ideas. Iqbal's most important contribution was his restoration of a conscious energetic spirit of Islam. The present study is an attempt to analyze Iqbal's educational thought with respect to its aims, curriculum, methodology, role of teacher and women education. The researcher concludes with the idea that we need reform in our educational system in order to teach the true spirit of Iqbal and motivate youth to play their role in the society.

Key Words: *Education, Ideal-Student, Islam, Khudi, Ijtihad, Self-realization.*

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Introduction: The development of any nation depends on its educational system and it is proved that education is the key to human progress and social change. Education is a powerful tool for empowerment of individual. It helps in developing confidence in individual and community about their own capacities and shape their lives and thus enhance the inner strength. Education is the means by which societies have been known in history, to grow out of oppression to democratic participation and involvement. Education is the knowledge of putting one's potentials to maximum use. Without education no one can find proper path in this world. This importance of education is basically for two reasons. One is that education makes a man right thinker, without education no one can think properly in appropriate manner. It helps man how to think and how to make decisions. The second reason is that only through the attainment of education, man is able to receive the knowledge of the external world. That is why Islam attaches such great importance to knowledge and education. According to Quraishi (1972) "Without education, man is although in a closed room and with education he finds himself in a room with all its windows open towards outside world" (p. 7).

Iqbal had intensely felt the progressive decline of the Muslim society in general, and the Indian Muslims in particular and, therefore he was deeply concerned with the problem of Reconstruction of Religious thought in Islam. In his philosophical works, *Metaphysics* and *Reconstruction*, Iqbal examined Islamic thought in all its aspects, and attempts to present the Quranic interpretation in the light of twentieth century requirements in a coherent form. In his poetic works, he went further to elaborate a set of concepts-Self, Community, socio-political implications of the Islamic doctrine of Tawheed, Islamic democracy, economy and other relevant concepts. Iqbal offered Islamic ideology as an alternative to all contemporary ideologies. He advised all Muslims to restore Islamic values in theory and practice in order to bring about the much needed Islamic Renaissance. The landmark contribution of Allama Iqbal to the cause of Muslims and Islam was the first formal presentation of the Pakistan plan in his presidential address to the all India Muslim league at Allahabad in 1930. Iqbal is not only a renowned thinker on education; he, in fact practiced his thought.

Iqbal was not the name of an individual but an institution, an age and above all a champion of Muslim renaissance. He worked throughout his life for Islamic solidarity and universalism. He is the only thinker of recent times who tries to apply academic philosophical standards to Islamic thought. He was not satisfied with the results of Nadwatul Uloom Lucknow and Aligarh Muslim University because they either failed to satisfactorily incorporate modern subjects or were too removed from Islamic studies to train genuine Muslims. He advised Muslims to get and aspire for education which will enable them to compete with other nations of the world. His whole educational thought is based on his concept of Self or Khudi. Iqbal's greatest service to the Muslims was that he reawakened them to face the hard facts and problems of their religion, social and political life in the light of genuine spirit of Islam itself. Thus the intellectual vision of Iqbal was shaped by the Islamic and Western traditions. The East and West, Orient and Occident met in the confluence of his thought and philosophy and created in him a universal vision

embracing the entire humanity. Iqbal strongly felt that the crisis of the contemporary world was caused by the dominant ideology of the modern Western materialistic civilization. According to him Secularism, Materialism and Godless humanism are the root causes of the crisis faced by the human society. It is in this context, that Iqbal's concept of dignity of man and the sanctity of human personality and freedom assumes significance. Iqbal through *Zarb-e-Kalim* wanted to rescue Muslims from the ills brought by the modern civilization, just as Moses had rescued the Israelites.

The rationale behind selecting Iqbal's Educational thought as a remedy for solving the problems of Muslims is multidimensional. As Iqbal's message was message of Islam and his vision was the establishment of World order under the leadership of Ummah. Iqbal initiated a movement and generated a motivation that led to the formation of the largest Islamic nation of that time. While reviewing the literature related to the present problem it has been found that Iqbal's ideas on education are mostly scattered in his poetic collections, lectures, essays and letters. This has deterred many educational researchers from working on Iqbal because it becomes a stupendous task to weave a system out of this scattered material. Allama Iqbal is regarded as one of the greatest personalities of the modern Muslim world. The Western and the Eastern scholars and intellectuals have recognized profundity and versatility of his thought. His thought is very fresh and it has the relevance to modern time because the problems which were being faced by Iqbal are still there and the imperialist designs against Islam and Muslims against which Iqbal fought relentlessly persist. Iqbal's philosophy of time, views on khudi, science and religion, Ijtihad, education and vitalist vision are the areas which can be probed in light of modern developments worldwide. Hence Iqbal's thought is multidimensional, profound and appealing. It manifests many thought sub-categories in it like political, legal, social, psychological, historical, educational, epistemological etc. Iqbal's contribution to these fields is immense and it is not possible to touch all these fields at a time, Hence an effort has been made in the present study to formulate concisely Iqbal's educational thought and its Importance for Muslims.

1. Iqbal's Educational Thought: Sir Mohammed Iqbal (1877-1938) occupies a unique position among the contemporary Muslim thinkers and philosophers in utilising theology, mysticism and philosophy. He combines the best of materialism and spiritualism in his philosophy and exhorts the individuals to make full use of the physical aspect of education, which should aim at physical fitness of the body and acquisition of necessary body skills. Since every system of education basically consists of social ideals, norms and values and is based on its specific culture. Iqbal exhorts us not to imitate other nations and their culture. He believed that the basic aim of education is the self-realization, which means consciousness of divine attributes which constitutes the very essence of man. Iqbal's whole thought is based on Self or Khudi. Khudi is that unit of intellect which is self-knowing and self-cognizant and is conscious of its *zat* and its goals. Khudi here does not mean mind or discretion but it is something which has to be kept well in mind or on account of which man has mind and discretion. The same faculty in man calls himself 'I' on account of being self-

knowing or self-cognizant. So Iqbal calls it *ana*, or *Ego*, or 'I'. In Iqbal's view this *khudi* passes through three stages in its evolution i.e., A sense of one's own existence, a sense of existence of others and a sense of the existence of God. Thus Iqbal's philosophy is the philosophy of *ego hood* and said that education begins from a sense of *ego*. *Ego* will undergo a process of evolution and is always striving to achieve perfection. Perfect *ego* according to Iqbal is called perfect man and that is the purpose of education. As Iqbal says;

*Elevate yourself to such heights that before destiny (intervenes)
God himself may ask his slave, tell! What doeth thou will¹*

Iqbal lays unprecedented stress on the development of self in man as well as in society. In fact he regards this failing of the Muslims as the primary cause for their humiliation in the world. The primary cause of the downfall of Muslims, in his opinion was religious dogmatism, which had debased Islam and had obstructed its evolutionary process. The Muslim theologians were laying too much stress on rituals and had completely neglected spiritual advancement. According to Iqbal Muslims in the past had progressed as a result of their rational approach and deteriorated by the neglect of it. Iqbal is of the view that Western culture of the medieval period had heavily borrowed from the Muslim culture which had helped them to make great advances in life. Iqbal thus advocated re-interpretation of Islam in the light of that spirit of the Muslim culture which was exhibited by the classical Islam in the medieval period. He is fully mindful of the fact that *magian* crust has grown over Islam and considers *Ijtihad* as the key to Muslim recovery to bring the Muslim Ummah in line with the other modern societies of the world.

He says: It is Ijtihad which, as a principle of movement in Islam lends mobility to its legal system. The emergence of the four popular schools of fiqh reflects ceaseless efforts on the part of the interpreters to have updated the law to meet the requirements of their times. The ensuing generations were, therefore, justified to do the same to meet the challenges of their times.²

In order to meet the challenges of the modern world, he advocates a dynamic approach, which is multi-dimensional in character. Realizing the power which education has to transform societies, he proposes acquisition of knowledge by the Muslim societies as the key to the solution of a lot of problems. It is the scientific knowledge which gives man the greatest confidence in himself as it is only through knowledge that his powers to acquire mastery over the universe are extended. It enhances his creative abilities and makes him a worthy partner in the creative activity of God.

During his stay in Europe, he realizes the real meaning of life. He said my forefathers spent their lives in search of God, But I am spending my life in search of man. Iqbal's philosophy is an extension of the tradition of Islamic thought. According to him, the

¹Ishrat, 2003. Hundreds Years of Iqbal, p. 647

²Qureshi, 1983. Selections from the Iqbal Review, p. 165

ultimate reality is only one. It is self-directing, self-conscious energy and is essentially a spiritual. The universe is its manifestation and there is no dichotomy between the ultimate reality and its manifestation. His philosophy converges on the man, his nature, his relationship to this physical world and hereafter, how the individuality of man develops. Iqbal's educational philosophy reflects from his general philosophy of life; his ideas about knowledge, man and his nature. Iqbal's concept of life and the universe was that of having a soul in motion. Motion or dynamism is the basic component of his philosophy. Iqbal's philosophy or thought is creative as well as synthesizing. It is creative in the sense that he showed a new direction to his period by his philosophy of khudi and theory of dynamism. It is synthesizing in the sense that, looking critically into the thoughts of the Eastern and Western philosophers in the light of his creative theory, he established harmony between them and gave his own opinions. Hence the core of Iqbal's educational theory puts greater emphasis on the complete harmonious development of individual personality. He believed that education should help an individual to attain complete manhood, so that all his powers may be developed to the fullest extent for his own individual perfection as well as the perfection of the human society in which he was born.

2. Aims of Education: Educational aims are primarily a phase of values. They are conscious or unconscious value judgments. These judgments involve thinking in Metaphysics and Epistemology. Educational aims take their roots from philosophy. Iqbal's philosophy is the philosophy of self. A weak person in Iqbal's philosophy will become easily suppressed by the powerful and it is the highest crime in philosophy of Iqbal which appears in his highly writings. In his view "a strong will in a strong body is the ethical ideal view of Islam." Criticizing the educational system of his times he says very emphatically:

I venture to say, that the present system of education in this country is not at all suited to us as a 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 rather than human will.³

The aim of Education, according to him, is to develop personality by activity, creativity and originality, with view to preparing man for the conquest of the material forces of the Universe and further the achievement of spiritual heights of man. He viewed the cultivation of the individuality as the highest goal of all social and educational efforts. For this valuable purpose religious and moral education is essential.

2.1 Development of character: Constructing the good character of man was much emphasized in Iqbal's educational philosophy. Good character is one of the main elements or constituent of self-realization which is the result of training and education. For good character it is essential that man should possess three qualities to carry out the purpose of

³Vahid, 1964. Educational Thoughts and Reflections of Iqbal, p. 45
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life which described by Iqbal as courage, tolerance and Faqr (humanity). To cultivate such lofty qualities in the pupil is the real function of education as per the belief of Iqbal. For the development of good character, Iqbal raise voice against the fear or weak personality by realizing the development of individuality. Courage is essential nourishment for its development. Life is continuous battle and without courage and constant efforts self-realization is impossible. Courage is the greatest attribute possessed by man which increases the strength for continuous struggle. No one can achieve greater results in life without courage. Noble Qur'an teaches us that "there is nothing for man except what he tried his efforts shall be seen and rewarded to fullest extent". Allama Iqbal firmly believed that today's young generations are tomorrow's leaders, governors, and teachers and so on of the future. So younger generation needs to understand that being weak spirited is not become a part of their personality. If one shows fear except the fear of God then life loses all purposes. Iqbal maintains that fear becomes the cause of individual weakness and the source of all kinds of corruption in the individual character. He believes that the courage is essential for the proper development of individuality. Iqbal maintains that courage man is one who is able to overcome and combat all obstacles and no submission to forces of evil or to desire to give an accept to conviction. Iqbal addresses upon the younger generation to live courageously so that they will become the best architects of their own destiny. He constantly refers to the Quranic verses Verily God wills not change the condition of people till they change what is in themselves. (Surah Al -Ra'd). Second quality of a good character is tolerance. It is very essential element for the development of dignity of the human beings. Iqbal also considered it is an important ingredient of self-realization and also for the progress of society.

Faqr is the third most important quality of good character in Iqbal's philosophy. Allama Iqbal advocated the need for developing Faqr among students. He felt that man confronted with a lot of problems due to developing materialistic outlook and people think in terms of loss and profit which is referred to as statistical thinking. Such thinking is main cause that the spirit in man turns into stone and loses their humanity. Therefore Iqbal felt the need to prepare an ideal student i.e. (Mard-e-Momin). Iqbal's Mard-e-Momin is one who detaches himself from the material things and is always busy in search to learn higher values so that he could accomplish his vision by thwarting every attack of evil. Iqbal wants to reconstruct the world in the name of Lord and put to stress to develop Faqr among students and leading a life of voluntary and self-denial.

2.2. Development of whole personality: In Iqbal's concept, the creation of a good personality in an individual also meant the creation of a good man with a good character. As such, in the endeavor to produce individuals of exceptional character and personality, schools and institution of learning should not confine learners to the four walls of the classroom. Iqbal believed that, it is through the theoretical and practical approaches in learning that the personality of an individual will grow in a more enriching manner. According to him if education is not permitted by human outlook, there will be no salvation for mankind. Today man faces with the problem of moral degradation through the miss used

intelligence. Human's have become the most violent being in this world, they have succeeded to some extent, but in doing so have paid them a terrible price. They have sacrificed their peace of mind for material comfort and power. Iqbal's concept of Mard-e-Mumin indicates going beyond worldly pleasures. The cause of inner happiness does not depend merely upon the satisfaction of physical appetites and passion. Even if we have all the worldly pleasures, we still cannot be happy. Real satisfaction of life cannot be defined solely in terms of wealth and power. Therefore Iqbal's Educational philosophy, spiritual in nature is basic condition to maintain humanity among people otherwise humanity itself is in danger of being wiped out. Iqbal give importance to religious institution where people learn and develop human outlook. Religion means the integration and unity which holds the mankind as a whole. The qualities like kindness, charity, social service, and goodness are known to be the true mark of a good human being. Iqbal elevates man's role and his position in very dignified manner. His educational philosophy wishes an ideal student which is not only the central of the world but is also able to do God's assistance in the creation, refinement and perfection of universe which is still imperfect.

*Delve in thy soul to get the secrets of life
Be friend of thyself if not mine
Learn again the lessons of truth, justice and bravery
You are to be entrusted with the world's leadership⁴*

2.3. Development of Individuality: Education should be ideologically oriented and according to Iqbal, education is a means to an end and not an end in itself. The end of education being Islamic ideology and culture. It is through education that a culture perpetuates itself. Since every system of education basically consists of social ideals, norms and values and is based on its specific culture, Iqbal exhorts us not to imitate other nations and says:

*Seek not the bounty of the glass blowers of the West
Make your own cups and goblets from the clay of India⁵*

Education must instill those beliefs and ideals for which the nation stands. Preservation and promotion of the religion and culture of the people should be the purpose of education. Iqbal's idea about education would reveal that he has tried to reconnect the broken links of the educational tradition of Islam. His chief contribution to the educational ideology is the emphasis on Din, which includes science. Science should not be considered merely knowledge gained by observation and experimentation, but it should embody all knowledge based on truth. According to him culture and ideals of society should be the guiding factors of our education and wants to establish a balance between an individualism and collectivism. He regards the development of individuality as the fundamental value, but does not ignore at the same time the growth of social sense and collective responsibilities. Therefore an ideal system of education will always aim at the establishment of balance

⁴Khalil, 2015. Allama Iqbal's Bang-I- Dara. P 421

⁵Umar, 2006. Iqbal and Modern Era, p. 64

between the developments of individuality and social consciousness of the individual. He therefore very aptly remarks

Individual exists by virtue of his social contacts.

He is nothing without that association.

He is like a wave in the river and has no existence outside it⁶

His conception of individuality is therefore unique and is altogether different from the conception held by the traditionalists. The individual of his conception is thoroughly community minded man. Iqbal holds that life is reality its basic root is self and for its development man must firstly create desire for struggle in order to achieve the knowledge to create love for human welfare. Iqbal's provide opportunity to the spirit of man to test its power and potentialities so that he will become able to overcome his problems. A few quotations from his Urdu and Persian verses will suffice to prove his contention. Besides above, Iqbal also stressed on the development of creativity and preservation of culture as aims of education.

3. Curriculum: Today the educational curriculum planned by the World bank and IMF are being adopted without any sense of critical analysis in the third world countries and it is in this sense phrases like marketable courses, job market are being used. Iqbal criticizes the generation which has been brought up under the influence of an alien system of education which was opposite to our culture, distasteful to our civilization, and affronting to our tradition. Iqbal wanted a life centered curriculum, realistic and related to the needs and demands of the developing individual and also reflecting the norms, values and aspiration of the society. He stressed curriculum should be framed in such a way that prepares a child to become an ideal man. Ideal student can be achieved only when he grows to become fully armed and empowers to face the challenges of life, to channelize their efforts and apply their intelligence to solve the microscopic puzzles of nature, and be able to refuse to make compromise with falsehood. So that all expenditures leads a man towards self-realization. Iqbal emphasizes that curriculum which awakens conscious behavior of child which is higher than animal consciousness. Therefore Iqbal put stress on the teaching of religion as a core of curriculum.

Iqbal asserts that religion is not a departmental affair, it is neither mere thought, nor mere feeling, nor mere action, and it is an expression of the whole man. Jacques Martain an educationist follower of Bergson's philosophy of life also accepts vital position of religion in education. According to him, the complete and integral idea of man which is the pre-requisite of an 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. Iqbal's educational philosophy does not emphasize to develop literate uneducated but wishes to develop literate educates, having a heart with feeling and a life with emotions. They are humans with courage, tolerance, faqr, creativity, originality, free will, resourcefulness, dominance, self-

⁶ Beg, 1961. The Poet of the East: Life and works of Dr. Sir Mohammed Iqbal, p. 254s
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control and self-confidence. They develop such qualities only under the influence of religious education. Religious education sets up high ideals and attempts to plant seeds of nobility in the hearts of people. Teaching of religious subject prepares man for the burden of great responsibility to convert man into Mard-i-Momin and leads him towards righteous and virtuous life.

Iqbal was in favour of that curriculum which reflects the norms and aspiration of society. As we know before Iqbal 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 county has its own needs and its educational problems must be solved in the light of those needs⁷

Iqbal's writings and speeches clearly indicate that Iqbal does not wish a man of imitator or adaptor of the culture of others which results in the heights of excellence will reduce to the level of beasts. Therefore, Iqbal give much importance to the teaching of history. Teaching of history provides the solution of contemporary problems by tracing of changes in thoughts, attitudes thinking process and so on. According to Iqbal, there are three sources of knowledge mentioned in the Qur'an and history is one of them which occupy a definite place in it (Qur'an). The thorough understanding of nations and communities are well reflected from the mirror of history. For the economic upliftment of under developed societies, Iqbal empathetically stresses the incorporation of technical education in the curriculum. In the educational institutions and also even in traditional 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 student.

4. Methods of Teaching: Education is concerned with the problems of individual and society hence the subject and method of education must be in consonance with the natural tendencies of child's mind, his instincts and emotions. While educating the child the teacher must take into consideration his dominant psychological trends and the stage of development of his personality. The psychology of development is of utmost importance for methodology. As regards to methodology of teaching, Dr. Sir Mohammad Iqbal contributes in a very significant way. The methods of teaching of Iqbal's educational philosophy are based on the principles of psychology and sociology that gives adequate scope for active participation of the educant. In his educational philosophy child development occupies a central position in the learning process rather than books. Children should be providing constant opportunities to explore their potentials. Iqbal believed the potential qualities are developed in accordance with the child's interest, abilities and attitudes. So that by his own efforts, he creates his own values which equip him to face all the problems of life.

⁷Masoodi, 2007. Educational Philosophy of Iqbal, p. 80

Therefore, he wanted the schools to bring up free, daring and creative individual. For this purpose he made certain principles of teaching which includes:

4.1. Learning by doing Method. Iqbal advised the Muslims to get and aspire for an education which will enable them to compete with other nations of the world. He stressed the point that they should not remain passive but should actively participate in different constructive activities so as to make their individuality sound in order to make their nation strong. His philosophy of action declared that this world, paradise and even Hell, are all related to action and movement. The man by his nature is neither like light or Angels nor like fire or devil, but their actions and deeds make them so. In Bal-i-Jibreil, his poetry explains learning by doing is the method of teaching. Movement gives color and meaning to life, movement is reality, rest is illusion.

Again he says,

On this road, halt is out of place.

*A static condition means death those who on the move, have
gone ahead,*

Those who lagged behind for a movement having crushed⁸

4.2. Observation and Experience: It is well known fact that experience and observation are corner stone's for constructing the building of knowledge. Interaction is very important with the environment, man will not able to construct knowledge without it. According to child psychology a child can construct the building of knowledge about animals only by interacting with them, He learns how they walk, what sounds they make and continuously adds to his knowledge until he is able to attain understanding and beliefs about animals. Observation and experience method allow pupil to grasp multiple perspectives, opinions and introduction of new ways to approach the task. Iqbal is a poet philosopher and his poetry clearly put emphasis on observation method as he says,

Open the eyes look at the earth and sky

Look at the sun, rising gloriously in the east

These winds and clouds, these silence spheres,

These dooms of the skies,

Thy spark has a luster of the blessing sun

A new world is latent in thy creative skill⁹

Here Iqbal invites man for the elevation of self-realization and suggest education for the development of sense organs of pupil unhampered.

For teaching he approved of only those methods, which involved self-activity, learning by doing, problem solving, purposeful work experience where the student utilizes the resources of environment, adopt appropriate means to realize the goals and relies on his own groping with intelligent efforts and overcome their difficulties.

⁸Iqbal, 1993. Kuliyaat-i- Iqbal, p.146

⁹Ibid., p. 424

5. Role of Teacher: The educational system rotates around the teacher. It is not possible to visualize any educational programmer without a teacher. Teachers are the life of the society. They are not only instructors but also the teachers of manners and patrons of human beings. Iqbal was an idealist and wished that teacher should become the spiritual father of his pupils. In view of Iqbal teacher should not force their spiritual experiences on to the mind of the student, but properly guide their mind to get experience according to their innate abilities. They assist the student to develop as per their own nature and It is the responsible job of teacher to modify the personality of the pupil for the welfare of the society or in other words teacher as a custodian of society and architect of nation.

In the teaching learning process, Iqbal consider teacher as a central and unique figure in shaping student's personality towards moral development. In pragmatic approach Iqbal considered teacher as the only instrument who is able to create the situation where the students can identify their problem and encourage them to perform experiments and solve the problems step by step in order to think and act for themselves, so that they learn by their own experience. The activities make the student creative and help them to acquire the capacity to adapt themselves to new situations. Iqbal was not in favour of implementing rigid disciplinary rule and it is the function of teacher to arrange the activities in such a way which appeal to the natural interests of the child, then the problem of indiscipline cannot arise and they become able to realize their innate abilities. Iqbal said,

*He creates new lives of insight
And brings a garden to bloom in the desert;
We are all emotionally inspired by his fire;
Otherwise we would be poor creature of water and clay;
He gives a new form to the naked intellect;
And invests its poverty with riches¹⁰*

6. Women Education: Iqbal does not criticize women's education but, in this respect, he follows the famous proverb that the hands that move the cradle, rule the world. Education is not only essential for men but also for women. He asserts that if woman is not given due status and if not protected from the ups and downs of life she can cause destruction to the whole universe. Real advancement cannot be possible without women education in any field of human life. Women education is not only essential for the development of society, economic prosperity and national solidarity but also for the proper development of children's. Kothari education commission (1964-66) has laid notorious remarks by giving greater importance to woman's education. "For full development of human resources, the improvement of human beings and for molding the character of children in the most impressionable years of infancy, the education of woman is of greater importance than men." Iqbal's views on female education are apparent in his poems such as 'The Ideal Woman' and 'The Glory of a Woman'. To him the creation of woman and their presence is a great blessing of God, since a woman is an inspiration of life. He pays great tributes to

¹⁰Bhat, 1996.Iqbal's approach to Islam, p.87
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woman although she had not produced high intellectual and scientific works but she can and has given birth to great personalities.

In view of Iqbal, woman is a symbol of nobility, softness, and lover of truthfulness. Love is essential factor for stabilizing of humanity and self-awareness (khudi) in human society as he says. The focal point of luminous light, Iqbal is on the opinion,

*Known by the name of the self (Khudi)
Beneath our dust, in fact, is the spark of light itself.
But love certainly becomes more lasting and more living
More burning with desire, more radiating growing
Love adds fuel to fire of the essence of the self Khudi
It opens up hidden avenues of progress for the self khudi
The nature of the self-obtain its fires store from love
It learns elimination from the light of love
Love is at the very root of peace of war in here¹¹*

Therefore Iqbal was in favour of an education for woman that will inculcate in them feminine characteristics, and will enable them to fulfill the duties and responsibilities in the future. Furthermore, religious education should form an important part of their education, and it is not only education, but the protection provided by the men that can really give her security and support. Iqbal considers the education of woman more important than the establishment of an exemplary Dar-ul-Ulum. Therefore, he stated that moral, spiritual and religious education should be imparted to women as she is the first teacher of her child and is responsible to teach her child regarding courage, tolerance, faqr, desire, freedom, love and so on are very essential factors for the development of self- realization.

*It's due to your care that I got fame in the world
My forefather's abode became a place of honor¹²*

According to Iqbal, the family is the place from where the child learns the norms and trends of the society. The child's parents mould their child's personality. That is why woman occupies a dominant place in its upbringing. Woman is the true builder of the nation. Education is always given according to the needs and aspiration of the nation. Women are naturally inclined towards religion with their minds and hearts in their control. Therefore it is necessary that we should provide them such opportunities in which they will receive a true Islamic education, because it is obligatory for the preservation of an Islamic society. He says in Zarb-i-Kalim (1936):

*The whole universe is colorful due to her presence
The life's music is charming due to her tune.*

Annemarie Schimmel who is an expert in the studies on Iqbal said the following words as a tribute to Iqbal's intellectual ability:

¹¹Qadir, 2003.Iqbal –The great Poet of Islam, p.77

¹²Ibid., p.129

Of all the Muslim thinkers of the modern world, Iqbal is the greatest of all of them... I acknowledge Iqbal as one of the Muslim reformers who has managed to formulate a trend of thinking which is original and complementary. It is a trend that consolidates the Islamic civilization with the good part that comes from the Western culture¹³

Conclusion: To conclude it can be stated that Iqbal proposes an educational system in which Religion and Science are blended together. He proclaims emphatically that science divorced from religion is nothing but blindness and woefully laments that secular science and technology presently in vogue in our educational system which inculcates a forgetful attitude towards God. He exhorts the Muslim to create a new world order by integrating science with religion in their educational system so that it gives a spiritual interpretation of the universe which is one of the basic needs of humanity today. The education of science thus becomes a God seeking, God appreciating and God finding activity in the educational system of Iqbal which disentralls man from fear giving him a source of power to master his environment. His approach and mission was to create an ideological revolution in the Muslim intelligentsia. This revolution does not consist of political slogan mongering and destructive activities for solving mundane and transient economic and political problems. His revolution is at the intellectual and philosophical level. It aims at freeing humanity in general and Muslims in particular from the slavery of the capitalism and communism. He bitterly opposed the alien elements which were inimical to the creative, active mobile and realistic approaches of Islam towards life and universe but which had somehow crept into the Muslim community under various garbs and disguises. He did all that he could to break these idols which had worn the mask of Islam.

Iqbal in his early works; *Asrar-i-Khudi* and *Rumuz-i-Bekhudi*, encouraged Muslims to follow his prescriptions by harping on the themes of love, truth and freedom. He encouraged Muslims to embrace ideals of brotherhood, justice and service. Iqbal through *Zarb-e-Kalim* wanted to rescue Muslims from the ills brought by the modern civilization, just as Moses had rescued the Israelis. Iqbal was a pioneer of Islamic renaissance in this sub-continent. He vigorously advocated the two nation theory and activated the Muslims of India in the name of *Ijtihad*. Hence Iqbal's educational thought emphasis such type of education which manifests the inspiration of Islamic ideology, aims at strengthening individuality, transforms the spirit of believing in the unity of God and prophethood with the faith that the last prophet Muhammad (SAW) is the ultimate role model, upholds the rational and empirical knowledge under the Divine revelation, cultivates values shaped under absolute knowledge and produces reflective, creative and responsible teachers who refrain from borrowed ideas and value free instructional practices. Therefore, we need reforms in our educational institutions to teach the true spirit of Iqbal and motivate youth to play their role in society. Allama Iqbal is exceptional today as he was exceptional in his life time. We need to apply Iqbal's message on ourselves to deal with the problems of Muslims.

¹³Usmani, 1991. Anniemariaschimmel, Orientalis pengagun JalaluddinAr-Rumi, p. 97
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