Inclusiveness of Iqbal’s Educational Thought

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Abstract

The contemporary education system, though grooming the youth for running economy and industries, is severely inhibiting the creativity in children. It is based on the ‘Factory model of education’ and not compatible with a child’s learning faculties as put by Sir Ken Robinson, in his TED Talk in 2010. When we look from our own perspective, in addition it is also acutely diminishing the vital spiritual aspect in children. With all the above weaknesses it cannot serve the purpose of grooming the youth of Muslim ummah to take their position as Khalifa of Allah subhanawata’ala. Has Iqbal given us clear directives for an education system from Islamic perspective? My research findings are that he has, which we can discover in his two Persian anthologies of Asrar i khudi (Secrets of the Self), and Ramooz i bikhudi (Mysteries of Selflessness). And that these directives are quite inclusive to design an education system from an Islamic perspective. Iqbal was selected for my project, as he is considered to be the ideologue of Pakistan and has lucidly presented his educational philosophy. Exploring Iqbal’s educational thought includes drawing hermeneutical interpretations from Asrar i khudi (Secrets of the Self), and Ramooz i bikhudi (Mysteries of Selflessness). Thematic data analysis was used to draw the aims and objectives for education from Iqbal’s said works. This paper attempts to explore the inclusiveness of Iqbal’s educational directives from the perspective of developing an Islamic education model.

Keywords: Education system, Iqbal, Islam, Education model, Islamic education

Introduction:

Educational philosophy is a pre-requisite for designing and developing any National education system.1 It is the blueprint, on which the system is developed. “…the aims and objectives of education that a nation sets before it are deeply rooted in its philosophy of life and can hardly be changed. A nation dies when it loses its ideals”.2 Maulana Maududi cautions, “A country with a specific ideology cannot expose its youth to alien philosophies because it would lose its national entity,” and warns that consequently the outlook and thinking of the recipient of education will involuntarily be colored by those philosophies.3 Maudoodi further warns that an ideological state cannot survive unless its administrators are trained on own philosophy and ideology. Qutb points out that even education methodologies and technologies are the carriers of the philosophy of the developer. “Thus when we borrow Western methods of education, systems of training, and curricula, we borrow also a general scheme of philosophy and a mode of thought that underlies these methods and systems and curricula, whether we like it or not”.4

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As such the education system of any nation has to be developed on its own philosophy. Iqbal clarifies that the progress in science and technology is not dependent on western languages or philosophies, which is a prevalent misconception; the West did not borrow Arabic language, nor Islamic philosophy for their renaissance in the 15th and 16th centuries.

Inconsiderately most of the Muslim countries have adopted school education systems, which have generally been developed by the West and as such are based on the Western secular philosophy. As is being observed, mostly the efforts being made for the Islamization of education is through integration of Islamic concepts into the existing education systems, which are well structured and well-grounded in the Western secular philosophy of life. Furthermore, the prevalent learning theories are based on Western psychology, which is sans ‘soul’. It is high time for Muslim educationists to reconsider this current model and restructure the foundations of their education system according to the Islamic philosophy of life. For formulating such changes, we can be guided by the philosophy of a Muslim intellectual like Muhammad Iqbal, who is well grounded in both Western and Islamic philosophies, who carries a deep ache for the weak ummah (Muslim nation), and very keenly works for its renaissance. He endeavours to diagnose the flaws responsible for such depleted condition of the Muslims and prescribes cures as well; an intellectual, who is very widely accepted and venerated for his wisdom. In Iqbal’s philosophy, we have in hand a practical guide for making this restructuring of educational philosophy according to the Islamic perspective.

It was in the first few decades of the last century when the ingress of Western secular thought in Islamic world was challenged by quite a few scholars of the East. Among the most vigorous ones was Allama Muhammad Iqbal of the Indian subcontinent. Iqbal’s dream was the renaissance of the Muslims of India in particular and Muslim ummah in general. His message was in the mode of spirited poetry which not only affected the Muslims of subcontinent, but also found inroads to the other communities of Indian subcontinent. Today he is cherished as national poet of both India as well as Pakistan.

The Evolution of Iqbal:

Muhammad Iqbal was born in 1877 at Sialkot. His father Nur Muhammad, a tailor by profession, was a pious individual with a mystic bent and an intellectual predisposition. It was under the upbringing of religiously devout parents that Iqbal’s ethical foundation was laid. Iqbal’s institutional education started from mosque, where, at four years of age, he was sent for learning the reading of the Qur’an. When he was five, he came under the tutelage of a learned scholar Sayyid Mir Hasan, who became his spiritual mentor and guide. Hasan’s influence on Iqbal was formative. It was under Mir Hasan’s tutelage that Iqbal developed love for Islamic intellectual and literary heritage and was introduced to modern learning, which encouraged him to look out of the box and pursue western knowledge as well. Under the guidance of his father and his teacher Mir Hasan Iqbal got inspired by the Qur’an at an early age, which he would recite and reflect on as a daily routine. Iqbal had a religious disposition and claimed “that his poetry is no more than an
elucidation of the Qur’anic message”.

His intellectual and emotional growth bore strong Islamic tendencies, and his devotion to Qur’an grew with time, until his thoughts, in his own words, “became completely ‘Qur’anicized’.

Already at the age of fifteen or sixteen, Iqbal started composing poetry under the tutelage of the famous Urdu poet Mirza Dagh (1831-1905).

Iqbal did his schooling up to higher secondary certificate in two missionary schools in Sialkot. In 1895, Iqbal moved to Lahore and was admitted in the famous Government College, where in 1897 he acquired his bachelor’s in English, philosophy and Arabic. In 1899, he acquired his Master’s degree in philosophy. Here, at Lahore, he developed his reputation as a budding poet and received recognition from public and literary circles. The topics of his poetry revolved around nature, patriotism and community issues from Islamic perspective.

It was in Government College Lahore, that Iqbal developed close friendship with a philosopher of repute Sir Thomas Arnold, one of the most important influences in his life. Iqbal’s critical thinking is the result of Sir Thomas Arnold’s influence, and it was with his encouragement and supervision that he proceeded to Europe for higher education. Later in life, Iqbal dedicated his doctoral dissertation to Thomas Arnold. Though Iqbal maintained extremely close relationship with Sir Thomas Arnold, he was not unmindful of the political motives behind Arnold’s academic works and was never overshadowed by his influence, which shows the greatness and judiciousness of Iqbal.

His three years in Europe—from 1905 to 1908—were highly productive from his learning perspective: he obtained his Master’s degree from Cambridge University; his Bar at Law from the Lincoln’s Inn, London, and was awarded PhD by the University of Munich in Germany for his thesis on the development of metaphysics in Persia. During these three years, he had the opportunity to meet Western philosophers and intellectuals and to study the western culture, thought and philosophy firsthand. While in Europe, he engaged in writing scholarly articles and in delivering lectures on Islam, which received due recognition and appreciation in the Western intelligentsia. Iqbal later admitted that it was in Europe that he became a better and stronger Muslim, since he had the opportunity to study the Western culture and society more closely and compare them with Islam.

Upon returning from Europe, Iqbal joined the faculty of the Government College, Lahore, where he taught philosophy and English literature. At the same time, he enrolled himself as an advocate at the Chief Court of Punjab.

Iqbal was extremely active in social, political, and literary fields, to all of which he could contribute positively for the emancipation of the Indian Muslims. Equipped with a deep understanding of Qur’anic and contemporary knowledge, exposure of the West, and a disposition developed through many developmental factors in life, he evolved into a deeply perspicacious thinker and reformer. Love for Islam and ummah, coupled with the deep insight he develop over time, led Iqbal to generate a deep concern for the comatose condition of subcontinent’s Muslims in particular and ummah in general. His call led to the “awakening an otherwise
depressed, defeated and scattered Muslim ummah by emphasizing a self confidence, advancement in learning latest sciences and a dynamic concept of life”.  

Iqbal was knighted by the British crown in 1923 “in recognition of his pre-eminent contribution to literature”.  

It was in December, 1930, at the annual meeting of the All India Muslim League that Iqbal proposed the creation of a separate homeland for the Muslims of North-western India, where they could live their lives as per the dictates and aspirations of Islam. When Iqbal made his journey back to his Lord in 1938, a smile run clearly on his lips, which came true to his own laid down criterion: 

*I tell you the sign of a momin  
When death come th ere is a smile on his lips.*  

It was nine years after Iqbal’s death in 1947 that his dream of a Muslim homeland materialized in the shape of Pakistan.  

Iqbal’s was a greatly dismal times, as most of the Muslim countries came under the yoke of colonialism and were in morally disparaging state. “…Iqbal was born at a time when the Muslims had sunk not only in India but all over the world to the lowest level and had lost all hope for an honourable existence”.  

The morale of the Indian Muslims was at its ebb, due to the political and social victimization by the British as well as the Hindus and the minority Sikhs. Muslims, once the great rulers of India, had turned into superfluous part of society; great majority was oppressed under poverty and drudgery. Three distinct classes of Muslims became apparent: first, a class that was awed by the Western civilization, blindly followed into their footsteps and were quite ignorant of their own traditions; second, the religious people, who had shut themselves up to the progress and were sticking to the rituals only, trying to protect their faith against the onslaught of Western intellectualism; third, the poor Muslims, who had little to think about but earning their daily bread, barely meeting their basic needs. This condition was not common among the Indian Muslims only, but was prevailing in the entire Muslim world due to the dearth of leadership.  

The shared traits of these classes of Muslim were the wish for individuality, lack of self-respect, disunity and slavish attitude towards the West. Such were the circumstances at the time, when we see Iqbal expounding the ailments of the Indian Muslims and the ummah. He prescribed therapy for same with a vigour and dynamism, which did create some tumult among the Indian Muslims and led to the movement for the acquisition of a separate homeland in the shape of Pakistan. Though more than sixty years have passed since the emancipation of Pakistan, Iqbal’s dream of a truly progressive Muslim society remains yet to be realized.  

As a poet philosopher, Iqbal is unique in the sense that he is the only poet in the known history, whose inspirational poetry led to the formation of an ideological state—Pakistan. He is popularly regarded in high esteem by scholars, philosophers,
and religious leaders for his dynamic philosophy and prophetic vision. “Iqbal is undoubtedly the greatest Muslim philosopher of the present century, and his philosophy has an inspiration and a message unique in the history of human thought”.

“Iqbal became a legend within his life time, and his stature has only grown since. In Pakistan, at least to cite a verse of Iqbal in support of one’s view is to practically clinch the argument in ones favour”. Pakistani nation is united in its reverence of this great ideological leader, but has failed in the practical implementation of his recommendations for a progressive and dynamic Islamic society.

The famous Islamic scholar Nadvi asserts that Iqbal’s attribute of strong belief, accompanied with his deep love for and spiritual attachment to the holy Prophet (P.B.U.H.), his deep understanding and close association with the Qur’an from early stages of his life, his realization of the importance of ‘self’ (khudi) for the development of human personality, his pre-dawn (ta’hajjud) sigh, lamenting and prayer before his Creator, and his close attachment to Mathnaw-i-maanawi of Maulana Jalaluddin Rumi were the five formative factors, which shaped Iqbal into what he was.

The intensity of Iqbal’s love for the holy Prophet (PBUH) was such that his tears would stream down his eyes, whenever the name of the Prophet (PBUH) was recited in poetry. “Iqbal lived a simple, dignified and principled life…. He was aptly called ‘the poorest Knight’.

**Development of Individuality As Basic Focus in Education:**

Iqbal’s basic focus in education is on the development of individuality, or what he terms as khudi, in each person. Daud opines that the definitive educational aim of Iqbal is the development of strong individuals; he considers “individual self as catalyst for civilizational reconstruction”. Iqbal complains that it was the lack of individuality, resulting from the domination of Western nations in the political and scientific arena, coupled with the non-progressive attitude on part of majority of religious scholars, which has resulted in the present inertness of the Muslim community. One segment of ummah is unduly impressed by the West and mimics their ways, while the other segment is trying to boycott all that is Western. Consequently, it has distanced itself from progress or gone into seclusion with no urge for any dynamism. Iqbal believes that in either case, the individuality or self-esteem remains at its ebb.

For Iqbal, sans individuality, the raison d’être for human creation is totally wanting. He stands for a free man with a very distinct individuality, which prepares this man for taking charge as the vicegerent of the Creator and makes him feel responsible for his deeds. Iqbal differs with the theory of Sufism, which stands for merging of ‘drop into ocean’ or individual into Creator. For him a highly developed individual or self is rather like a bright pearl in the ocean, and has to reflect its uniqueness or individuality. Thus, Iqbal realized the role of education in the cultivation of this self, because without enlightened men, nations cannot be aware of the need to strengthen their sense of entity.
Individuality has at least two very important facets: first, on the Day of Judgement, each person will face the Creator all alone for individual judgement and will have to answer for the deeds done during the earthly episode of life. Second, each individual has to rise to the stature of khalifahood (vicegerence) in this life, bearing Creator’s (SWT) Divine Trust (Qur’an, al-Ahzab: 72). A nation with weak self or individuality can never be the standard bearer of Allah (S.W.T.). As such “the development of human individuality is the principal concern of education in Islam…. This personality is the bearer of Divine Trust”. The Holy Qur’an says that Allah (S.W.T.) has infused in man a spirit from His own spirit. It is this divinely unique element in man that is of paramount importance to Iqbal. Iqbal’s focus is to preserve and promote this element of divine trust, to succeed in this life as well as the next eternal one; success in this worldly life being the pre-requisite for success in the next.

In Iqbal’s opinion, this individuality is not an inert entity but a very original, dynamic, creative, and challenging. It is full of activity and finds its own ways to progress. This dynamism can be evidently observed in young children, which with time, gets slowed by different external human interventions as the child grows, most impeding being the prevalent education system. Kazemi reinforces this concept of self-progression as a process, which, if not intentionally taken up by the individual, will be taken over by other forces. Under such situation the person will no longer be the ‘author’ of his own self and will jeopardize his unique individuality.

Iqbal believed that an individual could only develop his/her latent powers in an environment of freedom: freedom from the intellectual slavery of others and freedom from the over-organizing and over-structuring of education. “Iqbal wants to bring up each pupil a free, daring, and creative individual of developed personality”. This can only be achieved in a free environment, where a child can expriement and exercise choice and discernment in selecting methods and materials—not in an overstructured curriculum of education. To this effect, Iqbal encourages purposeful activities by critical thinking and trying alternative ideas and schemes.

If you seek knowledge, then be of two minds; Increase your doubt, decrease your certainty.
If you seek action, doubt less, be more sure, Be of one mind, one personality.

It is the aspect of doubt, which leads to investigations and discoveries; for a conclusive knowledge does not require any further enquiries.
Enslaved, life is reduced to a small rivulet,
Free, it is like a boundless ocean.

Free minds know no bound. It is here where overstructuring of education leads to limiting the faculties of creativity and investigation.
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The Role of Individual in Millah (Islamic Community):

Secondly, Iqbal believes that an individual cannot perform in his/her society in seclusion. The relation between individuals and collective *millat*, or Islamic nationhood has been described as precious stones put on one string, or waves in a river maintaining their own identities in the mass of water, and not like a drop of water getting lost in an ocean. Every individual, while maintaining his/her individual uniqueness, has to perform within the *millat*.

The individual exists in relation to the community,
Alone he is nothing!
The waves exist in the river,
Outside the river it is nothing.

Community consists of individuals synergistically joined together, working for the common goals of the community. As such, the community inculcates ideals and discipline to an individual to contribute effectively:
The individual gains significance through the community,
The community achieves its organization through individuals.

The community invests him with self-discipline,
Making his movement rhythmic like the breeze.

*Millah* is like many reflective hearts joined together in lighting one big fire of passion to lunge for common ideals, or like a thousand eyes looking in the same direction, towards same goals.
The Unity of hearts bring the *millat* into being:
This *Sina* is aglow with that single flame.
What is Millat, ye believers in the oneness of God?
It means having one sight in a thousand eyes.

Thus, as per Iqbal’s educational philosophy, every person has to be developed with a strong and unique *self* and prepared for performing within the community or *millat*. Abu Hamid Abu Sulayman further elaborates, “Man's vicegerency on earth and in the universe requires him to act as guardian and deputy of Allah in dealing with the earth, the universe, and other creatures.” The rallying post for the *millat* is the unity of God, where teachings of the Qur’an (*Shariah*) have to be strictly abided by, and the love of the holy Prophet (P.B.U.H.) used as a motivational catalyst in the discharge of duty as a vicegerent, or *khalifa* of the Creator on earth.

National Individuality:

The nation thus developed has a unique and powerful *individuality* of its own, while abiding by its own traditions. The *ummah* developed its own very strong identity and individuality and as such challenged the Persian and Roman nations, and eclipsed them in all domains of life.

As per Iqbal, history and traditions are vital for re-developing this national individuality and these occupy a major role in education of the young to become the
part of the Muslim ummah. Yedullah Kazmi elaborates, “…human beings are constituted by history, tradition and culture; we are not our biology but our history, tradition and culture.” Asad asks Muslims to preserve their Islamic heritage, the heritage which was responsible for the glorious Muslim civilization. Maulana Maududi explains that a community only survives when the culture is transferred from one generation to the other. For Iqbal, the preservation of history is a must for developing a collective ego; sense of unique individuality and national identity. This sense of unique existence brings confidence to perform as a vicegerent (khilafa) of the Creator.

The Role of Sciences and Arts:

Natural sciences, social sciences, history, and culture play important role in the development of individuality and as such are essential for personal as well as communal development. Scientific enquiries and development is not an end in itself but a means for knowing the Creator and for bringing nature to the service of humanity. They also satisfy the urge of self to dominate over the nature and to conquer it. Iqbal linked modern science with God-consciousness, an act of prayer for seeking God’s intimacy. El-Muhammady remarks, “Iqbal has made a laudable attempt to integrate science and religion making both modes of knowing as valid, complementary and synergistic.” Koshul states that in the reconstruction of religious thought in Islam, “Iqbal demonstrates that critical enquiry is not only a part of the religious quest, it may be its most crucial component.” Iranian leader Ali Khamane’i elaborates that science; culture, poetry, literature, and law are products of human aspirations actualized through continuous struggle. Hence, Iqbal says,

Our lives are sustained by the ideals we create for ourselves,
Our being is illuminated by the rays of our aspirations.

Iqbal (1953) explicates that from Islamic perspective, there is much more to the knowledge of science and arts than just making them as objectives themselves. Primarily, they are the exposition of the Creator Himself. Other functions of sciences and arts are for the preservation of life here, both physically and intellectually. They are the saddles, on which self reaches new heights,

The object of science and art is not knowledge,
The object of the garden is not the bud and the flower
Science is an instrument for the preservation of Life.
Science is a means of invigorating the Self.
Science and art are servants of Life,
Slaves born and bred in its house.

Continuing on the objective of knowledge of science and arts in Asrar-e-bikhudi, Iqbal elaborates,

Whoever conquers the world of matter
Can build a world out of a spec of dust!
The hills and the deserts, the rivers, the plains—
They are all means of education for those with a vision!
You, who have been put to sleep under opium’s narcotic;
Regard this world of cause and effect as contemptible!
Its real purpose the expansion of the Muslim’s personality
And a testing of his hidden possibilities!
Conquer it or it may conquer you
And hold you as the flagon holds the wine!
So that through the control of all the forces
Your manifold capacities may attain perfection!
So that man becomes the vicegerent of God,
Laying down the law for all the elements!
Dip your hands in the blood of the mountains,
Extract the bright pearls from the bosom of the sea!
Take from the sun its bright luster,
And from the flood the lightening that illumines the palace!
Press intelligence into service of your quest;
And conquer the world of matter and the spirit!
He who controls the world of matter,
Can make lightening and heat his chariot.75

Much of the above verses are the commentary of the following verses in the Qur’an,
Behold! In the creation of the heavens and the earth, and the alternation of night and day,- there are indeed Signs for men of understanding,
Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! Not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire.76

At numerous places in the Qur’an, we have been asked to pursue investigation into nature and sciences. Iqbal has elaborated and exhorted Muslims for the same and made it clear that knowledge, sciences, and technologies are not an end in themselves.77 They have to be explored and harnessed for the potentialities of human beings, which is compatible with their God given nature for gaining a better understanding of God and His creation, and for bringing it in the service of the mankind. “Science is only a means of establishing the domination of the Self. It is a servant of life and not its master”.78

According to Iqbal, empirical and scientific knowledge is beneficial for the spiritual growth of man and indispensable for completely grasping the reality.79 But Iqbal warns that acquirable knowledge (empirical sciences) should be exercised under the guidance of revelation, i.e., dictates of religion, because its wrong use is harmful for the mankind.80 “The Qur’an and the Sunnah is the final arbiter of what constitutes being a Muslim”; and as such the knowledge should be subservient to these two main sources of Shariah.81 Muhammad Asad exclaims, “History proves beyond any possibility of doubt that no religion has ever given a stimulus to scientific progress comparable to that of Islam.”82
Gender Role Based Education:

Iqbal stood for gender role oriented education. Iqbal believed that the so-called emancipation of women in the West is likely to fail, and not without doing incalculable harm to the society and creating complex social problems. He clearly indicates, “The Muslim woman should continue to occupy the position in society which Islam has allotted her.” As such the position which has been allotted to her must determine the nature of her education.” He further stated, “It appears that Nature has allotted different functions to them, and a right performance of these functions is equally indispensable for the health and prosperity of the human family.” Based on these facts, he recommended that such subjects, which de-womanize and de-Muslimize her, have to be strictly excluded from her studies. Maulana Maududi too emphasizes the importance of designing women’s education “according to their specific needs and requirements”.

Effects of Alien Education:

Another important aspect of Iqbal’s educational philosophy is his concern for the deep influence Western and alien thought and education system have casted on the ummah. Abu Sulayman reinforces Iqbal, “Western civilization, like all other nations and civilizations, sprang from its own particular set of beliefs, psychological elements, and historical factors.” However, from the Islamic perspective, Iqbal warned that modern Western education’s design is highly defective and results in split personalities among the students, where the conflict is developed between the body and the soul, knowledge and the belief. In Iqbal’s opinion, the modern Western education is inherently secular in nature, with a purely secular worldview and void of all religious or spiritual philosophy, and as such is destructive for humanity. “Iqbal criticizes modern Western knowledge and education harshly; it seemed to him almost wholly weighted toward(s) technology and materialism and destructive of higher human values”. As such “the objectives of education in a Muslim country cannot be identical with the educational aims of the Western nations”. Muhammad Qutb thus questions, “How can we possibly induce Islamic theory by a culture, educational methods, and modes of thought that are essentially Western and essentially inimical to the Islamic philosophy itself.” Asad, declaring the Western and Islamic ways of life as diametrically opposite, asks, “How could we expect that the education of Muslim youth on Western lines, an education based entirely on Western cultural experiences, and values could remain free from anti-Islamic influences?”

Iqbal expressed his dissension with the Western education and knowledge in the following manner,

Modern learning is the greatest barrier—
Idol-worshipper, idol-seller, idol-maker!
Its feet are tied to the feet of the sensible;
It has never jumped across the sensory limits.
Is this the whole fortune of the modern world—
Luminous minds, gloomy heart, arrant eye?\(^7\)
Alas! The young and hot-blooded schoolboy
Is falling a helpless victim to the Western sorcerer.\(^8\)
I have a complaint, O God, against the schoolmen
They are training the children of falcons to roll in dust.\(^9\)

Children of falcons represent the Muslim children. Since falcon has nature of flying high and living in simplicity, to make them roll in dust is to make them forget their nature and develop love for world.

On the other hand he appreciated the western intellect for its energetic and investigative approach.\(^10\) Iqbal feels the importance of the progress of the West in the realm of science but “he is averse to the acceptance of the philosophy of life which the materially advanced nations have developed in the pursuit of prosperity and power”.\(^11\) Abu Sulayman also warns that Muslims should not be overwhelmed by the thought and culture of the West and have to be wise in selecting and adopting what is truly beneficial.\(^12\) Iqbal encourages the Muslims to develop the zest for scientific research and development which only earlier in history the west had learnt from the Muslims themselves.\(^13\) We find Assad too advocating same.\(^14\)

Iqbal is highly critical of both the modern schooling system, as well of the madrassahs. Inert as is the education of madrassahs, soulless is the education in schools, he claims. Both have failed to produce character, faith, zest, and zeal in the youth. The eyes have gone sharp, but the bodies are soulless. It has only prepared the youth in its own dimensions, and they are useless, as far as Islamic dynamism is concerned.\(^15\) The youth has fallen prey to easy and inert life.\(^16\)
I rose downhearted from Madrasa and Khanqa where,
Neither life is promoted nor love nor knowledge nor vision.\(^17\)
The scholars of Madrassa ignorant and listless,
The hermits of Khanqa shallow and unambitious.
Does the Madrassa possess the beauty of thought?
Is the joy of Mystery in the Khanqa present?\(^18\)

This is further elaborated by Maulana Maudoodi, who explains that if we disseminate modern Western secular education indiscriminately among the younger generations, “they will eventually come adrift from the moorings of Islam”.\(^19\) Daud, citing al-Attas from Risalah, exposes the conspiracy of the West to force its ideas and worldview through education on the Muslims due to its age old enmity with the Muslim ummah.\(^20\) And Abu Suleyman, expressing the ineptness of the madrasa education, claims that they are incapable to chart a course for the future of ummah and seem to be lying blindfolded in the “dusty corner of the distant past”.\(^21\)

Implication of Religiosity:

Another aspect of Iqbal’s educational philosophy is his deep faith in religiosity of individuals. He always considered Qur’an to be his guide and visualised that it is only the Shariah—teachings derived from the Qur’an and Sunnah—which should provide guidelines and boundries for the use of human
intellect and empirical scientific endeavors. For without this control, the sciences and human endeavors will bring destruction to the humanity. His famous verse “if the politics is divorced from religion, the brutality of Chengiz rules” is clear indication of his approach to the full control of shariah over the individual’s activities in this life. Iqbal himself was an ardent reader of the Qur’an. He believed that the Qur’an and the ways of the Prophet (P.B.U.H.) should be the criteria for all activities of life. According to Iqbal, na’ib-I Haqq, or God’s vicegerent, is the embodiment of wisdom of Qur’an, and it is he, who directs the course of history. For Iqbal, Qur’an and religious knowledge is the key to an individual’s performance in this world and to the results in the hereafter—for the success in the next life is totally relational to the performance in this worldly life. Kazemi stresses that the Qur'an and Sunnah are the final arbiter for Muslims. Syed Qutb (1979) educates Muslims to approach the Qur'an for the derivation and formulation of their concepts and ideas. He emphasizes that “human reason is not the arbiter of what the Qur'an states” Iqbal sees the modern knowledge as worshipping the idols of its own creation and merely a peddler of false concepts that hide the truth. The real object of education, according to Iqbal, is an endless striving for eternal life, which alone is capable of creating the storm in the mind which leads to discoveries and inventions.

Conclusion:
Thus, it can be observed that Iqbal places nearly all major and important facets of education in their proper perspective. In short, education is to be pursued with zeal and zest in an environment of freedom, within the boundaries of shariah (Islamic doctrine). This should be coupled with full trust in the creativity of a child and not under an over structured education system, which the world contemporarily possesses, and which usurps the freedom of individual’s intellect and growth.

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