

# **K.G. Saiyidaen on “Iqbal’s Educational Philosophy”- A Study**

**DISSERTATION**

**Submitted in partial fulfillment of the requirement for the award of  
the Degree of**

**Master of Philosophy  
In  
Education**

**By**

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NAAC Accredited Grade A  
June 30, 2013**

## **ACKNOWLEDGEMENT**

First and foremost I would like to admit my sincere thanks to Almighty Allah who made me capable for doing this uphill task.

With great pleasure, gratitude and due deference I acknowledge my sincere and faithful thanks to my esteemed Supervisor Prof. Bashir Ahmad Nahvi for his able suggestions and guidance to me at all stages of this course of work. The present work reached to its completion only through his sincere, sympathetic and erudite suggestions. Without his scholarly supervision this study would hardly have seen the light of the day.

I would like to record my sincere thanks to Dr. Tasleema Jan for her unconcealed support throughout this work. My sincere thanks are also due to Prof. Taskeena Fazili Director of the Iqbal Institute of Culture & Philosophy University of Kashmir for her kind and timely guidance despite her tight schedule. I feel proud to state that her candid attitude, worthy suggestions, expert comments and facilities she provided me during the completion of this research was really appreciating and admiring.

I must owe my thanks to Dr. Mushtaq Ahmad Ganie for his affable attitude and encouragement during the course of work and staff members of the department with a special mention of Mr. Abdul Hamid Bhat who helped me in completing all the official formalities in this study.

Words are too weak to express my gratitude and respect to my family who gave me full co-operation and were a source of encouragement for completing this work.

***Mehmuda Akhter***

## PREFACE

Dr. Sir Allamma Iqbal who was one of the most profound scholars, original thinkers and great intellect of twentieth century realized the dominance of science and technology has deeply changed the contemporary world, demanding a new educational system. Therefore emphasizing the need for time honoured system of education. He analyzed that neither rigid conservation nor unbridled modernism can deliver goods. The conservatist approach is unrealistic. Life is a process of continuous change. History is moving ahead. Society is being moulded into new fields. New situations are arising, new relationships are being reared and new problems are cropping up. It is imperative to take note of this change and see how the tenets of islam can be applied to those new conditions.

The present study deals with the Iqbal's educational views. The purpose of this study shows these ideas and its bearing on different dimensions of educational activity. An effort has been made to bring out this point of view in an elaborate and systematic manner. The book "Educational Philosophy of Iqbal" is only one good book in India by the late Khwaja Ghulam-us-sayyidean.

In this book "Iqbal's Educational Philosophy" Iqbal formulated his educational point of view on the basis of happy amalgam of religion and science in the curriculum of existing Muslim Educational Institutions.

The significance of education hardly needs any explanation or emphasis. It is the knowledge of things as such which distinguishes man from the whole creation and which according to the Quran, establishes his superiority over all others. The first revelations on the Holy Prophet (SAW) clarifies the role of 'Ilm and Taleem'. Education is an essential quality for leadership and is one of those factors which lead to the rise and growth of civilization. Education according to Iqbal should be "ideologically oriented". It is a means to an end

and not an end itself. Education must instill those beliefs and ideals for which the nation stands. Preservation and Promotion of religion and culture of the people should be the purpose of education.

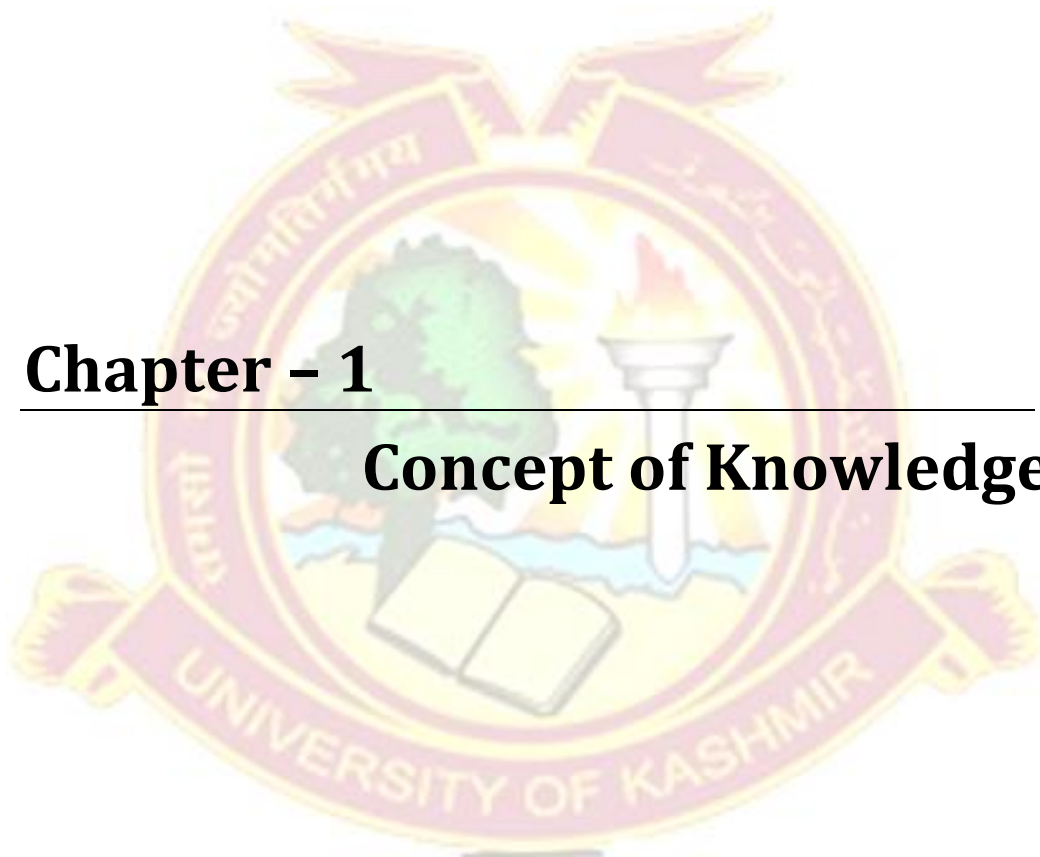
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# **Chapter - 1**

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## **Concept of Knowledge**



**K**nowledge is a familiarity with someone or something, which can include facts, information, description or skill acquired through experience or education. It can refer to the theoretical or practical understanding of a subject. It can be implicit (as with practical skill or expertise) or explicit (as with the theoretical understanding of a subject); it can be more or less formal or systematic.<sup>1</sup>

Knowledge plays an important role in all spheres of human life and activity. It is a powerful factor which helps man to attain success, power and position in life, there is no doubt that physical strength and money are instruments of power. A man who is physically strong or whose purse is full commands power over others. But the power of knowledge is still greater. He is, however, a thinking animal. Knowledge directs his actions and enables him to find the difference between right and wrong, good and bad. It helps him overcome his weaknesses and faults and face dangers and difficulties with courage and confidence. It gives him mental, moral, and spiritual advancement. Besides this, it is through knowledge that man has gained mastery over nature.

There was a day when man was in an uncivilized stage. He lived in caves and dens. He was afraid of wild animal.

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<sup>1</sup> The Compact Edition of the oxford English Dictionary. Vol.1 University Press Oxford, Great Britian

Gradually civilization came to human society and man acquired knowledge with its attainment he became civilized. Now knowledge has made him ruler over nature. He has used the force of nature to his needs. Nothing remains unknown to him.

He has become a great scientist, skillful artist, a mighty creator of things and a noble path finder of life. Advancement of civilization and culture would be impossible without knowledge. Knowledge plays an important role in the progress of art, literature, science, philosophy and religion. So knowledge is power. It has led man to progress. Mighty minds with power of knowledge can rule the minds of millions.

### **ETYMOLOGICAL MEANING**

Etymologically the word knowledge has been taken as an existing fact without reference to the history of its uses. However, the word knowledge is etymologically related to Greek “Novisse”, Latin “Cognoscere” which mean to know by the sense.<sup>1</sup>

There is an observation by Socrates which reflects the belief that “Knowledge” is identical with sense perception, to Socrates it is a position that is in capable of withstanding the slightest critical scrutiny.

The contention that the contents of each man’s knowledge are private to himself, is not only inconsistent with the possibility of such general knowledge as is Implied in being aware of sense objects themselves, but is irreconcilable with the most obvious facts involved in the use of language as the expression of thought and with the assumptions which every admittedly makes that on some things he is wiser than others and the other are wiser than him on something.<sup>2</sup>

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<sup>1</sup> The Compact Edition of the oxford English Dictionary.Vol.1University Press Oxford, Great Britain.p.1549

<sup>2</sup> Encyclopedia Britannica Vol. 13. London; 1950. p.70



Bertrand Russell analyze the nature of knowledge in etymological context as:

“There are two sorts of knowledge: Knowledge of things and knowledge of truths. Both rest upon acquaintance as its foundation. Through acquaintance by introspection, we are not only aware of things, but we are often aware of being aware of them. When I see the sun, I am often aware of my seeing the sun; thus my seeing the sun is the object with which I have acquaintance. Similarly we may be aware of our feelings, pleasure or pain and generally of the events which have been in our minds. This kind of acquaintance, which may call self consciousness, is the source of all our knowledge of mental things. It is obvious that it is only what goes on in our minds that can be thus known immediately. What goes on in the minds that can be thus known immediately. What goes on in the minds of others is known to us through our perception of their bodies, that is, through the sense- data in us which are associated with their bodies.

But our acquaintance with the contents of our own minds. We should be unable to imagine the minds of others, and, therefore, we could never arrive at the knowledge that they have in minds. It seems natural to support that self consciousness is of the things that distinguishes men from animals: animals we may suppose though they have acquaintance with sense-data, never become aware of this acquaintance, and thus never known of their own existence.”<sup>1</sup>

## **EPISTOMOLOGICAL MEANING**

Studying Philosophy which Hinderson in his book “Introduction to the Philosophy of Education” asserts, is a disciplined and guarded exercise of fundamental problems which man has ever faced, concentrates specifically on

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<sup>1</sup> Engner Robert E and Denon, Robert E. The Basic writings of Bertrand Russell; Gorge Allen and Unwin. Museum Street London: 1981, p. 218-219.

the theory of knowledge involves on the area of philosophy called ‘Epistemology’.<sup>1</sup>

The origin of the word ‘epistemology’ is from two Greek words Episteme – knowledge or science and logos – knowledge or information.

The ancient Greeks believed that a person becomes wise by knowledge and understanding. Plato in his Republic stresses that love of knowledge makes man wise and live wisely was the ideal of human life in those times. Plato writes:

“He who has a taste for every sort of knowledge and who is curious to learn and is never satisfied may be justly termed as philosopher.”

For the classical Greek philosophy, knowledge stands in contrast to opinion. The highest form of knowledge is wisdom which is knowledge of the whole for Plato<sup>2</sup>. Aristotle gave intuition a significant role in this activity. Some scholars in a religious adaptation of Plato doctrine of recollection, claimed that men have total knowledge in their souls, but it has been rendered inoperative through the fall of man. They held that the fall separated men’s soul from his reason. Locke classifies into three types: Intuitive, Demonstrative and Sensitive.

Funk and Wagnells Standard Dictionary summarizes the word “Knowledge” as following:

- “A result or product of knowing; information or understanding acquired through experience, practical ability or skill
- Information; learning; specifically, the cumulative culture of the human race.

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<sup>1</sup> Henderson, S.V.P. Introduction to the Philosophy of Education, University of Chicago press, Chicago; 1947, p. 4.

<sup>2</sup> Rees, William L, Dictionary of Philosophy and knowledge, Harvest press, England: 1980, p. 152.

- The clear and certain apprehension of truth; assured rational conviction.
- The act, process, or state of knowing or mental apprehension; that which is or may be known; the knowledge; also actual or possible range of information.”<sup>1</sup>

In philosophy the study of knowledge is called epistemology; the philosopher Plato famously defined knowledge as “justified true belief.” However, no single agreed upon definition of knowledge exists, though there are numerous theories to explain it. The following quote from Bertrand Russell's "Theory of Knowledge" illustrates the difficulty in defining knowledge: "The question how knowledge should be defined is perhaps the most important and difficult of the three with which we shall deal. This may seem surprising: at first sight it might be thought that knowledge might be defined as belief which is in agreement with the facts. The trouble is that no one knows what a belief is, no one knows what a fact is, and no one knows what sort of agreement between them would make a belief true.

Knowledge acquisition involves complex cognitive processes: perception, communication, association and reasoning; while knowledge is also said to be related to the capacity of *acknowledgment* in human beings.<sup>2</sup>

The eventual demarcation of philosophy from science was made possible by the notion that philosophy's core was "theory of knowledge," a theory distinct from the sciences because it was their *foundation*... Without this idea of a "theory of knowledge," it is hard to imagine what "philosophy" could have been in the age of modern science.”

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<sup>1</sup> Funk and Wagnell's, Standard Dictionary, V.I, New York:1958, p. 706

<sup>2</sup> Stanley Cavell, "Knowing and Acknowledging," Must We Mean What We Say? (Cambridge University Press, 2002), 238–266.

**Richard Rorty, *Philosophy and the Mirror of Nature***

The definition of knowledge is a matter of on- going debate among philosophers in the field of epistemology. The classical definition, described but not ultimately endorsed by Plato, specifies that a statement must meet three criteria in order to be considered knowledge: it must be justified, true, and believed. Some claim that these conditions are not sufficient, as Gettier case examples allegedly demonstrate. There are a number of alternatives proposed, including Robert Nozick's arguments for a requirement that knowledge 'tracks the truth' and Simon Blackburn additional requirement that we do not want to say that those who meet any of these conditions 'through a defect, flaw, or failure' have knowledge. Richard Kirkham suggests that our definition of knowledge requires that the evidence for the belief necessitates its truth.

In contrast to this approach, Wittgenstein observed, following Moore's paradox, that one can say "He believes it, but it is not." He knows it, but it isn't so"<sup>1</sup> He goes on to argue that these do not correspond to distinct mental state, but rather to distinct ways of talking about conviction. What is different here is not the mental state of the speaker, but the activity in which they are engaged. For example, on this account, to *know* that the kettle is boiling is not to be in a particular state of mind, but to perform a particular task with the statement that the kettle is boiling. Wittgenstein sought to bypass the difficulty of definition by looking to the way "knowledge" is used in natural languages. He saw knowledge as a case of a family resemblance. Following this idea, "knowledge" has been reconstructed as a cluster concept that points out relevant features but that is not adequately captured by any definition.

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<sup>1</sup> Ludwig Wittgenstein, On Certainty, remark 42

## COMMUNICATING KNOWLEDGE

Symbolic representations can be used to indicate meaning and can be thought of as a dynamic process. Hence the transfer of the symbolic representation can be viewed as one ascription process whereby knowledge can be transferred. Other forms of communication include observation and imitation, verbal exchange, and audio and video recordings. Philosophers of language and semioticians construct and analyze theories of knowledge transfer or communication.

While many would agree that one of the most universal and significant tools for the transfer of knowledge is writing (of many kinds), argument over the usefulness of the written word exists nonetheless, with some scholars skeptical of its impact on societies. In his collection of essays *Technopoly* Neil Postman demonstrates the argument against the use of writing through an excerpt from Plato's work *Phaedrus* (Postman, Neil (1992).

*Technopoly*, Vintage, New York, pp 73). In this excerpt the scholar Socrates recounts the story of Thamus, the Egyptian king and Theuth the inventor of the written word. In this story, Theuth presents his new invention "writing" to King Thamus, telling Thamus that his new invention "will improve both the wisdom and memory of the Egyptians" (Postman, Neil (1992) *Technopoly*, Vintage, New York, pp 74). King Thamus is skeptical of this new invention and rejects it as a tool of recollection rather than retained knowledge. He argues that the written word will infect the Egyptian people with fake knowledge as they will be able to attain facts and stories from an external source and will no longer be forced to mentally retain large quantities of knowledge themselves (Postman, Neil (1992) *Technopoly*, Vintage, New York, pp 74).

Andrew Robinson also highlights, in his work *The Origins of Writing*, the possibility for writing to be used to spread false information and therefore the ability of the written word to decrease social knowledge (Robinson,

Andrew (2003) *The Origins of Writing* in Crowley and Heyer (eds) *Communication in History: Technology, Culture, Society*, Boston pp 34). People are often internalizing new information which they perceive to be knowledge but in reality fill their minds with false knowledge.

The above points are moot in the modern world. Verbal communication lends itself to the spread of falsehoods much more so than written, as there is no record of exactly what was said or who originally said it (usually neither the source nor the content can be verified). Gossip and rumors are common examples. As to value of writing, the extent of human knowledge is now so great that it is only possible to record it and to communicate it through writing. Major libraries today can have millions of books of knowledge (in addition to works of fiction). It is only recently that audio and video technology for recording knowledge have become available and the use of these still requires replay equipment and electricity. Verbal teaching and handing down of knowledge is limited to those few who would have contact with the transmitter person - far too limited for today's world. Writing is still the most available and most universal of all forms of recording and transmitting knowledge. It stands unchallenged as mankind's primary technology of knowledge transfer down through the ages and to all cultures and languages of the world.

## **SITUATED KNOWLEDGE**

Situated knowledge is knowledge specific to a particular situation.<sup>1</sup>

Some methods of generating knowledge, such as trial and error, or learning from experience, tend to create highly situational knowledge. One of the main attributes of the scientific is that the theories it generates are much less situational than knowledge gained by other methods. Situational knowledge is often embedded in language, culture, or traditions.

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<sup>1</sup> Haraway, Donna 1998. *Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective*.

Knowledge generated through experience is called knowledge “a posteriori”, meaning afterwards. The pure existence of a term like “a posteriori” means this also has a counterpart. In this case that is knowledge “a priori”, meaning before. The knowledge prior to any experience means that there are certain "assumptions" that one takes for granted. For example if you are being told about a chair it is clear to you that the chair is in space, that it is 3D. This knowledge is not knowledge that one can "forget", even someone suffering from amnesia experiences the world in 3D. See also: a priori and a posteriori.

### **PARTIAL KNOWLEDGE**

One discipline of epistemology focuses on partial knowledge. In most cases, it is not possible to understand an information domain exhaustively; our knowledge is always *incomplete* or partial. Most real problems have to be solved by taking advantage of a partial understanding of the problem context and problem data, unlike the typical math problems one might solve at school, where all data is given and one is given a complete understanding of formulas necessary to solve them.

This idea is also present in the concept of bounded rationality which assumes that in real life situations people often have a limited amount of information and make decisions accordingly.

### **SCIENTIFIC KNOWLEDGE**

The development of the scientific method has made a significant contribution to how knowledge is acquired. To be termed scientific, a method of inquiry must be based on gathering observable and measurable evidence subject to specific principles of reasoning and experimentation. The scientific method consists of the collection of data through observation and

experimentation<sup>1</sup>, and the formulation and testing of hypothesis<sup>2</sup>. Science, and the nature of scientific knowledge have also become the subject of Philosophy. As science itself has developed, knowledge has developed a broader usage which has been developing within biology / psychology — discussed elsewhere as meta-epistemology, or genetic epistemology, and to some extent related to “theory of cognitive development”.

Note that “epistemology” is the study of knowledge and how it is acquired. Science is “the process used everyday to logically complete thoughts through inference of facts determined by calculated experiments. “Sir Francis Bacon was critical in the historical development of the scientific method; his works established and popularized an inductive methodology for scientific inquiry. His famous aphorism, “knowledge is power”, is found in the *Meditations Sacrae* (1597).<sup>3</sup>

Until recent times, at least in the Western tradition, it was simply taken for granted that knowledge was something possessed only by humans — and probably adult humans at that. Sometimes the notion might stretch to (ii) *Society – as - such*, as in (e.g.) “the knowledge possessed by the Coptic culture” (as opposed to its individual members), but that was not assured either. Nor was it usual to consider *unconscious* knowledge in any systematic way until this approach was popularized by Freud.

Other biological domains where “knowledge” might be said to reside, include: (iii) the *immune system*, and (iv) in the *DNA of the genetic code*. See the list of four “epistemological domains”: Popper, (1975)<sup>4</sup>; and Traill (2008)<sup>5</sup> Table S, page 31) — also references by both to Niels Jerne.

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<sup>1</sup> “[4] Rules for the study of Natural Philosophy”, Newton 1999, pp. 794–6, from the General Scholium, which follows Book 3, The System of the World.

<sup>2</sup> Scientific Method Merriam-Webster Dictionary.

<sup>3</sup> Sir Francis Bacon - Quotationspage.com” Retrieved 2009-07-08. 1 Popper, K.R. (1975). “

<sup>4</sup> Popper, K.R. (1975). “The rationality of scientific revolutions”; in Rom Harré (ed.), *Problems of Scientific Revolution: Scientific Progress and Obstacles to Progress in the Sciences*. Clarendon Press: Oxford.

<sup>5</sup> [www.ondwelle.com/OSM02.pdf](http://www.ondwelle.com/OSM02.pdf)



Such considerations seem to call for a separate definition of "knowledge" to cover the biological systems. For biologists, knowledge must be usefully *available* to the system, though that system need not be conscious. Thus the criteria seem to be:

- The system should apparently be dynamic and self-organizing (unlike a mere book *on its own*).
- The knowledge must constitute some sort of representation of "the outside world", or ways of dealing with it (directly or indirectly).

Some way must exist for the system to access this information quickly enough for it to be useful.

Scientific knowledge may not involve a claim to certainty, maintaining skepticism means that a scientist will never be absolutely certain when they are correct and when they are not. It is thus an irony of proper scientific method that one must doubt even when correct, in the hopes that this practice will lead to greater convergence on the truth in general.

## **RELIGIOUS MEANING OF KNOWLEDGE**

In many expressions of Christianity, such as Catholicism and Anglicanism, knowledge is one of the seven gifts of the Holy Spirit<sup>1</sup>.

The Old Testament's tree of the knowledge of good and evil contained the knowledge that separated Man from God: "And the LORD God said, Behold, the man is become as one of us, to know good and evil..." (Genesis 3:22).

In Gnosticism divine knowledge or gnosis is hoped to be attained. In Thelema knowledge and conversation with one's Holy Guardian Angel is the purpose of life. (Vidya Daan) i.e. knowledge sharing is a major part of Daan,

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<sup>1</sup> Catechism of the Catholic Church. Retrieved 2007-04-20.

a tenet of all Dharmic Religions<sup>1</sup>. Hindu Scriptures present two kinds of knowledge, *Paroksh Gyan* and *Prataksh Gyan*.

*Paroksh Gyan* (also spelled *Paroksha - Jnana*) is second hand knowledge: knowledge obtained from books, hearsay, etc. *Prataksh Gyan* (also spelled *Prataksha - Jnana*) is the knowledge borne of direct experience, i.e., knowledge that one discovers for oneself<sup>2</sup>. *Jnana Yoga* ("path of knowledge") is one of three main types of yoga expounded by Krishna in the *Bhagavad Gita*. (It is compared and contrasted with *Bhakti Yoga* and *Karma Yoga*.)

In Jewish tradition, knowledge is considered one of the most valuable traits a person can acquire. Observant Jews recite three times a day in the *Amidah* "Favor us with knowledge, understanding and discretion that come from you. Exalted are you, Existent - One, the gracious giver of knowledge. "The *Tanakh* states, "A wise man gains power, and a man of knowledge maintains power", and "knowledge is chosen above gold".

In Islam, knowledge (Arabic: علم, *Ilm*) is given great significance. "The Knowing" (*Al-Alīm*) is one of the 99 names reflecting distinct attributes of God. This asserts that knowledge comes from God (2:239) and various hadith encourage the acquisition of knowledge. Muhammad is reported to have said "Seek knowledge from the cradle to the grave" and "Verily the men of knowledge are the inheritors of the prophets". Islamic scholars, theologians and jurists are often given the title *alim*, meaning "knowledgeable". Knowledge is the gateway to success, as known by many. However, some people understand this statement differently. The Islamic definition and concept of knowledge, and how it is a gateway to success in this world and in the Hereafter, is an ambiguous matter to many people. God willing, we hope to clarify this ambiguity hereinafter.

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<sup>1</sup> Knowledge Donation is the primary donation

<sup>2</sup> Swami Krishnananda. "Chapter 7". *The Philosophy of the Panchadasi*. The Divine Life Society. Retrieved 2008-07-05.

Know, may *Allah* have mercy on you that the high status of knowledge has been clearly established in *Islam* through explicit texts in the *Qur'an* and the *Hadith* as well as in the writings of the scholars of *Islam*. *Allah* said in *Surat -al-Mujadalah, Ayah 11*:

يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

Which means: [*Allah* raises the ranks of those among you who believe and those who were granted the knowledge.] Also, *Allah* said in *Surat -az-Zumar, Ayah 9*:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

Which means: “Those who know are not the same as those who do not know.” In *Surat Fatir, Ayah 28*, *Allah* said

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

Which means: “The true religious scholars fear *Allah* the most”. The Prophet, who is the best of the creation, in his *hadith* related by *Al-Tirmidhiyy*, said:

فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ عَلَى أَدْنَاكُمْ

Which means: The rank of the scholar compared to that of the worshipper is like my rank to the lowest of you. The difference in merit between the Prophet and the lowest Muslim is extremely great. Likewise is the difference between the true scholar and the true worshipper, i.e., the scholar who

satisfied the conditions of being a scholar, and the worshipper who satisfied the conditions and integrals of worshipping.

*Imam Aliyy Ibn Abi Talib*, the fourth caliph, said: “Knowledge is better than money, because knowledge protects you whereas you protect money”. Knowledge rules over things, whereas money is ruled over. Money diminishes as you spend it, whereas spending the knowledge by teaching it to others increases your reward.

In *Islam*, the issue of knowledge is held in high regard. This knowledge is not any knowledge per se, but rather, the knowledge of the Religion of *Islam*. In *Surat Muhammad, Ayah 19, Allah* said:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

Which means: “O *Muhammad*, be firm in knowing that no one is God except *Allah*”. In the *hadith* related by *al-Bayhaqiyy*, the Messenger of *Allah* said:

طَلِبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

Which means: Seeking the knowledge of the Religion is obligatory on every Muslim (whether male or female).

The wording of this *hadith* the term every (*kull*) from which the scholars clearly understood the Personal Obligatory Knowledge of the Religion, and not all kinds of knowledge. Had every kind of knowledge been obligatory on every male and every female, it would have been a hardship beyond one's ability, and *Allah* does not order anyone with what one cannot bear.

*Imam Abul-Hasan al-Ashariyy* said: The first obligation on the slave is to learn about *Allah*, His Messenger, and His Religion. The Prophet, in the *hadith* related by *Al-Bukhariyy*, said:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

Which means: Whomever *Allah* willed goodness for makes him knowledgeable in the Religion. It is also understood from this *hadith* that whomever *Allah* did not will for him to be knowledgeable enough in the Religion, then *Allah* did not will a good status for him.

Hence, it is clear from what has been stated so far, that the knowledge we are referring to is the Religious knowledge of *Islam*. Moreover, this knowledge of the Religion entails many facets and many subjects among which are the knowledge of *Tawhid* and the knowledge of the rules of the Religion. The knowledge of *Tawhid* entails knowing about *Allah* and His Messenger, and it is the best of all the knowledge in *Islam*. The scholars repeatedly emphasized the clear evidence from the *Qur'an*, *Hadith*, and scholarly consensus proving the knowledge of *Tawhid* is ranked the highest among all knowledge. This is so, because it has to do with knowing about *Allah* and about His Messenger. This entails knowing what befits *Allah* and what is impossible to be among His attributes, and what befits the messengers and what is impossible to be among their attributes. *Abu Hanifah* said: *Tawhid* is the Great knowledge (*al-Fiqhul-Akbar*). *Imam ash-Shafiyy* said: “Mastered the knowledge of *Tawhid* before mastering the knowledge of the rules of the Religion”.

This knowledge of *Tawhid* is of two categories. The first category is that which is obligatory on every accountable person. The accountable person is obligated to know this knowledge; hence, this category is classified among the Personal Obligatory Knowledge. Examples of this knowledge include the

belief in *Allah* and the belief in His angels, His books, His Messengers, the Day of Judgment, destiny, and the like. The second category of this knowledge of *Tawhid* is that which is obligatory for some Muslims to master, but not all Muslims. This obligation is classified as a communal obligation, since if some of the Muslims have that knowledge obtaining it is no longer an obligation on the rest of the community. Examples of this category is for one to learn the proofs of the tenets of belief from the *Quran*, *Hadith*, and intellect to enable one to refute the claims of the enemies of *Islam*, like the communists and the innovators of misguidance. Also, among the communal obligations is that some Muslims must acquire the sciences Muslims need, such as medicine, engineering, agriculture, and the like. Hence, if enough Muslims learn these sciences such that they satisfy the need of the community, it is no longer obligatory on the others.

The first category of the knowledge of *Tawhid*, the personal obligation, has two subdivisions. The first subdivision entails knowing correctly about *Allah* and His Messenger and believing in it beyond doubt. If one does not know and believe this, one will not be a Muslim, and one who dies as such will not escape the everlasting tortures of Hellfire. However, having satisfied this and having uttered the Testification of Faith at least once in one's lifetime, but failing to obtain other essentials of belief and to fulfill other obligations, such as fasting and praying and the like, one becomes a sinful Muslim, provided one does not deny the obligation of fasting, praying, and the like.

The second subdivision entails learning the thirteen attributes of the Self of *Allah* which are obligatory on every accountable person to know, and learning the attributes of the prophets and believing in what they taught regarding the angels of *Allah*, the Books of *Allah*, the Messenger of *Allah*, the Day of Judgment, destiny, whether good or evil - Paradise, and the like.

As to the rules of the Religion, part of this knowledge is a personal obligation. The Muslim who is accountable is obligated to learn the matters of

Purification (*Taharah*), the rules of prayers, the rules of fasting, and the rules of other obligations that apply to him, including *Zakah*, Pilgrimage, dealings, sins of the body, and the like.

Learning the Obligatory Knowledge of the Religion makes one able to discriminate between what is lawful (*halal*) and what is unlawful (*haram*), what is valid and what is invalid, what is acceptable and what is rejected, in addition to what is classified under the Religion as good or bad. The scholars of *Islam* have spoken explicitly about these criteria. In the chapter entitled Knowledge Before Saying or Committing Action, *Imam Al-Bukhariyy* stated: “If one acquires the Obligatory knowledge of the Religion, one acquires the ability to differentiate between what is lawful and what is unlawful, what is acceptable and what is not acceptable, and what is good and what is evil.”

*Allah* said in the *Qur'an* in *Surat at-Tahrim*, *Ayah* 6:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

Which means: “O believers, protect yourselves and your families from Hellfire which is fueled by people and stones.” *Imam Ata' Ibn Abi Rabah* who was among the followers of the Companions, interpreted that verse of the *Qur'an*. He said: “One protects himself and his family from the tortures of Hellfire by learning how to pray, fast, sell, buy, marry, and divorce”.

*Allah* said in *Surat- adh-Dharyyat*, *Ayah* 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Which means: “I created the *jinn* and humans to order them with worship”. We have been created to be ordered to worship *Allah*. Worshipping *Allah* requires knowledge. For one to have a valid worship, first one must have the

correct belief in *Allah*. *Imam Al-Ghazaliyy* said: “The worship is only valid after knowing correctly about *Allah*”. Hence, if one learns that knowledge of the Religion, one will know how to perform the worship; one will know what is lawful and what is unlawful and what is acceptable and what is not. By implementing this knowledge accordingly, one earns the reward on the Day of Judgment. This knowledge is not limited to particular groups of people. All people are in need of this knowledge to carry out their tasks in compliance with the rules of *Allah*. This includes parents, teachers, carpenters, doctors, engineers, and others.

Acquiring this knowledge is very important and entails certain essential criteria. Among the criteria for acquiring the knowledge is to be sincere to *Allah* in one's endeavor. To acquire the knowledge for the sake of showing off or to be recognized by people as knowledgeable or for other worldly interests renders one sinful and a loser. The one who truly wants to acquire the knowledge needs to do that in sincerity to *Allah* as it is evident in the following *hadith* of the Prophet that was related by *Al-Hakim*:

الرجلُ يبتغي الأجرَ والذكرَ ما له قال رسولُ الله: "لا شيءُ له (ثلاثاً). ثم قال: إن الله لا يقبلُ من العملِ إلا ما كان خالصاً له وابتغى به وجهه".

Which means: “Once a man came to the Prophet and asked him about the one who does a deed hoping for reward from *Allah* and hoping to be recognized by the people”. The Prophet replied, One does not have any reward for that doing. The question was posed three times, and three times the Prophet gave the same answer. Then the Prophet said: “*Allah* does not accept the deeds unless they are done in sincerity for Him”. When one is doing the good one must seek the reward only from *Allah*.



Another criterion for acquiring the knowledge is for one to receive it from knowledgeable people, and not by merely reading books. The scholars of *Islam*, like *Al-Khatib Al-Baghdadiyy*, explicitly stated: “The knowledge is taken from the mouths of the scholars and not from the pages of books”. The reasons are clear: one cannot ask a book about an ambiguity and receive a clarification. Even a scholar might have a slip of the pen and write in his book an incorrect statement that he did not intend to write; some of scholars' writings did not escape the perversions of innovators of misguidance who planted errors in them. However, if one studied with a qualified teacher, the teacher would draw one's attention to such matters. As related by *Al-Tirmidhiyy*, the Prophet said:

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ

Which means: “*Allah* facilitates a route to Paradise for the one who follows a route seeking the knowledge of the Religion”.

Another criterion for acquiring the knowledge is to be neither shy nor arrogant in acquiring that knowledge. *Imam Mujahid*, who was a follower of the Companions (*Tabiun*), said: “The one who is shy or arrogant does not acquire the knowledge”. Hence, the one who wants to acquire the knowledge and arrive at the truth of a matter should neither be shy in acquiring the knowledge nor arrogant. One must acquire the knowledge in order to gain the benefit, regardless of one's age or social status.

In praising the women of the *Ansar*, Lady *Aishah* said:

نَعْمُ النِّسَاءُ الْأَنْصَارُ، لَمْ يَمْنَعُنَّ الْحَيَاءُ أَنْ يَتَفَقَّهُنَّ فِي الدِّينِ

Which means: “Praised are the women of the *Ansar*, their shyness did not stop them from acquiring the knowledge of the Religion”.

Also among the criteria for acquiring the knowledge is to take that knowledge from someone who has that knowledge, because he who does not have the knowledge cannot give it. In addition to this, that person must be trustworthy. Therefore, the knowledge is acquired from someone who is knowledgeable and trustworthy. In what was related by *Imam Muslim*, *Imam Ibn Sirin* said:

إِن هَذَا الْعِلْمَ دِينٌ فَانظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ

Which means: “This knowledge is Religion, so watch from whom you take your Religion”. One should stop for a moment and remind oneself of far simpler matters. If one was seeking a particular university, one would spend a great deal of time looking into and checking the different ranks of universities to determine which was better. If one needed a treatment from a doctor, one would usually look for a recognized specialist. If one wanted a house to be built, one would search for the best qualified in that field. Most definitely, the knowledge of the Religion is of a far higher priority, and one needs to check the person from whom to take the knowledge.

Those who seek the knowledge exert effort in acquiring that knowledge. In reviewing the biographies of the great scholars of *Islam*, one will find they traveled extensively and covered long distances at a time when no airplanes, cars, or luxury vessels existed. They used to ride a camel for months to cross the desert to get the answer to a single case, or to acquire one chapter of knowledge from trustworthy and knowledgeable teachers. *Ibn Rislan* said:

مَنْ لَمْ يَجِدْ مُعَلِّمًا فَلْيِرْحَلْ

Which means: “If one does not find a teacher where one is residing, then let one go to where one can find a trustworthy, knowledgeable teacher”.

Among the criteria for acquiring the knowledge is for the student to observe the proper manners with their teachers. This is part of acquiring the knowledge, and it has many secrets. This is why a person like *Imam Ash-Shafiyy* turned the pages of his book so softly in the presence of his teacher, *Imam Malik*. To acquire the knowledge without disturbing his teacher, *Abdullah Ibn Abbas*, a family member of the Prophet used to wait without knocking at the door of another Companion, until that Companion came out.

Also among these criteria is for the knowledgeable person to implement that knowledge and perform according to it. *Al-Junayd Al-Bagdadiyy* said a piece of poetry in Arabic that means: It is a great contravention to have a scholar who does not implement his knowledge and commits enormous sins instead. Worse than that, however, is a person drowning in ignorance who pretends to be a pious person.

The one who acquires the knowledge, satisfying the criteria for acquiring it usually becomes sincerely more humble. This humility is a sign of knowledge; it is in the heart and it appears on the outside. Yet, the humility of the heart entails more than talking softly or lowering one's gaze in a shy manner. Some frauds talk softly and lower their gazes in a shy manner, yet their hearts are like stone. The more knowledgeable one is, the more aware one becomes of the greatness of the Creator and the smallness of one's self, and the more aware of the fact that one acquired only the knowledge which *Allah* enabled one to acquire.

*Imam Ahmad Ar-Rifaiyy*, may *Allah* raise his rank, sometimes had 100,000 people in his session who, by the will of *Allah*, would hear his lesson without the aid of audio equipment. Out of humility, he used to say about himself: “I am no one”.

*Imam Aliyy* said: “The people of knowledge are of three categories: First, a scholar who implements his knowledge, the one who has observed the criteria for acquiring the knowledge, and implementing it. The second is the person who learns and is on the path of success; he is the one who learns following the proper methodology, implementing the rules, and observing the criteria. The third type of person is the one who does not have the knowledge; the one who does not seek to acquire the knowledge in the proper manner, but rather follows any speaker who says anything out of ignorance”.

This third type runs rampant and is of great danger. We see many people stand on platforms and address masses of people, while they, themselves, are ignorant. They themselves are astray, and they lead others astray. This is of grave concern, and we need to be very cautious.

The cure for the agonies many of our communities face depends on the extent of our obedience to *Allah* in applying the rules of the Religion. The one who learns the Religion and implements it satisfying the methodologies and criteria discussed above is pious and sincere. If such a person wants to marry, he conducts his marriage in a valid manner. He observes what is lawful and unlawful in the marital relationship; he fulfills his obligations, and he fears *Allah*. Since he knows how to have a valid marriage contract, his children will not be a result of adultery. He eats and drinks what is lawful, dresses in what is lawful, and lives in a lawful place, because he differentiates between what is lawful and what is unlawful. He neither takes someone else's place by force nor cheats others, because he observes the rights of others. If he goes out to buy things, he does so in a lawful manner, because he learned how to transact business according to the rules of the Religion. He implements the great manners the Prophet taught. This person performs his Prayer in a valid way, because he knows what makes the Prayer acceptable to *Allah*. Likewise, his Fasting, Dry Purification (*Tayammum*), Pilgrimage (*Hajj*), Purification, and other aspects will be performed in a valid manner. He does all of that with

sincerity to *Allah*, because he knows this is a condition for earning the reward, the blessings, and the benefits in this life and in the Hereafter.

Once the members of the community attain these qualities, the relationships that govern them will improve, and the society at large will improve. The wealthy person who is sincere and knowledgeable will spend in the ways of *Allah* - out of generosity and love, and seeking the reward from *Allah*. Also, the one who is poor, like other pious people who are poor, will be patient and have complete reliance on *Allah*. They would implement the *hadith* of the Prophet:

لو أنكم تَوَكَّلْتُمْ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ تَغْدُو خِمَاصًا وَتَرْجِعُ بَطَانًا

Which means: “If you rely on *Allah* perfectly, then *Allah* will sustain you and provide for you as He provides for the birds. The birds fly away from their nests in the morning hungry, yet they return with full stomach”. *Allah* will provide for the one who is poor and sincere, and has the proper reliance on *Allah*, just as He provides for the birds.

Examples of success in this life are to have a valid marriage, buy and sell lawfully, be knowledgeable and implement the knowledge, and perform the Prayers, Fasting, and Pilgrimage in a valid manner. The one who is knowledgeable will be led by his knowledge to piety and sincerity. The one who is pious will fall under the *Qusdsiyy Hadith* of the Prophet:

أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ

Which means: “*Allah* said: I prepared for My pious slaves in Paradise that which no eye has seen, no ear has heard, and no one thought of before”.

The ultimate success is to be successful in the Hereafter. The person who acquires the knowledge as it is prescribed in *Islam* enters the gateway to success in this life and in the Hereafter. So be eager to acquire that knowledge. Be eager to be around the scholars. Be eager to associate with the scholars, for the Messenger of *Allah* said:

إِن مَثَلُ الْعُلَمَاءِ فِي الْأَرْضِ كَمَثَلِ النُّجُومِ فِي السَّمَاءِ يُهْتَدَى بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ

Which means: “The scholars on earth are like the stars in the heavens with which one is guided through the darkness of land and sea”. *Al-Tabaraniyy* related the saying of the Prophet, in highlighting the importance of the scholars,

لَمُوتِ قَبِيلَةٍ أَيْسَرُ مِنْ مَوْتِ عَالِمٍ

Which means: “The death of an entire tribe is easier than the death of one scholar”.

Be warned of those ignorant people the Prophet spoke about in his *hadith* related by *Al-Tirmidhiyy*:

إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ يَنْتَزِعُهُ انْتِزَاعًا مِنْ بَيْنِ النَّاسِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يَبْقَى عَالِمٌ اتَّخَذَ النَّاسُ رُؤَسَاءَ جُهَالًا فَاسْتَفْتَوْهُمْ فَضَلُّوا وَأَضَلُّوا

Which means: “*Allah* does not take away the knowledge by ordering it pulled out of the hearts of the people. Instead, *Allah* takes the knowledge away by making the scholars die. When no scholar remains, people take for themselves ignorant leaders whom they ask for religious answers. These

leaders will answer them with ignorance, thus straying and leading them astray”.

While it is an open question whether an explicit and systematically worked out Islamic epistemology exists, it is undeniable that various epistemological issues have been discussed in Muslim philosophy with an orientation different from that of Western epistemology. Today attempts are being made to understand the basic epistemological issues in terms of that orientation. This is a valuable effort that deserves our interest and encouragement. However, it can be fruitful only if the practice of rigorous analysis is kept up, with close attention to the precise definitions of the various concepts involved.

In the Islamic theory of knowledge, the term used for knowledge in Arabic is '*Ilm*', which, as Rosenthal has justifiably pointed out, has a much wider connotation than its synonyms in English and other Western languages. 'Knowledge' falls short of expressing all the aspects of '*Ilm*'. Knowledge in the Western world means information about something, divine or corporeal, while '*Ilm*' is an all-embracing term covering theory, action and education. Rosenthal, highlighting the importance of this term in Muslim civilization and Islam, says that it gives them a distinctive shape.

In fact there is no concept that has been operative as a determinant of the Muslim civilization in all its aspects to the same extent as '*Ilm*'. This holds good even for the most powerful among the terms of Muslim religious life such as, for instance, *Tawhid* "recognition of the oneness of God," *ad-din*, "the true religion," and many others that are used constantly and emphatically. None of them equals *Ilm* in depth of meaning and wide incidence of use. There is no branch of Muslim intellectual life, of Muslim religious and political life, and of the daily life of the average Muslim that remains untouched by the all pervasive attitude toward "knowledge" as something of supreme value for Muslim being. '*Ilm*' is Islam, even if the theologians have

been hesitant to accept the technical correctness of this equation. The very fact of their passionate discussion of the concept attests to its fundamental importance for Islam.

It may be said that Islam is the path of "knowledge." No other religion or ideology has so much emphasized the importance of '*Ilm*'. In the Qur'an the word '*lim*' has occurred in 140 places, while '*Al-Ilm*' in 27. In all, the total number of verses in which '*Ilm*' or its derivatives and associated words are used is 704. The aids of knowledge such as book, pen, ink etc. amount to almost the same number. *Qalam* occurs in two places, *Al-kitab* in 230 verses, among which *Al-kitab* for Al-Quran occurs in 81 verses. Other words associated with writing occur in 319 verses. It is important to note that pen and book are essential to the acquisition of knowledge. The Islamic revelation started with the word '*Iqra*' ('read!' or 'recite!').

According to the Qur'an, the first teaching class for Adam started soon after his creation and Adam was taught 'all the Names'.

Allah is the first teacher and the absolute guide of humanity. This knowledge was not imparted to even the Angels. In *Usul Al-Kafi* there is a tradition narrated by Imam Musa Al-Kazim that '*Ilm*' is of three types: *Ayatun Muhkamah* (irrefutable signs of God), *Faridatun Adilah* (just obligations) and *Sunnat Al-Qaimah* (established traditions of the Prophet. This implies that '*Ilm*', attainment of which is obligatory upon all Muslims covers the sciences of theology, philosophy, law, ethics, politics and the wisdom imparted to the Ummah by the Prophet. Al-Ghazali has unjustifiably differentiated between useful and useless types of knowledge. Islam actually does not consider any type of knowledge as harmful to human beings. However, what has been called in the Qur'an as useless or rather harmful knowledge, consists of pseudo sciences or the lores prevalent in the *Jahiliyyah*.

*Ilm*' is of three types: information (as opposed to ignorance), natural laws, and knowledge by conjecture. The first and second types of knowledge



are considered useful and their acquisition is made obligatory. As for the third type, which refers to what is known through guesswork and conjecture, or is accompanied with doubt, we shall take that into consideration later, since conjecture or doubt are sometimes essential for knowledge as a means, but not as an end.

Beside various Quranic verses emphasizing the importance of knowledge, there are hundreds of Prophetic traditions that encourage Muslims to acquire all types of knowledge from any corner of the world. Muslims, during their periods of stagnation and decline, confined themselves to theology as the only obligatory knowledge, an attitude which is generally but wrongly attributed to Al-Ghazali's destruction of philosophy and sciences in the Muslim world. Al-Ghazali, of course, passed through a turbulent period of skepticism, but he was really in search of certainty, which he found not in discursive knowledge but in mystic experience. In his favour it must be said that he paved the way for liberating the believer from blind imitation and helping him approach the goal of certain knowledge.

In the Islamic world, gnosis (*Marifah*) is differentiated from knowledge in the sense of acquisition of information through a logical processes. In the non-Islamic world dominated by the Greek tradition, *Hikmah* (wisdom) is considered higher than knowledge. But in Islam '*Ilm*' is not mere knowledge. It is synonymous with gnosis (*Marifah*). Knowledge is considered to be derived from two sources: '*Aql*' and '*Ilm Huduri*' (in the sense of unmediated and direct knowledge acquired through mystic experience).

It is important to note that there is much emphasis on the exercise of the intellect in the Qur'an and the traditions, particularly in the matter of *Ijtihad*. In the Sunni world *Qiyas* (the method of analogical deduction as propounded by Imam Abu Hanifah) is accepted as an instrument of *Ijtihad*, but his teacher and spiritual guide, Imam Jafar Al-Sadiq, gave pre-eminence

to 'Aql' in this matter. In the entire Shi literature of *Fiqh* and *Usul Al-Fiqh*, 'Aql' is much more emphasized, because Qiyas is only a form of quasi-logical argument, while 'Aql' embraces all rational faculties of human beings. Even intuition or mystic experience are regarded as a higher stage of 'Aql'. In Shi literature in particular, and Sunni literature in general, 'Aql' is considered to be a prerequisite for knowledge. Starting from *Usul Al-Kafi*, all Shi compendia of *hadith* devote their first chapter to the merits of 'aql and the virtues of 'ilm. In Sunni compendia of *hadith*, including Al-Sihah Al-Sittah and up to al - Ghazali's *Ihya*, a chapter is devoted to this issue, though it is not given a first priority. This shows that there is a consensus among the Muslims on the importance of *Aql* which is denoted by such words as *Taaqqul*, *Tafaqquh* and *Tadabbur* in the Qur'an.

Exercise of the intellect (*Aql*) is of significance in the entire Islamic literature which played an important role in the development of all kinds of knowledge, scientific or otherwise, in the Muslim world. In the twentieth century, the Indian Muslim thinker, Iqbal in his *Reconstruction of Religious Thought in Islam*, pointed out that *Ijtihad* was a dynamic principle in the body of Islam. He claims that much before Francis Bacon the principles of scientific induction were emphasized by the Qur'an, which highlights the importance of observation and experimentation in arriving at certain conclusions. It may also be pointed out that Muslim Fuqaha and Mufassirun made use of the method of linguistic analysis in interpreting the Quranic injunctions and the Sunnah of the Prophet. Al-Ghazali's *Tahatut Al-Falasifah* is probably the first philosophical treatise that made use of the linguistic analytical method to clarify certain philosophical issues. I personally feel that he is rather maligned than properly understood by both the orthodox and liberal Muslim interpreters of his philosophy. His method of doubt paved the way for a healthy intellectual activity in the Muslim world, but because of historical and social circumstances, it culminated in the stagnation of

philosophical and scientific thinking, which later made him a target of criticism by philosophers.

There was made a distinction between wisdom (*Hikmah*) and knowledge in the pre-Islamic philosophy developed under the influence of Greek thought. In Islam there is no such distinction. Those who made such a distinction led Muslim thought towards un-Islamic thinking. The philosophers such as Al-Kindi, Al-Farabi and Ibn Sina are considered to be hakims (philosophers) and in this capacity superior to 'Ulama', and Fuqaha. This misconception resulted in Al-Ghazali's attack on the philosophers. Islam is a religion that invites its followers to exercise their intellect and make use of their knowledge to attain the ultimate truth (*Haqq*). Muslim thinkers adopted different paths to attain this goal. Those who are called philosophers devoted themselves to logic and scientific method and they were derogated by the Sufis, though some of them, such as Ibn Sina, Al-Farabi and Al-Ghazali took recourse to the mystic path in their quest of the truth at some stage. As I said earlier, *Ilm* may not be translated as mere knowledge; it should be emphasized that it is also gnosis or *Marifah*. One may find elements of mystic experience in the writings of Muslim philosophers. In *Kashf Al - Mahjub* of Al-Hujwiri a distinction is made between *Khabar* (information) and *Nazar* (analytic thought). This applies not only to Muslim Sufis but also to most of the Muslim philosophers who sought to attain the ultimate knowledge which could embrace all things, corporeal or divine. In the Western philosophical tradition there is a distinction between the knowledge of the Divine Being and knowledge pertaining to the physical world. But in Islam there is no such distinction. *Marifah* is ultimate knowledge and it springs from the knowledge of the self (*Manarafa Nafsahu Faqad Arafa Rabbahu*, 'One who realizes one's own self realizes his Lord'). This process also includes the knowledge of the phenomenal world. Therefore, wisdom and knowledge which are regarded

as two different things in the Non- Muslim world are one and the same in the Islamic perspective.

In the discussion of knowledge, an important question arises as to how one can overcome his doubts regarding certain doctrines about God, the universe, and man. It is generally believed that in Islam, as far as belief is concerned, there is no place for doubting and questioning the existence of God, the Prophethood of Hazrat Muhammad and the Divine injunctions, that Islam requires unequivocal submission to its dictates. This general belief is a misconception in the light of Islam emphasis on '*Aql*'. In the matter of the fundamentals of faith (*Usulal - Din*), the believer is obliged to accept *Tawhid*, *Nubuwwah* and *Mad* (in the Shi faith, '*Adl*', i.e. Divine Justice, and *Imamah* are also fundamentals of faith) on rational grounds or on the basis of one's existential experience. This ensures that there is room for doubt and skepticism in Islam before reaching certainty in *Iman*. The Sufis have described *Iman* as consisting of three stages: '*Ilm Al-Yaqin* (certain knowledge), '*Ayn Al-Yaqin* (knowledge by sight) and *Haqq Al-Yaqin* (knowledge by the unity of subject and object). The last stage is attainable by an elect few.

'*Ilm*' is referred to in many Quranic verses as 'Light ' (*Nur*), and Allah is also described as the ultimate *Nur*. It means that '*Ilm* in the general sense is synonymous with the 'Light' of Allah. This light does not shine for ever for all the believers. It is hidden sometimes by the clouds of doubt arising from the human mind. Doubt is sometimes interpreted in the Quran as darkness, and ignorance also is depicted as darkness in a number of its verses. Allah is depicted as *Nur*, and knowledge is also symbolized as *Nur*. Ignorance is darkness and *Marifah* is light. In the *Ayat Al -Kursi* Allah says: (Allah is the Light of the heavens and the earth ... Allah is the Master of the believers and He guides them out of the darkness into light). Usually darkness is interpreted as unbelief and light as faith in God. There are so many verses in the Quran as

well as the traditions of the Prophet that emphasize that light may be attained by those who struggle against darkness.

Among Muslim philosophers, particularly some Mutazilites, like Nazzam, Al-Jahiz, Aba Hashim Al-Jubbai and others, adopted the path of skepticism. Al-Ghazali was the most eminent among Muslim philosophers who, in his spiritual auto - biography, *Al-Munqidh min Al-Dalal*, elaborated the path of skepticism which he travelled to attain the ultimate truth. There have been some Muslim thinkers, like Abu Hashim Al-Jubbai, Al -Baqillanis Al-Nazzam and others, who advocated skepticism in order to arrive at certain religious faith. Skepticism is a philosophy that has three different meanings: denial of all knowledge, agnosticism, and a method to approach certainty. Most of the Muslims philosophers sought the goal of certainty. Skepticism in the general sense of the impossibility of knowledge is not compatible with Islamic teachings. It is acceptable only when it leads from uncertainty to certainty. The skeptical method has two aspects, rejection of all absolute knowledge, and acceptance of the path to overcome uncertainty. Muslim philosophers have followed the second path, because there has been an emphasis on rejecting blind faith. Shaykh Al-Mufid (an eminent Shi Faqih) said that there was a very narrow margin between faith and disbelief in so far as the believer imitated certain theologians. In his view, an imitator is on the verse of unbelief (*Kufr*).

In Islam '*Ilm*' is not confined to the acquisition of knowledge only, but also embraces socio-political and moral aspects. Knowledge is not mere information; it requires the believers to act upon their beliefs and commit themselves to the goals which Islam aims at attaining. In brief, I would like to say that the theory of knowledge in the Islamic perspective is not just a theory of epistemology. It combines knowledge, insight, and social action as its ingredients. I would like to cite here a tradition of the Prophet narrated by Amir Al-Muminin 'Ali Ibn Abi Talib: Once Gabriel came to Adam. He

brought with him Faith, Morality (*Haya'*) and '*Aql*' (reason) and asked him to choose one of the three. When he chose '*Aql*', the others were told by Gabriel to return to heaven, They said that they were ordered by Allah to accompany '*Aql*' wherever it remained. This indicates how comprehensive are the notions of intellect and knowledge in Islam, and how deeply related they are to faith and the moral faculty.

The all-round development of various branches of knowledge pertaining to physical and social phenomena, as well as the process of logical argumentation for justification of Islamic doctrine and deduction of Islamic laws (*Ahkam*) with reference to Quranic injunctions and the Prophetic tradition, is indebted to Islam's notion of '*Ilm*'. Scientific knowledge, comprising natural and physical sciences, was sought and developed by Muslim scientists and mathematicians vigorously from the beginning of the last decades of the first century of Hijrah. The scientific endeavour found its flowering period with the establishment of the *Baytal -Hikmah* in the reign of Al-Mamun. Undoubtedly the major contributions in philosophy and sciences were made by Iranians, but the myth created by the Orientalists that the fundamental sources of Islam, viz. the Qur'an and *Sunnah*, did not contain scientific and philosophical ideas is totally false. As said earlier, not only the Qur'an and *hadith* encouraged Muslims or rather made it obligatory for them to pursue truth freely from all possible sources, but also contained certain guiding principles that could provide a secure foundation for the development of religious and secular sciences. Some Prophetic traditions even give priority to learning over performing supererogatory rites of worship. There are several traditions that indicate that a scholar's sleep is more valuable than an ignorant believer's journey for pilgrimage (*Hajj*) and participation in holy war, and that the drops of a scholar's ink are more sacred than the blood of a martyr. Amir Al-Muminin 'Ali said that the reward for piety in the other world would be

bestowed upon a believer in proportion to the degree of his intellectual development and his knowledge.

Islam never maintained that only theology was useful and the empirical sciences useless or harmful. This concept was made common by semi-literate clerics or by the time servers among them who wanted to keep common Muslims in the darkness of ignorance and blind faith so that they would not be able to oppose unjust rulers and resist clerics attached to the courts of tyrants. This attitude resulted in the condemnation of not only empirical science but also '*Ilm*' *Al-kalam* and metaphysics, which resulted in the decline of Muslims in politics and economy. Even today large segments of Muslim society, both the common man and many clerics suffer from this malady. This unhealthy and anti-knowledge attitude gave birth to some movements which considered elementary books of theology as sufficient for a Muslim, and discouraged the assimilation or dissemination of empirical knowledge as leading to the weakening of faith.

Another myth propagated by the orientalist, that the Arab mind was not akin to philosophizing and that it was the Aryan mind, i.e. of the Iranians, which introduced philosophy in the Muslim world, is equally unfounded and a conspiracy against the history of Muslim philosophy and its significant contribution to the development of sciences which not only benefited Muslim world but also contributed to the enrichment of human learning, culture and civilization. Ironically, despite the claim that the Aryan mind introduced philosophical and scientific thinking and research, Muslim philosophy is called 'Arab philosophy' by the orientalist, implying a contradiction inherent in their prejudice against the Semites. In Islam - of course, after the Qur'an and the Prophet's *hadith* Ali's sermons and letters, later collected under the title of *Nahj Al-Halaghah*, contained the seeds of philosophical and scientific inquiry, and he was an Arab. Similarly, the Mutazilah, known as the first

rationalists among Muslims, consisted of Arabs. Even the officially recognized first Muslim philosopher, Al-Kindi, was an Arab.

After the decline of philosophical and scientific inquiry in the Muslim east, philosophy and sciences flourished in the Muslim west due to endeavours of the thinkers of Arab origin like Ibn Rushd, Ibn Tufayl, Ibn Bajah, and Ibn Khaldun, the father of sociology and philosophy of history. Ibn Khaldun's philosophy of history and society is the flowering of early work by Muslim thinkers in the spheres of ethics and political science such as those of Miskawayh, Al-Dawwani, and Nasir Al-Din Al-Tusi. The credit for giving serious attention to socio-political philosophy goes to Al-Farabi, who wrote books on these issues under the titles of *Madinat Al-Fadilah*, *Ara' Ahl Al-Madinat Al-Fadilah*, *Al-Millah Al-Fadilah*, *Fusul Al-Madang*, *Sirah Fadilah*, *k. Al-siyasah Al-Madaniyyah*, etc.

Muslims never ignored socio – political economic and other problems pertaining to the physical as well as social reality. They contributed richly to human civilization and thought by their bold and free inquiry in various areas of knowledge even at the risk of being condemned as heretics or rather unbelievers. True and firm believers in Islamic creed, like Al-Ghazali, Ibn Rushd, Ibn Bajah, Al-Haytham, Ibn Arabi and Mulla Sadra, and in recent times Sayyid Ahmad Khan, Iqbal and Al-Mawdudi were not spared Fatwas of *Kufr* by the partisans of blind imitation who were hostile to the principle of *Ijtihad*, research and critical thought.

Along with the Muslim astronomers, mathematicians, natural scientists and physicians like Ibn Sina, Zakariyya Al-Razi, and others who were instrumental in the development of human knowledge and civilization, it would be unjust not to mention the significant contribution of Ikhwan Al-Safa (The Brethren Purity) a group of Shi-Islam scholars and thinkers who wrote original treatises on various philosophical and scientific subjects, an effort



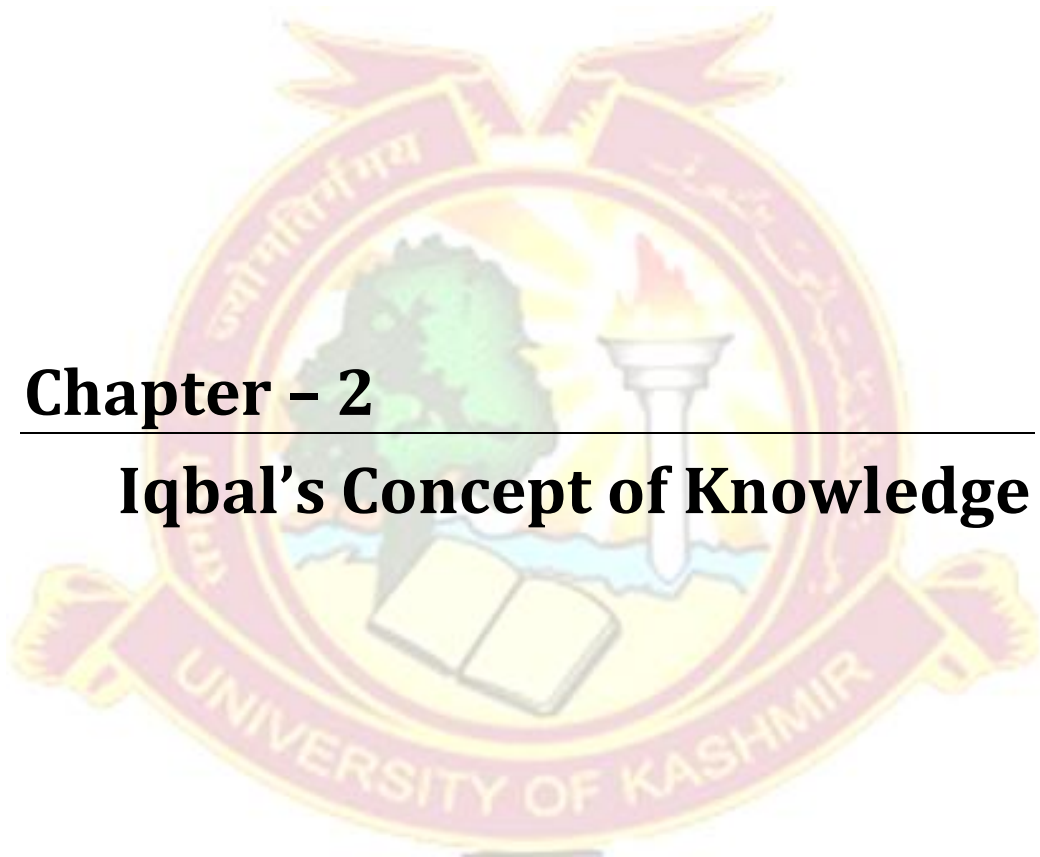
which signifies the first attempt to compile an encyclopedia in the civilized world.

In brief, it may be justifiably claimed that the Islamic theory of knowledge was responsible for blossoming of a culture of free inquiry and rational scientific thinking that also encompassed the spheres of both theory and practice.

## **Chapter - 2**

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# **Iqbal's Concept of Knowledge**



The poet of the East laid down the foundation of a great concept. Among the modern Muslim thinkers, Allama Iqbal holds a unique distinction. He saw and studied life with all its philosophy and message. In fact Allama had a very broad intellectual canvass, which stored a rich knowledge of world, intellectual traditions. He reflects on life in its universal context. As a fruit of his global perspective, he is not only one of the thinkers of Muslim culture, but also he, is one of the universal thinkers' of humankind.

In this context H. Nasser very aptly writes, “The need of the hour is to rediscover Iqbal in his true perspective and not to keep him confined to a narrow limit. Infact, Iqbal is a common heritage of whole humanity and his message should be allowed to reach uninterrupted and unhindered to all the citizens of the world.”

Allama Iqbal's approach towards the problem of the nature of religious experience is conceptual as well as practical: It is conceptual because he searches for a possibility of a meaningful expression of religious experience. His approach is practical also, because he seeks to understand the meaning of religious experience within the total life experience. Allama Iqbal rightly writes that ‘to earn something and to try to achieve it is itself an ideal otherwise life will change into death.

This is why he made the practical dimension of Quranic vision, on the subject matter in his famous book, *The Reconstruction of religious thought in Islam*, that "The Quran is a book which emphasis 'deed' rather than 'idea'."

It shows that Allama Iqbal's approach is practical towards the life, and religion. That is why he says in his *Reconstruction* lectures that "Religion is not a departmental affair, it is neither a mere thought, nor mere feeling, nor mere action; it is the expression of the whole man." These quotations from Allam's valuable writings emphasis, that he has a firm faith-on the religious philosophy and ideology of Islam.

As a multidimensional personality, he is also very conscious about the Muslim culture and education. The dimension of life is very important before him, because education is a part and parcel of the culture of a nation, and is the very important instrument through which a culture perpetuates itself. Therefore the two cannot be separated from each other in just as the flesh cannot be separated from the bone.

According to Allama Iqbal, one country safely profit from the experiences of others. But great care should' be taken in respect of values, principles and ideas. Because consciously or unconsciously blind adaption of other culture and education can destroy the entire fabric of a particular nation's culture, So Allama is very clear on this point and cautions, us that:

*Look into thy own clay for the fire that is wanted*

*The light of another is not worth stringing for.*

Thus, it is clear that Allama Iqbal was totally opposed to borrowed educational and cultural ideas. According to him every system, programme or plan of education is the creation of an ideal society. So the text books, the mentality of the teacher and his general attitude towards life, the views of the managing and governing authorities, etc reflects this ideal. Therefore, the ideal is continuously attracting pupils towards itself. This education becomes

a servant of great ideals and can be adapted to serve every one of them equally. These very ideals can inculcate the action and sacrifice among the teachers as well as their taught. But when a nation lacks these great ideals, they gradually lose their grip on history and so their decline follows. That is why Allama says:

*Individual dies If the life flow ceases.  
Nation dies if the ideal of life disappears.*

Life of the Individual depends on relationship of the body and the soul. Life of the nation depends on the preservation of its tradition and culture.

Maulana Rumi says:

*"Knowledge is a snake for you or poison, if you use It to increase your matter and body alone. But if knowledge is used for the emancipation of the soul, then it is your best friend."*

So, before Allama Iqbal Islam and Islamization should be the purpose of a Muslim Pupil and teacher. So his whole educational and cultural basis should-be, based upon this goal. In this respect Allama Iqbal once wrote to one of his close associate, the well known educationist Kh. K. G. Saiyedein. In this letter he clearly emphasizes his ideology about education as: "By *Ilm*, I mean that knowledge, which is based on senses. Usually I have used the word in this very sense. This knowledge yields physical powers which should be subservient to Deen (i.e. the religion of Islam). If it is not subservient to Deen then it is demonic, pure and simple...."

It is incumbent on Muslims to Islamize knowledge. "Abu Lahab should be metamorphosed into Haiyder." If this Abu Lahab becomes Haider-e-Karrar, or in other words, if it (i.e. Knowledge and the power it wields) becomes subservient to Deen, then it would be an unmixed blessing into mankind."

But when he saw the learners are inspired by the love of wrong ideals, ideologies and philosophies through the agencies the institutions that embody the educational systems created by those ideals, he strongly criticized these schools. He says:

*"The school is unaware of its aims and objects until it has an access to the urge within.*

*As long as knowledge does not take the fruits of love; it is nothing but an exhibition of thoughts:*

He clearly showed his resentment against those teachers and pupils whose ideology was not firm about Islamization of knowledge and said:

*(These Idols of the present era the product of the school, are endowed with the neither with the manners of the infidels nor with masterly cut of Abraham's father.)*

In fact he was of the opinion that for the establishment of a new and progressive Muslim Society, a reform in Islamic culture and education is necessary. For this purpose Allama Iqbal felt the need for educating and training the Ulema and scholars first. For this purpose, Allama Iqbal wanted to establish an Islamic University for the education of the new scholars, teachers and especially the Ulema" (The learned scholars of Islam). This was necessary for the realization of many objectives, and one of them, as explained by himself was, who does not know that the moral training of the Muslim masses is in the hands of such Ulema and preachers who are not really competent to perform this duty. Their knowledge of Islamic history and sciences is extremely limited. In order to persuade the people to adopt in their lives the moral and religious values of Islam, it is necessary for a preacher of today to be not only familiar with subjects like history, economics and sociology but must also have complete knowledge of the literature and modes of thinking of the community."

Allama had a firm faith in Quranic principles. He wanted that Muslims should build a society based on knowledge. He left a vision behind and we are to implement it. He idealized what, we should put to practice.

The Islamic University was not created. However, in thirties the Aligarh Muslim University thought of introducing a new faculty of Islamic studies. Aftab Ahmad Khan Chancellor of the University wrote to Allama Iqbal seeking his advice. Allama Iqbal wrote a long letter to him which is very important document. Some of the extracts are: "our first and foremost object should be to create Ulema of proper qualities who could fulfill the spiritual needs of the community. Please note that along with the change in the outlook of the people their spiritual requirements also undergo a change. The changes in the status of the individual, his advancement made by the physical sciences, have completely revolutionized modern life. As a result the kind of Ilim -i-Kalam and the theological understanding which was considered sufficient to satisfy the heart of a Muslim of the middle Ages, does not satisfy him anymore. This is not being stated with the intention to injure the spirit of religion; but in order to rediscover the depths of creative and original thinking (Ijtihad), and to emphasize that it is essential to reconstruct our religious thought....."

Like many other matters, Sir Syed Ahmad Khan's farsightedness made him also look into this problem. As you may know, he laid the foundations of his rationalism on the philosophical doctrines of an ancient and bygone age for the resolution of this problem. I am afraid; I do not agree with you the proposed curriculum of Islamic studies. In my view the revival of the faculty of Islamic studies on the old lines would be totally useless. As for the spiritual value of the ancient theology, one can say that is based on antiquated ideas, and as for its educational significance, it is irrelevant in -the face of the emerging new problems or the new presentation of old problems what is needed today is to apply ones mind in a new direction and to exert for the

construction of a new theology and a new Ilm-i-Kalam. It is evident that this job can be accomplished only by those who are competent to do it. But how to create such Ulema? My suggestion is that if you desire to keep the conservative element of our society satisfied, then you may start with the faculty of Islamic Studies on the old lines. But your ultimate objective should be to gradually bring forward a group of such Ulema who are themselves capable of independent and creative thinking (Ijtihad-I-Fikr) in accordance with my proposed scheme.

In my view the dissemination of modern religious ideas is necessary for the modern Muslim nations. A struggle has already commenced in the Islamic world between the old and new methods of education as well as between the upholders of spiritual freedom and those monopolizing religious power. This movement of independence of human thought is even influencing a conservative country like Afghanistan. You may have read the speech of the Amir of Afghanistan in which he has attempted to control the powers of the Ulema. The emergence of numerous such movements in the other parts of the Muslim world makes one arrive at the same conclusion. Therefore, in your capacity as the Head of a Muslim University, it is your duty to step forward in this new field with courage.

However, it is historically a bitter truth that the educational reforms in the field of religion proposed by Allama Iqbal were not implemented sincerely, even if an attempt was made shortly before his death to establish a *Darul-Uloom* according to his specifications. For this purpose correspondence started between Allama Iqbal and AI-Muraghi, the Rector of al-Azhar University of Egypt, through the then young, energetic and dynamic religious reformist Maulana Syed Abul-Ala Maudodi, but the Egyptians could not produce an Arabic instructor satisfying Allama Iqbal's requirements.

Later on, he invited Maulana Syed Abul-Ala Mawdudi, and committed him that, if he will move to this Darul-Uloom, I will also initiate him in the



reinterpreting and reconstructing the Islamic jurisprudence. Unfortunately no sooner Maulana Mawdudi reached from Hyderabad to Darus-Salam, Pathankote, Allama Iqbal passed away

Infact, it was the dearest desire of Allama Iqbal that, an Islamic educational system on modern scientific basis should be given on priority, so that, human kind will satisfy spiritually as well as mentally through this original educational system. Allama Iqbal does not define Islam as a theologian but as a philosopher. He says that, Islam is not a religion in the ancient sense of the word. It is an attitude that is to say, Of freedom and even or defiance of universe. It is really a protest against the entire outlook z` the ancient world. Briefly, it is the discovery of man.

Thus by this statement, Allama Iqbal explains that, Islam as a religion and as a culture, is humanistic in its nature. Any interpretation of Islam which sanctifies feudalism and & discriminates between man and man, is not acceptable to Allama Iqbal. Allama's western critics contended at he picked up this humanism from European thought and interpreted Islam in that light.

But Allama Iqbal vehemently claimed that humanism is purely production of Islamic culture and teachings. It is actually main gift of Islam to the west.

According to Quranic teachings, Allama believed that many new worlds are concealed in its verses and countless eras yet to come are hidden in its wisdom. Its different interpretations can resolve the problems of the past, present and future ages provided that the Muslims are able to reconcile "Reason" with "Love" and realize that the new world lying buried in their hearts is anxiously waiting to unfold itself on hearing the word "be" from them.

Allama Iqbal describes this Quranic truth as:

Allama Iqbal subscribed to the view of flexible and progressive interpretation of Quranic laws for 'worldly affairs (Muamalaat) in order to cope with the needs and requirements of the changing times. –

He realized that now-a-days Islam requires 'emancipation' from the medieval fancies of theologians and jurists, thus he proclaimed that,

"Spiritually we are living in a prison-house of thoughts and emotions which during the course of centuries, we have weaved round ourselves". For this reason he rejected the dynastic/ hereditary caliphate, Immate or Sultanate as the outmoded forms of government which the Muslims evolved. In this matter, he refers Ibni-Khuldun, the famous historiographers of Islam, who also is in favour of the above mentioned demolition of the hereditary Khilafat.

Aliam-i- Iqbai criticizes the western form of democracy as a political system, which is flawed in many ways. Since there is no other acceptable alternative, therefore, the establishment of popular legislative assemblies in some Muslim countries is a return to the original purity of Islam. He explained his views regarding this matter clearly in his, "Reconstruction" in 6th Lecture.

According to Dr. Javid Iqbal, Allama Iqbal is of the opinion about the Quranic rule of obeying those who exercise authority from amongst you (Sura 4: verse 59). In fact means obeying only those leaders who are, like you and not the kings or dynastic rulers. So in this connection he advocates the argument that the powers of the caliphate could be vested in a body of persons or an elected assembly. In this way he favours the collective *Ijtehadic* system. (Ijma or consensus of the community of Muslim Ummah) should be intermingled in present days. In this Ijtihad and Ijma there should be lawyers, sociologists, modern thinkers and Islamic jurists together to solve the grim

and grave problems of the Muslims on the whole. He explained this unique idea in his "Reconstruction lectures".

Allama Iqbal also believes that, the essence of 'Tawhid' (Unity of Allah) as a working idea, is human equality, human solidarity and human freedom. According to him, an Islamic state, is "an endeavour to transform these ideal principles into space-time forces, an aspiration to realize them in a definite human

As mentioned earlier Allama Iqbal believes that Islam and Islamization, in real sense has a vast humanistic nature and attitude, so in his proposed Islamic state, Islamic laws cannot be imposed on the non-Muslim minorities. They have always been and shall be covered under their own laws. Allama Iqbal proclaimed categorically in his speeches and statements that: "The principle that each group is entitled to free development on its own lines is not inspired by the feeling of narrow communalism. There are communalisms and communalisms. A community which is inspired by feeling of ill-will towards other communities is low and ignorable. I entertain the highest respect for the customs, laws, religious and social institutions of other communities. Nay, it is my duty, according to the teaching of the Quran, even to defend their places of worship, if need be. Here Allama Iqbal's assertion regarding the responsibilities of a Muslim state to safeguard the rights of the minorities is based, on Sura 22, verse 40 of the Quran in which Allah says:

If Allah had not created the group of Muslims to ward off the others aggression, then churches, synagogues, oratories and mosques where Allah is worshipped most, would have been destroyed."

Rt. Justice Dr. Javid Iqbal, the living legendary son of Allama Iqbal interprets this Quranic verse as:

In the early stage of Islamic history this Quranic verse was interpreted as a legal provision for the protection of the places of worship of the "people of

the Book" Jews and Christians. After the conquest of Iran this protection was extended by the jurists to the Zoroastrians, who were considered as "like the people of the Book" (Kamisl-Ahle-Kitab). The same protection extended to the Hindu temples during the reign of some Mughal emperors in India.

Iqbal cannot be classed under any of the three schools of philosophical thought: the empiricist, the rationalist or the intuitionist. In his theory of knowledge, sense perception, reason and intuition, all are combined in an organic whole. He knew full well that light from one direction alone could not illumine the whole of reality in all its manifestations. The ontological problem needs to be approached from all angles, scientific and religious, in order to secure some articulate, luminous and well-established grounds. It is in the light of this view that he advances his theory of knowledge, which promises both direct evidence and indirect experience of God or Reality—the former by intuition or immediate experience and the latter by reflective thought.

Rationalism, though not admired, is not wholly condemned and discarded by him. On the contrary, according to him, if rationalism is not divorced from concrete reality, it represents truth. This is visible from his own attitude and is also betrayed by his admiration for prophets and mystics and non-mystic rationalists, whose quest and yearning for a coherent system of ideas resting on a rational foundation and rendering religion more secure and fruitful is well-known. He admits and justifies the metaphysical methods. In his words, "Now since the transformation and guidance of man's inner and outer life is the essential aim of religion, it is obvious that the religious truths which it embodies must not remain unsettled. No one would hazard action on the basis of doubtful principles of conduct. Indeed, in view of its function, religion stands in greater need of rational foundation of its ultimate principles than even the dogmas of science. Science may even ignore a rational metaphysics; indeed it has ignored it so far. Religion can hardly afford to ignore the search for a reconciliation of the opposition of experience and

justification of the environment in which humanity finds itself." But rationalism, as preached by Iqbal, is not based upon logical categories or mere abstract representations. Born of and nursed in the realism of purely abstract ideas it is not divorced from concrete reality. It has a definite function to perform which should not however, be over-emphasised to the detriment of other knowledge-yielding elements—at the expense of sense experience and other sources of knowledge.

Thus, while Iqbal embraces rationalism, he is not prepared to justify it at the cost of sense experience. Abstract thinking apart from the latter is of no consequence and even dangerous. He criticises Socrates, Plato, Mutazilites and other thinkers for avoiding visible reality as unreliable and misleading.

Socrates restricts the field of inquiry to the human problems particularly to morality. "Trees", he says, "can teach me nothing." Even within the human field he believes knowledge is possible only through concepts. Only reason could give true and ultimate knowledge; sensation gives only imagination or at the most belief.

Plato also accuses sense-perception as capable of giving mere opinion and not real knowledge. He rests all knowledge upon pure reason and weaves the whole fabric of Supreme and Ultimate Reality out of ideas, taken as Eternal and Really Real. This attitude towards sense-perception is not without a parallel in the subsequent thought. Ibn Rushd and Al-Ghazali, the former while defending and the latter while attacking Greek Philosophy, have trodden the same path as far as the avoidance of empirical reality is concerned.

Iqbal attacks Ibn Rushd as well as Al-Ghazali. He contends that Ibn Rushd, through his doctrine of Immortality of the Active Intellect, takes a view opposed to what the Qur'an has to say about the value and destiny of the human ego, and thus obscures man's vision of himself, his God and his world.

Similarly, Al-Ghazali's philosophical scepticism is held by him as an unsafe basis for religion; it is also not wholly justified by the spirit of the Qur'an.

All this shows that Iqbal is in favour of taking full cognizance of the visible and concrete reality. He does not encourage man's contemplative spirit to the extent that it may lead to his withdrawal from the world of matter, which with its temporal flux and shifting phenomena, is organically related to Ultimate Reality. Hence, for the purposes of knowledge, it is entirely inconceivable to turn away from the material world and to withdraw into a purely contemplative circuit. There is no possibility of complete separation or independence of thought from concrete experience. On the contrary, one should take his start from here because it is the mental comprehension of the concrete that makes it possible for the intellect of man to pass beyond the concrete. He invites us to take account of and to be fully awake to the material phenomena with all their passing and changing scenes and sights—heaven and earth, sun and stars, clouds and mountains, deserts and oceans. They are the signs of the Ultimate Reality and it is the *duty* of- one to reflect on these signs and not to pass by them as if one is like the deaf and the blind, for one who does not see these signs in this life will remain blind to the realities of the life to come. They are the manifestations of Divine Effulgence and reflective observation into their ultimate nature reveals the secret of Divine Reality<sup>1</sup>.

As a matter of fact, Iqbal takes an eclectic view of the whole question. He preaches neither reason nor sense-perception exclusively. Sensation being a chaotic jumble, upholds Iqbal, cannot lead to knowledge. It is reason that imparts harmony, organisation and coherence to this chaotic jumble and moulds it into a knowledge-yielding pattern. He pleads for reflective observation and scientific experiment. He takes full advantage of modern empirical science, though he never stops short at the visible aspect of Reality as the last word in the realm of existence. The sensible Reality is only a

symbol of the Ultimate Reality, and the empirical attitude would bring us into contact with it.

Quran also takes both the conceptual and non-conceptual attitude towards existence. It recognizes the rationalistic attitude as the cause of the superiority of man over angels, and goes on to say that man has the ability to name things which endows him with the power of capturing them intellectually and thereby rising in the level of existence. But concepts here are not abstract logical entities. They are based on facts of sensation and are indissolubly united with the sensible and observable aspect of Reality. In other words, the knowledge of things is described by Qur'an as the knowledge of names.<sup>1</sup> Again, Qur'an repeatedly invites man to take account of the physical phenomena. As Iqbal puts it, the Qur'an "sees in the humble be a recipient of Divine Inspiration and constantly calls upon the reader to observe the perpetual change of the winds. The alternation of day and night, the clouds, the starry heavens, and the planets swimming through infinite space".<sup>1</sup> Iqbal fully agrees with the non-classical attitude of Qur'an and develops his own theory in consonance with it. Qur'an has a place for both metaphysics and empirical sciences. And it is through metaphysical search-light that Iqbal examines scientific researches and develops his own theory.

But Iqbal is fully alive to the limitations and short comings of knowledge gained through the normal channels. Firstly, scientific investigation and analytic thought have inherent limitations which are unavoidable. Scientific analysis is never complete and exhaustive in its nature. Reality is an organic whole. Its parts are united by vital internal connections. This underlying relationship confers a wholeness in the diversities and pluralities. Analysis would select a part of reality which, when taken apart, would become lifeless, shorn of the qualities it has by virtue of its integral position within a whole. It is rendered meaningless apart from its relations, as a part separated from its pattern, a single dot or line taken out

from the whole picture. Besides, analysis because of the immense complexity of its object can never attain ideal completeness. The ideal analysis involves the description of all the constitutive elements of a subject. It fails if any single element escapes notice or the units reached in the process are not ultimate. However, such an ideal cannot be accomplished, hampered as we are by our limitations. If we go a step further we find that the defect of analysis would also distort synthesis which is based upon it. In synthesis those elements only are combined that are discovered in the process of analysis. Thus the incompleteness of analysis results in the incompleteness of synthesis. It is obvious that an object discovered in this manner is not what it actually is but merely what it is mentally constructed. Even if the completeness of analysis is taken for granted, what we cannot afford to overlook is the importance of the vital inner connections underlying the whole reality, which are lost through the analytic procedure. Spaulding, who believes that the whole is nothing but "the parts and their properties and the relations relating the parts and the possibly specific properties of the whole,"<sup>1</sup> has tried to remedy this defect of analysis. He asserts that the knowledge of the parts when accompanied with the knowledge of their relations could give the knowledge of the whole. This assertion carries some truth in the mechanical realm but is futile in its application to the knowledge of an organic whole. "The properties of the whole can be known from the observation of the behaviour of the whole as a whole; analysis does not disclose them." Iqbal has kept this fact in view and does not over-emphasise the role of the analytic method, though he assigns to it a legitimate place in the practical domain. According to him, empirical sciences give a sectional and fragmentary knowledge of reality which, though trust worthy, verifiable and even useful so far as the prediction and control of events of nature go, does not explain Ultimate Reality in its entirety. Glorify as they do in an artificial, selective and sectional process which uses concepts relatively applicable to different levels of experience, they fail to give the complete view of Reality.<sup>1</sup> It is an



irony that our analytic thought first puts a veil on the face of Reality and then endeavours to penetrate through it. Its path is zigzag and intricate; its approach and progress are gradual and slow.

Yet another difficulty besets the knowledge of ultimate reality. The subjective element, as the constituent element in the sensible Reality, has rendered the really Real unknowable. Kant goes so far as to reduce even space and time to subjective modes or forms of apprehending Reality; they are no more objective realities, empirical concepts or outward intuitions. They are merely the constructions or forms of inner sense, the necessary *a - priori* representations under-lying all outer intuitions.<sup>1</sup> The manifold of senses when it reaches us, has lost its purity; in order to reach us it has to fulfill the formal conditions and is bound to pass through the coloured glasses of space and time. "The thing in itself is only the limiting idea. Its function is merely regulative. If there is some actuality corresponding to the idea it falls outside the boundaries of experience and consequently its existence cannot be rationally demonstrated." Iqbal also believes that serial time and space are subjective and not objective realities. But he disagrees with Kant in so far as the acquisition of the knowledge of Ultimate Reality is concerned. The Ultimate Reality lies outside the normal level of experience, inaccessible to sense-perception and pure reason. But the normal level is not the only knowledge-yielding level.

Though Iqbal is convinced that serial time and space are subjective, he departs from the view that they are the final and inflexible mental forms determining and limiting all knowledge. He takes the view that our intuitive experience is not determined and systematised by space and time. When we dive within our own self and pass from sense-perception to intuition of the self, we perceive Reality, not as a concept or intellectual construction, not as a solid block or substratum underlying or holding together all experience, but as a dynamic and creative flow living in pure duration in which time is divested

of spatiality and appears in its organic wholeness. However, it is no less true that this stage is attainable only through profound meditation, when the appreciative self gets the upper hand and all its potentialities are unfolded. It is now that the psychological experience expands into the intuition of Ultimate Reality—God. It discloses Ultimate Reality as a flux, a dynamic and creative flow that involves a progressive synthesis of various stages, in which life, thought and purpose all interpenetrate to form an organic whole.

Iqbal identifies intuition or immediate experience with love. Intuition or love would unfold to him new spheres of illumination, wherein unroll vistas of Reality comprehending Divine Presence itself. In contrast, the knowledge yielded by intellect is sectional, piece-meal and fragmentary because it is involved in the labyrinth of space and time. The knowledge through intuition is not imparted partially and by *innuendo*. It is grounded in the deeper and higher self of man. It is *incorporeal* and eternal and leads directly to the *incorporeal* and the eternal. Knowledge through love or intuition means knowledge through the heart, wherein we have change but no succession, pure duration but no serial time. It comes with a surer step, has a higher and more profound air of authority about it and is born out of direct and immediate luminousness. But it should not be construed that intuition is antagonistic to analytic thought or intellect. Love and intellect both aim at the knowledge of reality and differ only in the courses they adopt. The intellect grasps and views certain parts of reality as abstracted from the whole; it gives only the temporal aspect of reality. Intuition reveals the reality in its wholeness and fulness. It is the method which takes things as a whole without waiting for analysis. Through a comprehensive grasp it gives the deepest truth. It forms that point of vantage which affords a perspective of the whole domain of Reality. Rather, it is the gateway at which Truth and Reality "rap and knock and enter our soul." Intuition and intellect together may be visualised as a double-edged sword in man's hand. With one edge he invades

the Ultimate Reality; with file other he invades the Universe. In other words, the ego has two eyes: with one eye he sees and approaches the inner and invisible Reality, with the other, the visible Reality. If the ego sees with one eye, it commits a great sin; if it uses both eyes it reaches its destination. Neither of them constitutes the exhaustive method or the only road to truth. Both should be employed and potentiated in the pursuit of exhaustive knowledge. They have a common source and are complementary to each other. Intuition is only a higher developmental state of intellect, and in order to view Reality as a whole it is necessary that we supplement intuition with intellect. Intellect, when it is fused with love, becomes, as it were, illuminated by Divine Light; similarly, love when buttressed by intellect becomes more powerful and potent. Knowledge based entirely upon reason and intellect, the intricate labyrinth of abstract reasoning, can lead to that articulation of beliefs which constitutes proof and demonstrated knowledge. But unless intellect is supplemented with intuition, this knowledge would become narrow, partial and lifeless and would lead to stagnation and pedantry. Intuition is its life and spirit; it is its "*ruh ul-qudus*" without which it would be reduced to a mere magic show, too impotent and crippled to lead us on to fruitful results. Intellect, if not guided by love, becomes devilish or satanic—an evil force. It generates darkness and leads the world to blind power, chaos and destruction. Unanimated by love it is dead and lifeless, and its arrow, unguided as it is, flies without aim. Let it be quickened and guided by intuition, love, yearning, and it shall yield knowledge par excellence—good, rounded and indispensable knowledge—knowledge which is power, encompassing heaven and deriving light from the stars, which contains the description of the whole existence and to which is related the destiny of the whole of existence. Intellect infused with intuition gives celestial and divine knowledge. Intuition or love is thus the very law of life and regulative power. It expands and enriches personality, and confers vision. At the same time, it is corrective of intellect and abstract thought, of science and common sense.

If the above analysis is correct, the unqualified dismissal of the role of intuition or love in the achievement of knowledge as unscientific by the apostles of reason would appear to be highly unreasonable.

Though intuition is a mode of dealing with Reality in which sense-perception has no part to play, yet it gives knowledge, which is as concrete as that yielded by any other experience.

Intuition has its peculiar characteristics which differentiate it from intellect and sense-perception. They can be enumerated as follows:

1. It gives the direct and immediate experience of Absolute Reality or God. "God is not a mathematical entity or a system of concepts mutually related to one another and having no reference to experience. Intuition gives the experience of God as sense-experience gives the experience of perceptible reality. And as regions of normal experience are subject to interpretation of sense-data for our knowledge of the external world, so the region of mystic experience is subject to interpretation for our knowledge of God.
2. Mystic experience is characterised with un-analysable wholeness. It gives reality as an indivisible organic unity, not as broken segments with many missing links. The reason is that it does not entangle itself in a sectional treatment of reality, which would allow only a selective study of certain parts of its visible aspects. This *modus operandi* is the de-light of rational consciousness, which specialises in analysis and synthesis as dictated by the practical needs of adaptation to our environment. As for example, out of the innumerable sense-data in a room, our rational consciousness selects only that which on synthesis would yield us the single experience of a table. In mystic experience which includes the cognitive element in its minimum degree, there is no possibility of such analysis. It is unique in so far as it ranges beyond these frontiers and brings us into contact with the total passage of reality, in which all the diverse stimuli run into one

another forming a single un-analysable unity, and in which the ordinary distinctness of subject and object does not exist. But we should not run away with the idea that mystic experience is some "mysterious faculty" having no continuity with ordinary consciousness, as maintained by William James.

3. God or Ultimate and Perfect Reality is both immanent and transcendent. He not only permeates and encompasses the universe but also His domain rolls beyond it. He is the unique Other Self that transcends and encompasses the private personality of the finite individual Self. Mystic experience brings the mystic into direct communion with God, "momentarily suppressing" his own individuality. He is for the time being submerged in Supreme Reality and loses consciousness of himself as a distinct and private personality. But he emerges from his experience all the richer for in this brief moment of intimate association with God he has perceived Him as an Independent Other Self and as a Concrete Individual. It is, therefore, erroneous to presume that the mystic state is "a mere retirement into the mists of pure subjectivity." Far from being so the contents of this experience are as objective as the knowledge yielded by an ordinary social experience. This may sound strange because we tend to believe that all objective experience must necessarily stem from sense-perception. But it is an extremely fallacious view. For, if it were true, we could never be sure of the reality of our social experience in so far as we know others as conscious beings. Granted that the knowledge of visible reality is based on sense-perception. granted also that the knowledge of our own inner and outer self is based on inner reflection and sense-perception, but when it comes to the knowledge of other conscious beings as such we are undergoing immediate experience—we are inferring the existence of a similar consciousness in them on the analogy of our own emotional states, which are exhibited by the two of us by similar physical

movements. We do not tarry to work out or belabour the analogy in our daily lives; but the knowledge that the individual before us is a conscious being floods our mind as an immediate experience, which is further supplemented by his response to our signals a fact which gives completeness to our fragmentary meanings. We never entertain any doubt about the validity of this knowledge because of its inferential quality. In the ultimate analysis the mystic and the social experience are parallel to each other; and they- therefore belong to the same category.

4. The mystic experience is direct and immediate and hence does not lend itself to communication as such. it is feeling rather than thought, but like all other feelings it has a thought element which gives it direction and shapes it into an idea. it has two aspects: non-temporal and temporal. The non-temporal aspect is feeling, whereas the temporal aspect is idea. The non-temporal aspect is also not without a sense of direction. Feeling is outward-pushing as idea is outward-reporting. Feeling is ever directed towards something that is feeling, some objective which transforms its characteristic instability into stability. It gives the direct vision of reality, But mystic experience, untouched as it is by discursive intellect, would not lend itself to transmission in logical forms. Nevertheless it seeks expression in thought and can be conveyed as interpreted by the prophet or the mystic who has experienced it.
5. The mystic experience reveals Reality as an eternal whole unbounded by past and future, as a single eternal now and establishes the unreality of the serial character of space and establishes the unreality of the serial character of space and time. But this state does not abide. It gives the vision of reality and soon fades away leaving a sense of authority behind it. "Both the mystic and prophet return to the normal levels of experience; but with this difference that the return of the prophet may be fraught with infinite meaning for mankind."

The path to intuition, according to Iqbal, lies through religion. The intuition of the self as a psychological experience is approach-able to all even at the normal level. But the higher intuition or the intuition of God is achieved gradually through a definite course only as the religious consciousness expands in intensity and richness. It consists of three stages, faith, thought and discovery. The first is the period when the individual, through his adherence to the unconditional command, cultivates self-discipline. Here we have the undemurring surrender to Divine Law without the interference of reason or logical demonstration. It enables man to find his niche in the set-up of political and social life. But so far as the evolution of man's inner self is concerned it is of no consequence. This stage leads to the next where reason and rational understanding manifest themselves as the source and ground of the authority of discipline, thus basing religion on metaphysics or philosophy. This is followed by the third and highest stage where philosophy gives place to psychology and the individual develops a yearning to attain direct contact with Divine Reality. "It is here that religion becomes a matter of assimilation of life and power; and the individual achieves a free personality, not by releasing himself from the fetters of the law, but by discovering the ultimate source of the law within the depths of his own consciousness". The Book is not imposed as something external but is revealed to a prophet. It is the period of discovery or intuition. "The climax of religious life, however, is the discovery of the ego as an individual deeper than his conceptually describable habitual self-hood. It is in contact with the Most Real that the ego discovers its uniqueness, its metaphysical status and the possibility of improvement in that status. Strictly speaking, the experience which leads to this discovery is not a conceptually manageable intellectual fact: it is a vital fact, an attitude consequent on an inner biological transformation which cannot be captured in the net of logical categories. It can embody itself only in a world-making or world-shaking act; and in this form alone the content of this timeless experience can diffuse itself in the time-movement, and make itself

effectively visible to the eye of history. It seems that the method of dealing with Reality by means of concepts is not at all a serious way of dealing with it. Science does not care whether its electron is a real entity or not. It may be a mere symbol, a mere convention. Religion, which is essentially a mode of actual living, is the only serious way of handling Reality." Science deals with concepts, factual reality or the "causality-bound aspect of nature", but the physical, sensible and external causality-bound aspect of nature does not exhaust the realm of Reality. The other aspect of reality is not less important than the visible one. It invades consciousness from another direction. Untouched by rational thought dealing with the optically present universe. This broad path can be opened through religion only, because religion concerns itself with deed, which is the outcome of the constant attitude of man's whole personality or structure to reality. The deed, "i.e. the control of man's physiological and psychological processes", is dynamically related to reality and prepares the finite self for immediate association with Infinite Ego."

Hence, religion, as Iqbal would have it, is not a mere collection of dogmas or theological formulae: "Conservatism is as bad in religion as in any other department of human activity. It destroys the ego's creative freedom and closes up the paths of fresh spiritual enterprise." Religion in its highest manifestation does not imply the life-denying and fact-avoiding attitude. It does not work as an external imposition on the free and spontaneous expression of human personality. On the contrary, it is the open sesame to fresh and mere fruitful directions to communicate with the Ultimately Real. It awakens and actualizes the level lying close to the normal level, directing one's vision to the inner side of the self. It regenerates the inner powers and possibilities of the human self. It expands and enriches the fields of human thought and emotion. It unlocks fresh spiritual sources. During this period man gets the power to overcome his intellectual reconstruction and to



penetrate the crust of causal sequence and spatio-temporal manifold. He comes into contact with the everlasting and eternal source of life and power.

Here we have a picture of Iqbal's theory of knowledge in which he endeavours to give us a clue to the Ultimate Reality. Whether the perfect knowledge of the actual and The Ultimate Reality, of the final nature and essence of things is possible is a very subtle question. Iqbal's answer to it is an unhesitating, bold and optimistic affirmation. Reality can be known, grasped and comprehended not only in its partial and fragmentary aspect but also in its completeness. The great merit and virtue of his theory lies in the fact that he does not adopt and exalt any one method at the cost of the others. In the chapter “Al-Baqarah”, the Qur’an fixes man’s capacity for knowledge as the Halmark placing him above all the creatures, including even angels, because Adam, when commanded, could name things which the angels could not’. Even among men the Quran places the men of learning far above the ignorant. It says, ‘Shall those who know be deemed equal with those who do not’. It compares the knowing to the ‘men of sight’ and the ignorant to the ‘blind’. The Prophet of Islam (peace be upon him) is reported to have said, ‘The learned men are the heirs of the prophets’. According to the Prophet (peace be upon him); the learned men have a superior rank. . He says, ‘The superior rank the learned man holds in relation to the worshipper is like the superior rank I hold in relation to the least of men’ and again the Prophet (peace be upon him) describing the difference between the learned and the worshipper says, ‘Between the learned and the worshipper are a hundred degrees, each two of which are separated by the extent of a racing horse’s run in seventy years’ The learned, thus, occupy a very high place— a place next to the Prophet (peace be upon him) in point of rank and dignity.

Islam, however, does not approve of the concept of knowledge for knowledge sake; it rather believes in the knowledge for practice. The Qur’an generally pairs the two words hakim (one who is wise) and ‘Alim (one who

knows) while talking of God— a construction which alludes to the necessity of knowledge and practice going together. According to the Prophet (peace be upon him), (as reported by Abu Darda), ‘The worst of men in the eye of Allah on the Day of Resurrection would be the scholar who does not derive benefit from his knowledge’ Again, (as reported by Abu Huraira), ‘The knowledge from which no benefit is derived is like a treasure out of which nothing, has been spent in the cause of Allah’.

However, all knowledge is not good according to the Qur’an. The Prophet (peace be upon him) has said, ‘Behold the worst beings are the wicked among the learned ones and the best are the virtuous among the learned’ According to the Islamic view only that knowledge is good which is being practised for some virtuous end. Elaborating on this point Allama Iqbal says in his Javid-Nama

‘If it attaches its heart to God, it is prophecy, but if it’s a stranger to God, it is unbelief.

Science (sic-knowledge) without the heart’s glow is pure evil, for then its light is darkness over sea and land he says,

‘Science (knowledge) without love is a demonic thing, science (knowledge) together with love is a thing divine; science (knowledge) and wisdom without love are a corpse, reason is an arrow that never pierced the target’.

Thus, knowledge which is devoid of ‘faith’ and ‘belief’, says Iqbal, is demonic and not good, and the man who possesses it is the companion of the Evil One (awliya al-Shaytan). According to the Qur’an, it is knowledge, which increases submission to God that is good.

Thus, true knowledge, according to the Islamic view, is that which instils humility and submission in the person who possesses it. The Qur’an says, ‘Surely those of His servants who are possessed of knowledge fear Allah’ Haman, the minister of Pharaoh, who represents those who take great

pride in their personal skill and wisdom, led to the destruction of his master as well as himself. It may be interpolated here that the knowledge which the Holy Book refers to is not the worldly knowledge, but the knowledge of God. It is a view based on a bifurcation between the knowledge of God. (or religion) and the worldly knowledge (or science). However, this bifurcation is alleviated if we start with the belief, as we did in the beginning of this paper, that all knowledge is 'innate' and by the Divine Grace: this is the very purport of the Islamic teachings. They presume that all knowledge is one and in the end conduces, or will conduce, to the knowledge of God. In this connection Iqbal has denied that there is any fundamental or essential bifurcation between thought (the instrument of science) and intuition (the instrument of religion). He says, 'Nor is there any reason to suppose that thought and intuition are essentially opposed to each other. They spring up from the same root and complement each other. He adds, 'Both are in need of each other for mutual rejuvenation. Both seek visions of the same Reality... He is still more direct when he says, 'The truth is that religious and scientific processes, though involving different methods, are identical in their final aim. Both aim at reaching at the most real'. It is not only that they complement each other and are identical in their final aim; the purport of the Islamic teachings, which recommend strongly the Conquest of the Universe as the final goal of human endeavour, is that all knowledge will in the end be reduced to one ultimate knowledge— i.e., knowledge of God to Whom all things, including knowledge, must return, says the Qur'an.

Iqbal's philosophy of knowledge has a special significance for his whole philosophical system. Too much stress has usually been placed on other aspects of his thought, overlooking that all these have their footing in it. His famous theory of "ego" is based on the feeling of "I-am ness" and his philosophy of religion is embedded in a type of consciousness. Again, his poetry, both Urdu and Persian, is replete with the elucidation of "intellect"

'*Ishq*,' 'Illumination', '*Qalb*, and their synonymous terms, especially their relative cognitive import. Unfortunately, very little work has been done on this aspect. Except for a few articles, one by Dr L.S. May in her book *Iqbal: His Life and Time*, a lecture delivered by Dr H.H. Bilgrami at the Oxford University and later included in his *Glimpses of Iqbal's Mind and Thought*, and some stray articles. Here and there, not much work worth the name has been done. The present author's first book *Iqbal's Philosophy of Religion*, based on his doctoral thesis entitled "Iqbal's Philosophy of Knowledge" submitted to the University of the Punjab in 1968, is an attempt in that direction. It deals with genuineness and cognitive import of religious experience, as discussed by Iqbal. It may be added here that Iqbal was not an epistemologist and he never claimed to have propounded a theory of knowledge, which one has to extract from his writings. In his epistemological views he drew inspiration from the findings of the modern epistemologists, and also from the Quran which is a great book of knowledge. Iqbal extended the application of epistemological principles, as enunciated in perception, to the realm of religion, showing how well they apply there. He differed with the commonly held view that religious knowledge was something weird and mysterious, and hence in-capable of verification. He rather emphasised that religious know-ledge was amenable to the self-same kind of verification as other kinds of knowledge. His great contribution to religion lies in bringing it closer to ordinary forms of knowledge, shearing off its uncommon tinge. To me, what really goes to his credit is his analysis of thought which is more thorough than any put forward before him, because he does not acquiesce in confining it to discursive thought alone as done by epistemologists in general. There is no doubt that S.K. Langer in *Philosophy In A New Key*, has come to emphasise presentational sense of thought, but it is much later and still falls short of Iqbal's analysis. However, the above confinement was first imposed by Kant, who denied "intellectual intuition" to man, and the whole line of epistemologists ensuing from his tradition followed him doggedly. Iqbal

brings some other applications of thought also, where thought is able to transcend the pale of phenomenon into the realm of “noumenon,” the infinite. From this extension some very important metaphysical implications ensue, which are going to form the main fabric of this paper.

Iqbal agrees with Kant in his basic presumptions, viz. that knowledge is “sense-perception elaborated by understanding” and (ii) “the character of man’s knowledge is conceptual. ...” These two presumptions necessarily involve that human knowledge has two elements, viz. (a) the data or “given,” and (b) thought or understanding which organises the data into knowledge proper. This is true, says Iqbal, of all human knowledge, including religious knowledge. Knowledge has a “rational” element and a “non-rational” element, which must coordinate to generate complete cognition. As modern epistemology tells us, the non-rational element rises from external sources, i.e. external objects in the case of sense-perception ; while the rational element, as Kant has most thoroughly inquired in his famous *Critique*, is the internal or subjective working of the various faculties of the mind itself. Kant proceeded to distinguish between, what he called, “sensible intuition” and “intellectual intuition,” and, on the basis of his agnostic leanings, came to declare that the latter was not possessed by man. Consequently, man could know only phenomena. This conclusion of Kant is surely debatable and a *petitio principii*; and Iqbal, in company of the majority of mystics, and drawing inspiration from the Quran, oversteps the boundaries set by modern epistemology. He acquiesces in the Kantian position followed by his disciples in the field of religion also, that discursive thought plays no part in religious knowledge, for it is incapable of reaching the infinite. But he agrees only to that extent, for his analysis of thought is more thorough than that of any of the Kantian epistemologists. His analysis reveals three potencies of thought, viz. (i) thought in its discursive potency, (ii) thought in its practical potency, and (iii) thought in its deeper movement. The Kantians, as the students of Western

philosophy are well aware, recognise only the first two potencies. Kant wrote two *Critiques*, one on each of the two potencies. With the denial of “intellectual intuition,” *ipso facto*, the third potency of thought found no place in his system.

In his theory of knowledge, again, Iqbal disagrees with the basic positivist assumptions, viz. (1) sense-experience is the only genuine form of experience, and (ii) the word “fact” is applicable to natural phenomena only, to phenomena which C.B. Martin describes as “public and neutral”. The first assumption has already lost ground in view of the findings of the Freudian psychologists, who have brought home the importance of sub-conscious and unconscious processes of the mind. It may be added that this illumination did not come with the Freudians, for such processes had already been recognized by Spinoza, nay, centuries ago by that great Muslim thinker Ibn Taimiyyah (661-728/1263-1328); but it was the psychoanalysts who brought it to prominence in the present century. Ever since the modern epistemologists have come to acknowledge other forms of consciousness and other kinds of objects of knowledge amenable to human research and industry. Quite lately, the greatest amount of light on the mystical recesses of the mind has been shed by the Inter-national Society for Psychical Research. One of the most interesting subjects of study today is the dream experiences and the nature of their objects. Iqbal, however, in his avowal of other forms of consciousness, is more philosophical and empirical, because he appeals to the testimony of thousands of mystics of all ages and countries that there are “potential types of consciousness lying close to our normal consciousness” and that “these types of consciousness open up possibilities of life-giving and knowledge-yielding experience....” This is a great advance over the traditional view of knowledge.

This extensive and comprehensive view of knowledge was first propounded by the Holy Quran, which emphasized three sources of

knowledge, viz. Nature, History and *Qalb* or Intuition. The instrument of the former two is Intellect, while *Qalb* is the internal source of illumination. These sources of knowledge, to Iqbal, are not discrete and isolated; they are rather complementary to each other, and none can afford complete knowledge without a unison of the others. There is no rift between “head” and “heart” as the sources of knowledge. The two are organically related, nay, as says Iqbal in the *Gulshan-i Raz-i Jadīd*, they spring from the same root and are two facets of the same light. Thus, the two sources of knowledge spring from the same root, and do not go counter to each other unless interfered with. Even a complete trance of a mystic, says Iqbal, “does not mean a complete break with serial time”. Intellect is important because it affords a knowledge of the observable aspects of reality, which, says Iqbal, lives in its own appearances. This knowledge of the observable is indispensable to a complete vision of the real; it is a necessary stage in the spiritual uplift of man. But for a collaboration of the internal and external sources of knowledge, no full and comprehensive illumination of reality is possible. It is keeping this fact in view that Dr Jamila Khatoun remarks that “In his theory of knowledge, sense-perception, reason and intuition, all are combined in an organic whole. He knew full well that light from one direction alone could not illumine the whole of reality in all its manifestations”. Reliance on any one of these sources alone can afford an incomplete and one-sided vision, and engender ills peculiar to it. The East and the West, says Iqbal, are clearly separated in respect of their reliance on any one of these sources. As Iqbal says in *Javid Namah*, “For Westerners intelligence is the stuff of life, for Easterners love is the mystery of all being.”

Iqbal traces the ills of the West back to its over-rationalism and excessive intellectualism. They have given birth to materialism and atheism, and as a result”... the embers of the West are cold; their eyes cannot see, their heart is dead” Commenting on the excesses of reason in the West, Iqbal says:

“Reason is a chain fettering this present age: where is restless soul such as I possess?”

It is because of the fact that the West has lost the restless soul that it is in the present explosive situation. He disagrees with the idea advocated by Russell and other rationalists in Europe that intellect has brought man to the verge of an imminent catastrophe, and that only reason can save him from this situation. Iqbal contends that:

“Wholly overshadowed by the results of his intellectual activity, the modern man has ceased to live soulfully, i.e., from within. In the domain of thought he is living in open conflict with himself; and in the domain of economic and political life he is living in open conflict with others. He finds himself unable to control his ruthless egoism and his infinite gold-hunger which is gradually killing all higher striving in him and bringing him nothing but life-weariness.”

This has been confirmed by Aldous Huxley who similarly remarks on the situation of the modern man thus:

“Most men and women lead lives at worst so painful, at the best so monotonous, poor and limited that the urge to escape... is and has always been one of the principle appetites of the soul.”

The renowned modern psycho-analyst Erick Fromm, in his book *The Sane Society*, has depicted no better picture of the modern man and has agreed to impute this situation to the present material development. His findings are very interesting and informative. Excessive rationalism can beget nothing but materialism and atheism, the two principal causes of the obnoxious conditions obtaining in the West, especially in developed countries. It has produced a state of perpetual conflict and strife, and led to self-estrangement and forlornness. Over-intellectualism has brought man face to face with an explosive situation, which Iqbal describes in *Jāvīd Nāmāh* thus: “Man’s



chronicle both in the East and West narrates a single tale; the tale of war and strife for land.”

An exclusive reliance on *Qalb* or inner experience also does not retrieve the situation a whit for it is equally one-sided and generates its own ills. It begets traditional pantheism and in extreme cases leads to nihilism. It encourages escape from the world of hard facts into a realm of phantasy, and it led to the doctrine of Wahdat Al-Wujud in the East, and to monasticism in the West. It renders man unfit for a manful life, and produces “resignedness” and “introversion,” the two states of mind which Iqbal condemns. Iqbal stresses the need for grappling with life, for eternal life is in this struggle, he says in *Payam-i-Mashriq*. Not to speak of a reclusive life, he condemns even meditation in seclusion, and refers to the Islamic emphasis on congregational prayer. He says in *Javid Namah*, even search for truth in isolation is sinful, and one should seek in the company of seekers. He further stresses: “Solitude begets desire and search, congregation affords vision; solitude brings proximity to God, company bestows power and sovereignty.” Iqbal advocates an intensely active and practical style of life. Even religion and knowledge have a great practical import to him. He criticizes traditional Christianity on the ground that the affirmation of spirit cannot come by “the renunciation of external forces which are already permeated by the illumination of spirit, but by a proper adjustment of man’s relation to these forces in view of the light received from the world within”. Iqbal condemns renunciation of the world as cowardice and a means of escape. He expresses the same thing in his *Reconstruction* thus: “The life is a kind of tension caused by the ego invading the environment and the environment invading the ego. The ego does not stand outside the arena of mutual invasion.” The environment is indispensable to ego-development, for which even enemy and Satan are very important, says Iqbal. The society is a boon or blessing to the human ego. The development of ego is not possible in isolation, which kills the higher

nature and potentialities of man. The importance of society to man he expresses in *Rumuz-i Bekhudi*, where he calls it “Rahmat” for the individual, and in *Zarb-i Kalim*, where he denies that the ego can develop in monasteries. He condemns Plato’s philosophy and Hafiz’s poetry, and pseudo-mysticism, because they teach the lesson of inaction and flight from society. Iqbal himself, after the publication of *Asrar-i Khudi* in 1915, devoted more attention to society or millat and to the principles which conduce to the emergence and growth of a true community. In one of his letters to (late) Dr Hadi Hasan, he regretted his having published *Asrar-i Khudi*, because he was afraid his doctrine of self would be largely misconceived. However, he did not overstress this doctrine in his later works; rather he assigned to Individual and Community an equal treatment. As Professor A.J. Arberry has very acutely remarked, Iqbal “was not interested merely in the individual and his self-realisation; he was equally concerned with the evolution of an ideal society, or community....” To him, individual cannot retain himself apart from the community; his very existence owes to the presence of a community, like a wave which owes its very existence to the ocean to which it belongs.

Divining the ills of the East, Iqbal particularly condemns imitation and plagiarism. By blindly following in the footsteps of the West, it is falling into the same pitfalls. Imitation and dogged following have wrested the originality and research from the bosom of Oriental scholars, who are getting tailor made knowledge from their counterparts to the West. And what is more to regret, the Eastern scholar plumes himself on his bondsman-ship of the West. In *Javid Namah* Iqbal regrets that “The Turks, Iranians, Arabs lie benumbed with Europe’s noose around their throats.” He adds that the West has wrecked the East with its Imperialism and has bedimmed its flame of faith with its Social ism.” Consequently, two major ills have befallen the East: disintegration and weakening of the ego, which are consequent upon “asking” and plagiarism; and (ii) the breaking up of the community or *Millat* into

countries and territories. As early as 1903 in *Bang-i-Dara*, Iqbal preferred suicide to imitation. In man imitation kills all aspiration and zest for research, and deadens his heart (i.e. inner illumination, which flows from original research and industry). He advises that *khudi* is a very rare belonging of man, which should not be spoiled through plagiarism. It is also inimical to *faqr*, one of the greatest Eastern—rather Islamic—virtues. Dr A. Schimmel, a famous Orientalist from Germany, and a scholar on Iqbal, rightly observes that “imitation” or Taqlid is considered by Iqbal as the negative complement of *Faqr*, since it weakens and even destroys the ego. Iqbal urges himself in his Lectures: “Conservatism is as bad in religion as in any other department of human activity. It destroys the ego’s creative freedom and closes up the paths of fresh spiritual enterprise.”

Imitation is detrimental to the make-up of the society also. It disintegrates the society as well as the individual. Iqbal accuses the lords of the West for having taught the concept of “country” to a people not previously conversant with it. The people of the East, especially the Muslims with faith in their bosoms, were familiar only with the higher ideal of humanity; it was the Western impact which has divided them, Iqbal regrets, into Syria, Palestine and Iraq. The West is trying for unity among its ranks, while it is dividing the people of Tauhid into races and countries. The East cannot expect anything from the West except its imperialism, socialism, and racialism, which have encouraged hatred between man and man, and a consequent strife and struggle for supremacy. While discussing the Western impact on the East, Iqbal fears that it is seducing the East from itself, that is, from its essence and inheritance. He suggests in *Javid Namah* that what the East requires is an incisive criticism of the Western culture rather than its blind following. The East is in possession of much better systems, and in this connection Iqbal alludes to the Quranic teachings which, even Goethe, in his *Conversations with Eckermann*, was forced to appreciate in the following

words: “You see that nothing is wanting in this doctrine; that with all our systems we have got no further; and that, generally speaking, no one can get further.” In this passage lies an unreserved appreciation of the system propounded by the Qur’an. The real position is that, as realized by Goethe, the Westerner is looking for something in the East, after getting disillusioned with his own systems and “isms”. This fact was expressed by Bertrand Russell also in his *Re-awakening of the East*, and which is practically manifesting itself as indicated by the West’s greater interest in Eastern thought and practices, e.g. the Indian *Yoga*, Sufi practices; and the growing interest shown in the works of Jalaluddin Rumi, the Persian sage, and Iqbal, the poet-philosopher of Pakistan. How funny it is that we are looking to the West for guidance, which is itself groping for something in the East. It is like a half-blind man looking for guidance to a full-blind man; the kind of guidance the latter can render can well be imagined. Iqbal advises that we should cut out our own path, because treading the path of others is a sin; if we commit a sin with our own effort, it is better than a borrowed virtue. He also says that it is by nature that we yearn for originality and desire to create a new world out of the old one (Meliorism). To him, vehemence and creativity are the very marks of true life.

Iqbal concludes that life cannot be full and vision complete unless Intellect and Intuition combine; it is from their amalgamation that a true vision ensues, and a new world is “spawned”. In *Javid Namah*, he says: “If reason be divorced from love, then knowledge is but Satan’s progeny; ...” and again that “Love-led can reason claim the Lord and reason-lit love strikes firm roots. When integrated these two draw the pattern of a different world.” The fusion of the two, he adds, bestows power, vision and sovereignty-in short, Faqr as inculcated by the Qur’an. In the *Gulshan-i-Raz-i-Jadid*, Iqbal stresses that it is sin to get illumination through only one source, for it would detract one from the true path which can be found through the two sources

combined, pushing one into antinomies (as Kant said) and inconsistencies. As said before, the West is too much engrossed in the external world, ignoring completely the internal side of reality; the East, on the other hand, is more given to the internal world, ignoring outward manifestations of reality altogether. The West, so much engrossed in empiricism and materialism, was disillusioned with the boons of reason after World War II. There was a very strong feeling that the West's prevalent plight was due to the misdeeds of the Nazis and the Communists, and that the remedy lay in a return to Christianity. This feeling was not unfounded altogether because faithlessness, as Iqbal also acknowledges, had certainly brought man to the verge of a catastrophe. The rationalists like Bertrand Russell, however, combated this feeling on the ground that a return to traditional Christianity would bring in its wake all the ills of obscurantism and mutual mistrust, rather than remedying the prevalent ills. Iqbal will agree with Russell in so far as a return to traditional and orthodox religion is concerned, but he will not agree with his Welsh contemporary that the cure lies in a more of reason. To him, it rather lies in accepting true religion which is, unlike Freud, not a dogma or a ritual, but a "vital act". In its true sense, it is "neither mere feeling, nor mere action; it is an expression of the whole man". Such a concrete notion of religion presents a good fusion of thought and intuition and, in this sense, it can go a long way, Iqbal believes, to salvage the human situation. Iqbal understands religion at different levels: viz. (i) the level of "faith" or discipline and obedience, which is the level of the common believer; (ii) the level of "thought" or understanding, at which "religious life seeks its foundation in a kind of metaphysics"; and (iii) the level of "discovery," which is the level of original research and may be called "mysticism," though with certain reservations. In the last sense, religion is "essentially a mode of actual living" and "can alone ethically prepares the modern man for the burden of the great responsibility which the advancement of modern science necessarily involves...." To Iqbal, "The basic perception from which religious life moves for-ward is the present

slender unity of the ego, his liability to dissolution, his amenability to reformation and his capacity for an ampler freedom to create new situations in known and unknown environments.” With this perception as the starting point, and with the goal in view which is the integration of personality, religion can prepare man to salvage his present explosive situation. True religion is very practical, and brings out and develops the latent capacities of man. Through fortification of the ego, it prepares man even for the most crucial tests, of which the highest test is facing the “ultimate reality” without flinching or withdrawing; and in the history of mankind, it was only in the person of the Holy Prophet (peace be upon him) that man reached that optimum development in which he could see God face to face with a smile on his lips (i.e. *Miraj*). This level of development is not amenable either through intellect alone or through intuition alone; it is possible only through a right fusion of both thought and intuition. Such a fusion will beget a religion which arises in revelation, but finds its justification in thought; it is the rationally-based religion. By a rationally-based religion Iqbal does not mean a rationalistic religion like Calvinism or Quakerism which had no revealed basis. In fact, he is looking for a religion which has originated in revelation, but has a rational basis. He says: “Humanity needs three things today—a spiritual interpretation of the universe, spiritual emancipation of the individual, and basic principles of a universal import directing the evolution of human society on a spiritual basis.” Only a true religion can provide for these three basic needs of humanity, says Iqbal.

To sum up, then, Iqbal believes that the ravages of reason can be remedied only through its fusion with intuition, which will afford a full vision of the real and enable man a better adjustment to his environment, ensuring him better survival in this world as well as in the world to come. To emphasize either thought or intuition alone will lead to inimical consequences, as discussed above. Religion, in the highest sense alone, can

ensure the requisite fusion, and in this sense it is no mere dogma or ritual, but a genuine experience capable of yielding vision and guidance man needs today. Of all the systems known to the world, only true religion (which was Islam in his case) can guarantee such a complete vision and guidance, because it reveals those three ultimate ideas which alone can produce the requisite understanding in man which will enable him to transcend all rationalism, apartheid and petty nationalism, and teach him the noblest principles of equality, fraternity and justice.

The logo of the University of Kashmir is a circular emblem. It features a central sun with rays, a green tree on the left, and a lit torch on the right. Below these symbols is an open book. The emblem is surrounded by a purple border containing text in Urdu and English. The English text at the bottom reads "UNIVERSITY OF KASHMIR".

## **Chapter – 3**

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# **K G Sayidean's Interpretations Regarding Iqbal's Educational Philosophy**



**K**. G. Sayidean examined the educational implications of the philosophical ideas of Sir Muhammad Iqbal whom we consider to be one of the greatest poets and thinkers of the present age. This may, at best, be taken as a plea for the study of Iqbal's philosophical thought, and one may concede that point but still ask: Why should one undertake a study of Iqbal's educational philosophy, when Iqbal is not an educationist in the limited everyday meaning of the word and was never engaged—except for a comparatively brief period in teaching? Nor, it may be confessed, has he put forward anywhere, in a consistent and closely knit form, any comprehensive educational theory. The answer to this objection is twofold. Firstly, we have to understand clearly the real meaning and scope of the much used—and abused—term, Education. It is usually interpreted to mean the limited process of teaching and learning which goes on, somewhat mechanically, within the precincts of the schools and colleges. But this is obviously an incomplete and unsatisfactory view. It does not take into account all those formative social and personal influences which shape and powerfully modify the ideas and conduct of groups and individuals. Education, in its full and correct signification, must be visualized as the sum total of all the cultural forces which play on the life of the individual and the community. If this is clearly understood, it follows that the emergence of 'an outstanding creative thinker, who has a distinctive message to give or new values to present before the world, is a phenomenon, of the greatest

interest for the educationist, and the more his ideas catch the imagination, the understanding and this enthusiasm of his contemporaries, the greater must be his influence as an educative force. Secondly, every Philosophy so far as it throws light on the problems of life and human destiny, implies and postulates a philosophy of education, since both are concerned—from their respective angles of vision, no doubt—with similar issues and problems, for example the meaning and purpose of human life, the relation of the individual to the community and to his environment, the problem of values, etc. Any coherent system of ideas, therefore, which provides guidance in facing these problems or offers a thoughtful criticism of existing institutions, culture, social practices and ways of thought must necessarily modify—in so far as we accept that line of thought—the basis of our educational theory and practice. For, education is, after all, engaged in the process of critically evaluating and effectively transmitting the cultural heritage, knowledge and ideas of a social group to its young members, thereby securing the continuity of collective life and culture and ensuring their intelligent, creative reconstruction. How can the educationist be indifferent, then, to the philosophical ideas of a thinker like Iqbal, who is Preoccupied with the critical examination of this very problem of man's development and proper orientation which is the special-field of the education.

It is with the strong conviction that Iqbal has a valuable contribution to make to the solution of the ever recurring, but ever fresh problems of education—particularly as they impinge on the modern mind—that I have endeavored to elucidate some of the most important and significant trends of his thought and to work out their implications for education. As one ponders over the deeper implications of his philosophy, as one studies his unraveling of the meaning of the great drama of human evolution and the creative role played by man in it, one is apt to catch one's-breath in wonder

and fascination at the prospect so revealed. And then one turns, with impatience and dismay, equaling Iqbal's own, to the pitiful, groping and often misdirected efforts made, by education to fit man for his great destiny! A radical, thorough going reconstruction of educational aims and methods is, Therefore' imperatively called for, and although Iqbal does not provide—as we cannot reasonably expect a poet *to* provide any definite educational technique or methodology, he does, What is far more valuable and significant; he directs our attention to those basic and fundamental principles of education which underlie all sound educational practices and it would be interesting for educational worker to see that when we work out the practical implications of these educational principles, they often turn out to be in harmony with the views which many great modern educationists have expressed about the problems of schooling, although their line of approach may be entirely different from Iqbals. This is but another demonstration of the important fact that every age has its special needs, urgencies and characteristics which demand, no matter how they are viewed, a certain pattern of educational orientation for realizing its basic purposes.

The essence of the educative process, reduced to its most elementary terms, lies *in* the fact of a living human organism being in constant interaction contact with a vast and complex environment, which keeps on changing and growing as a result of this continuous mutual intercourse. Like the philosopher, the educator must necessarily inquire into the nature of these two terms of his activity—the Individual and the Environment—which ultimately determine the solution of all his problems.

We have, therefore, to examine, in the first place, Iqbals conception of the nature and the function of the individual who is the object of the educator's attention. In order to do so, we must first elucidate his concept of "Ego" or "Individuality" which is one of the basic concepts'

of his philosophy and on which the rest of his thought-structure rests. This was first presented 'by-him, in a popular *but* forceful and coherent form, in his Persian *Masnavi "Asrari- Khudi"* (The Secrets of the Self) and it has been subsequently developed in his poetical works and, more systematically in his Lectures. In fact, it recurs like a constant refrain in all his poetry, whether Urdu or Persian, It is necessary to examine his doctrine of Individuality at some length not only because of its intrinsic importance in" his system of thought but also because, for various reasons, psychology, biology and educational theory have all laid special stress on it in recent years, Further, the development of mass movements and dictator ships, with the many difficult issues precipitated by them have given this problem an increased political significance. Many of the modern political, industrial and scientific movements have tended to suppress Individuality in various ways. Consequently, educational and social thinkers who are concerned about the preservation of the values of human culture and personality are naturally preoccupied with the problem of reasserting the primacy of individuality in life. As a humanist, sensitive to the great possibilities of growth and expansion open to the human spirit, Iqbal has inevitably devoted a great deal of his attention to this question in all its aspects.

To him *Khudi* (literally, Self-hood, or individuality) is a real and pre-eminently significant entity which is the centre and basis of the entire organization of human life. Some schools of thought, philosophical and religious, have tended to belittle the reality of the Self regarding it as a mere Illusion of the mind, not possessing any abiding significance of its own. Thus both pantheism and pseudo-mysticism as they developed in the East as well as the West, looked upon it as a mere fragment of the Eternal Mind, constantly striving for reabsorption into it. The English disciples of Hegel as well as those who believed in the doctrine of Pantheism, were also of opinion that, the highest objective and ideal of man is to lose his

individual identity in the Absolute, like the drop Which slips into the ocean and ceases to exist as an individual entity. This view is definitely rejected by Iqbal who considers these movements of thought to be misleading as intellectual hypotheses and dangerous in their Socio-political implications. He is definitely of the view that the negation of the Self, or its absorption into the Eternal Self, should not be man's moral or religious ideal. He should, instead, strive to retain his infinitely precious Individuality and strengthen it by cultivating his originality and uniqueness, "The End of Ego's quest is not emancipation from the limitations of individuality; it is, on the other hand, a more precise definition of it". Discussing the well known words of Hally, ("I am the Creative Truth") he points out that the orientation of human experience "is not the drop slipping into the sea but the realisation and bold affirmation ...of the reality and permanence of the human ego in a profounder personality.

This movement towards the achievement of a profounder individuality is not confined to man alone. Iqbal finds it clearly expressed in the development of all living organisms. Throughout the entire gamut of being runs the gradually rising note of ego-hood till it reaches its perfection in man. Like the philosopher Bergson, the educationist Nunn and many of the leading biologists, he believes that all living organisms are struggling to achieve a more complex and perfect individuality. In man the creative impulse has triumphed enabling him to develop powers which have opened up before him possibilities of unlimited growth and freedom.

Of all the living creatures, however, man has achieved the highest measure of individuality and is most conscious of his own reality."The nature of the ego is such that, in spite of its capacity to respond to other egos, it is self-centered and possesses a private circuit of individuality excluding all egos other than itself"—a view which is quite different from the pantheistic doctrines about the nature of the relationship between the

Self and the Universe. So strong and emphatic is his belief in the value and permanence of the human individuality that he rejects unhesitatingly the view that the highest ambition and bliss for the finite individuality of man is to be lost or immersed in the Perfection should, in the context of Iqbal's thought, be interpreted here as relative perfection. Infinite or the Absolute which is the doctrine of Nirvana and the ideal consummation as envisaged by the Sufi. "It is with the irreplaceable singleness of his individuality that the finite ego will approach the Infinite ego to see for himself the consequences of his past actions" Thus, according to this view, the highest aim of education as of other social and cultural movements should be to strengthen the individuality of all persons so that they may realize their full possibilities.

Iqbal starts with the assertion that this Self or Individuality is not a datum but an achievement, the fruit of a constant, strenuous effort in and against the forces of the external environment as well as the disruptive tendencies within man himself, "The life of the Ego," he explains, "is a kind of tension caused by the Ego invading the environment and the environment invading the Ego"- and it is essential that the living intimacy of this relationship between the two should be utilized in education. Through this give-and-take between the individual and his many-sided environment, through establishing as many intensive and fruitful contact with the surrounding reality as possible, the individual evolves the inner richness of his being. A life of solitary, self-sufficient contemplation, which cuts him off from the stimulus and energising currents of social life, is apt to make him egocentric and limited in his interests and sympathies. Iqbal takes a dynamic view of this continuous process of adjustment between the individual and the environment and points out that "it is the lot of man to share in the deeper aspirations of the Universe around him and to shape his own destiny as well as that of the Universe, now by adjusting himself to its forces now by putting

the whole of his energy to mould its forces to his own end and its purpose and in this process of progressive change, God becomes a co worker with him, provided man takes the initiative:

Verily, God will not change the condition of man, till they change what is in themselves. (Quran) “if he does not take the initiative, if he does not evolve the inner richness of his being, if he ceases to feel the inward push of advancing life, then the spirit within him turns into stone and he is reduced to the level of dead matter.”

This quotation brings out clearly Iqbal's view of the relationship between the individual and the world and shows how it differs from the traditional view of man's adjustment to his environment. For him, the development of individuality is a creative process in which man must play an active role, always acting and reacting purposefully on the environment. It is not a matter of the individual passively adapting himself to a static environment. It also helps to define the nature of the environment which is likely to be favorable to the growth of the Self. True self-expression, whether of the individual or the community, can be secured only when the Self feeds on, and draws its inspiration from, one's own cultural heritage and achievements. Iqbal is fully alive to the value of a community's culture for the education and right development of the individual. The continuity of the cultural life of a community demands on the part of its members both a genuine appreciation and a critical appraisal of its cultural value and traditions. They must have the capacity for the active understanding, assimilation and reconstruction of the existing culture; for, then alone can they forge for themselves an individuality which is both original and enduring. Any form of education which ignores this fundamental truth is foredoomed to superficiality because it cannot gain any foothold in the depth of the people's psychology. Iqbal has repeatedly stressed the point that “sual” (i.e. asking, dependence on others, the slavish imitation of their ideas and

culture) weakens the self and that, unless individuals as well as the community develops self reliance and evolve the inner richness of their own being, their potentialities will remain warped and repressed.

We see that Iqbal does not narrow mindedly reject the valuable contributions of the west. He readily welcomes the spirit of research their sciences, their strenuous striving to gain control of their environment. But he would certainly repudiate the merely superficial and sensational aspects of their civilization because they tend to weaken our self-respect, run contrary to some of our basic cultural values and give us an entirely false sense of being modern and progressive. He desires to inculcate courage and self-reliance in the educated youth and condemns, in no uncertain terms, those who, adopt the shameful attitude of mendicancy which is an insult to human dignity and irreparably weakens individuality.

Our educational system, on the whole, is still mainly based on borrowed ideas, on the intellectual resources of a foreign culture, on the slavish and cramping use of a foreign language in a word, on “asking”. We were content for generations to look upon the world, as it were, not only through borrowed glasses but through the eyes of others. Education not only fallen to do anything to check this tendency but was so oriented – in its ideology, its methods, its curricula- as to undermine national self respect and block up the release of the people's creative impulses. If education is to be organized under the inspiration of a new and healthy ideology. it must aim at the strengthening of the people's individuality, the revitalizing, of the inner sources of national culture and using its riches to quicken creativity.

The another 'condition which Iqbal regards essential for the education of true individuality is Freedom. He believes that life cannot unfold all its possibilities, nor can the individual develop his latent powers, except in an atmosphere of freedom which would allow for experimentation with the environment, for the exercise of choice and discrimination, in the use of



methods and materials and for learning by direct, personal, first-hand experience. He would have the schools bring up free, daring and creative individuals, not emaciated hot-house plants—youths who have been kept in leading strings. Freedom is the very breath of vital living:

بندگی میں گھٹ کے رہ جاتی ہے اک جوئے کم آب  
اور آزادی میں بحر بیکراں ہے زندگی

Enslaved, life is reduced to a small rivulet,  
Free, it is like the boundless ocean.

Thus Iqbal's contention is that the unfolding of an individual's latent possibilities can best take place in an atmosphere of freedom. He further makes the significant point that the development of creativity, which is the highest attribute of man and links him with God, and originality, which is a condition precedent for all progressive change, also postulate freedom. Deprived of such freedom man becomes a slave whom Iqbal characterizes in a happy inspiration, as 'one in capable of original, creative activity.

It has always been a very important issue in philosophy and ethics whether the ideal and the Real, the Material and the Spiritual, the Physical and the Mental are to be regarded as mutually interdependent or as disparate terms which stand out in sharp contrast with each other. Educationally, too, it is necessary to take a stand about mutual relationship, in order to define the objectives and the correct techniques of education. If we regard the actual world of physical realities either as a mere illusion or as unimportant or as a hindrance to the development of the spirit, we have to work out a theory of

education which harmonizes with that assumption. If, on the other hand, like some of the 'materialists' we interpret the entire life and the creative activity of man in terms of chemistry and physics, etc., and deny the human spirit a distinctive role of its own then education will have to be shaped accordingly. Against these two alternatives, there is a third view which does not regard the Real and the Ideal as mutually exclusive or consider either of them to be unimportant, but takes the Real to be the starting point for the realization of the Ideal. It will be obvious, from Iqbal's philosophic position that he subscribes to the last of these views. In analysing the process of the development of individuality, he has given considerable thought and attention to this traditional dualism between the Real and the Ideal which has often coloured philosophic speculation. In view of the intrinsic importance of the issue, it is necessary to examine his position in some detail.

We- have seen that the growth of the Self implies that the individual should evolve the inner richness of his being. This cannot however, be brought about by withdrawing from the world of matter into the seclusion of one's own contemplative activity but by establishing fruitful contacts, at as many points as possible, with one's environment. It is as a result of such contacts that man has gradually won his ascendancy over the world of Nature which in itself is a great creative achievement. Through this stimulating contact; he has sharpened his intellect, built up a- great civilisation and opened up the possibilities of still greater triumphs. To this indomitable spirit of conquest and adventure in man, he pays a stirring tribute in a poem entitled "The spirit of Earth welcomes the Advent of Adam".

In conformity with the general trend of Islamic thought in this behalf, Iqbal is emphatic that, in his development, man must take account of the material conditions which set the stage for his conscious activity. Islam, as he puts it, " is not afraid of its contact with matter" but, recognizing clearly the intimate and fruitful relation of the ideal with the real, says "yes" to the world

of matter and exhorts us to use its great resources for the service of the highest spiritual ends.

Thus the Ideal and the Real are not two opposing forces. The affirmation of the spiritual self demands a willing acceptance of the world of matter with a view to making it an ally in the process of our development. The rank materialist and the narrow-minded biologist may deny all reality to what the Quran calls *Alam-i-Anfus* (The World of the Mind) but they will not find any support for this position even amongst the more advanced thinkers in the sciences which have discovered, with amazement, the old and repeatable solid matter turning their hands into energy or electrons or a “mere projection of the consciousness of the perceiver”. There is a growing tendency to explain material things in terms which cannot be described as material. The extreme idealist may similarly refuse to admit the reality of the *Alam-i-Afaq* (World of Matter). But it is difficult to deny the obstinate fact that, for practical purposes, it does exist and has to be taken into account in any balanced scheme of education.

His position in this behalf is amply confirmed by certain recent developments in the fields of Psychology, Education and Biology. In an article contributed many years ago to the Forum of Education entitled ‘The incidence of philosophy on education’, Professor Hetherington argued that there is a certain meeting point of the recent work done in the fields of education, philosophy and social reconstruction. He described it, as the attempt to mitigate the sharpness of the distinctions which were held to prevail between “the world of true being and the temporal and changing world of ordinary experience, between the rational intellect and other powers of the soul”. It is coming to be recognised more and more that, wherever reality is to be found, it is not by turning away from the world of appearances but by penetrating to the full meaning of what is latent there. The practical implication of this view for education is that the school should attempt to

elicit the intellectual, aesthetic and moral significance of the ordinary occupations and interests of life and to “find the growing point of the mind in its effort to handle the everyday, concrete problems”. The modern reconstruction of curriculum and methods, which aims at bringing the social activities and occupations of life into the work of the school and encouraging methods of self-activity, problem solving and projects may be interpreted as a recognition of this principle—a principle with which Iqbal would certainly be in agreement.

Iqbal has, however, been criticised from another point of view. In his insistence on the value of the Ideal and the Spiritual, he is sometimes accused of soaring so high as to lose all contact with the everyday world of matter in which the ordinary people have their being. Some of his poetry has also been interpreted as implying a dualism between the ideal and the real world and a deprecation of the latter.

He is emphatically opposed to pseudomystics, outer-worldly idealists and self centered aesthetes who would cheerfully ignore the evils, injustices and imperfections of this material world, give up active effort in behalf of its reconstruction and seek cowardly compensation in cultivating their own selfish interests—intellectual, artistic or spiritual—in seclusion. He makes, this clear in his Lectures: “Such a being as man who has to maintain his life in an obstructing environment cannot afford to ignore the visible. The Quran opens our eyes to the great fact of change through the appreciation and control of which alone it is possible to build a durable civilization.” Thus, his preoccupation is not with the Immutable and the Unchangeable alone but he is actively concerned with this world of changing phenomena. It is only by flinging ourselves like good crusaders into this struggle that we can fulfill the purpose of our life—not by shunning the struggle on earth and keeping our head in the clouds!

It is a false and degrading “spirituality” which weakly puts up with

worldly degeneration and injustice for oneself or one's fellows. The proper cultivation and strengthening of individuality is equally necessary for the conquest of the two worlds. If one is lacking in self-reliance and self-confidence and cultivates a mendicant's mentality, one is likely to forfeit both the worlds at a single stroke.

But, while duly cognisant of the claims of the material world, he is keenly appreciative of the spiritual self in man, and his entire philosophical thought is imbued with a deeply religious spirit. He refuses to believe that the world of matter alone constitutes the whole of Reality and that man should concern himself exclusively with its interests and problems. The goods of the mind and the riches of the spirit, always aspiring upward, are far too valuable to be sacrificed at the altar of a crass materialism. Man's creativity is not confined to the reshaping of matter alone; he has also "the capacity to build a much vaster world in the depths of his own inner being, wherein he discovers sources of infinite joy and inspiration"—in art and poetry, literature and science, philosophy and religion. In the pursuit of these cultural and spiritual values, he should make use of the physical world as his raw material and exploit its possibilities for strengthening the upward movement of spirit. "The relation of man to Nature must be explicated," he warns us, "in the interest not of unrighteous desire but in the nobler interest of a free, upward movement of spiritual life". Education must keep this ideal in view if it is to fulfill its great, mission in modern life.

The modern stress on individuality, with which Iqbal is substantially in agreement, raises several questions. What is the nature of the relationship between the individual and society? Does the cultivation of Individuality imply that educated men and women can afford to be unmindful of their social obligations and their dependence on the cultural achievements of their community and their people? What is the respective importance of the individual and the group of which he is a member? Should the development

of the individual be regarded as the supreme end of the life process and the State as merely an instrument of his development? Or should we subscribe to Hegel's view that the State is a super-personal entity whose strength and integrity are far more important than the rights of individuals?

Iqbal, as we have seen, attached the highest value to Individuality but—and this is a significant characteristic of his philosophic thought—he never allowed himself to be betrayed into a one-sided extreme position. With his broad vision and insight, he takes a balanced view of their respective claims. He duly recognizes the importance of the culture- patterns of community life, which some modern educationists have tended to ignore in their eagerness to stress individuality as the end of the educative process and the goal of social endeavour. They have sometimes been inclined to overlook the fact that the growth of a full and free personality is impossible except as it draws its spiritual sustenance from the culture of the group to which it belongs. On the other side, is the extreme view advocated by various totalitarian theories which exalt its type, wholly subservient to the state, above the free, self determined individual. Prof. Clarke of the university of London had discussed this issue in one of the Year Books of education (London), with particular references to its bearing on education, and made this significant remark ; “For, whatever else education may mean, it must mean primarily the self perpetuation of an accepted culture- a culture which is the life, of a determined society. This is true whether the cultural process is regarded, with the individualists, as the maturing of a free personality through the cultural sustenance which the life of a society can offer, or with the totalitarians, as the animation of the one spiritual whole, in its temporary and partial bearers and servants, the citizen.”<sup>1</sup> He is, however, careful to explain that while education must produce the ‘type’, 'it is equally necessary that in the words of Prof. Hocking, ‘it must provide the growth beyond the type.’ Modern educational

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<sup>1</sup> Year book of Education,(1936),p.249.

theory, therefore, must concentrate particularly upon “the critical issue of a double relation of the type to society—on the one hand, the claim of the society to perpetuate itself in the type and, on the other hand, the claim of the type to become more than a type—a person—and to react fruitfully, if critically, upon the society which has produced him.” In the tragic conflict of political doctrines it must seek for its anchor somewhere between the disruptive and disintegrating influences of the one and the wholly repressive and inhibitory pressure of the other.

Iqbal has discussed the issue with keen insight in his Mas- navi, Rumuz-i-Bekhudi (The Mysteries of Selflessness), which is a thoughtful elucidation of the nature of relationship between the individual and the cultural life of the community in which he lives, moves and has his being. Alone, he is weak and powerless; his energies are scattered and his aims narrow; diffuse and indefinite. It is the active and living membership of a vital community that confers on him a sense of power and make, him conscious of great collective purpose which deepen and widen the scope for the growth of his individual self:

فرد قائم ربطِ ملت سے ہے    تنہا کچھ نہیں  
موج ہے دریا میں اور بیرونِ دریا کچھ نہیں

The individual exists in relation to the community,  
Alone, he is nothing!  
The wave exists in the river,  
Outside the river it is nothing!<sup>1</sup>

<sup>1</sup> A block Universe given ready—made once for all—Bang-i-dara, p.210.

EQUIPPED with a free personality and actively in contact with his environment, man sets out on his career of unlimited development which, in its essence, is the process' of his education. The question naturally arises: What is the character of this Universe and the nature of man's role in it? Philosophy has always been, preoccupied with this problem, and it matters profoundly for education whether one takes a mechanistic or creative, pessimistic or optimistic, determinist or free view of man's life and activity on earth. Iqbal rejects the idea of a closed, predetermined Universe in which nothing new can ever take place which is subject to Nietzsche's gloomy law of "eternal recurrence." Discussing the character of the universe in the light, of Quranic teaching, he points out that it is not the result of mere 'creative sport' but is a serious and meaningful reality which must be accepted with all its opportunities and limitations. Nor is It finished, immobile, incapable of change. "To my mind," he remarks, "there is nothing more alien to the Quranic world than the idea that the Universe is a temporal working-out of a pre-conceived plan ... an already completed product which left the hand of its Maker ages ago and is now lying stretched in space as a dead mass of matter to which time does nothing, and consequently is nothing." It is really a growing Universe, capable of infinite increase and extension; for "deep in its being lies perhaps the dream of a new birth." To the Pessimist, who doubts the great possibilities of man's further evolution. This Universe, then, which is an open, unfinished entity, constantly undergoing increase, and extension, provides a stimulating field for man's free and creative activity through which, on the one hand, he conquers the world of Nature and, on the other, brings to perfection the latent powers of his own individuality. To begin with, the world was chaotic, rough-hewn, dominated by wild beast and untamed natural forces. Man has brought order, beauty and utility into it and, with pardonable impudence, he challenges God Himself, claiming to have improved His handiwork beyond recognition.



Yet he is dissatisfied with the imperfect world in which he finds himself and, failing to perceive that it is just this imperfection which challenges and brings out his latent creativity.

So we come back to the question: What is Iqbal's vision of the true destiny of man? What is the role which he is to play on this earthly stage? In the early stages of his career, man is surrounded on all sides by force of obstruction, but he is by nature restless, inquisitive, "engrossed in a ceaseless quest after fresh scopes for self-expression." As the possessor of a free personality, he is superior to all other created beings, shaping his own destiny and that of his Universe---now by adjusting himself to it, now by pressing its forces into the service of his increasing purposes.

In the *Payam-i-Mashriq*, he gives a fascinating picture of man's spiritual evolution on earth in a poem entitled *Taskhir-i-fitrat* (Conquest of Nature). In the first section, *Milad-i-Adam* (The Birth of Adam), he points out how Adam i.e., man born of passive clay but a centre of creative and dynamic energy and gifted with the powers of action, appreciation, intelligence and love stirs, in the humanless void of the universe, a disturbance fraught with far reaching consequences. He is able to do so because he has the capacity to defeat the inertia of matter and the audacity to try to reconstruct the universe nearer to his heart's desire.

Iqbal's conception of the growth of individuality and seen how he insists on the importance of creative activity in the life of man and holds that intellect has been evolved in, and for the service of action. He has emphatically expressed the belief that knowledge, divorced from activity, is apt to become dead and superficial. This represents one phase of his revolt against the over "intellectualism" of modern thought. We have now to consider another special phase of his thought relating to the relation between Intellect and Intuition or what, in the language of Poetry, he calls *Ishq* (Love), using the word in a special sense.

Ethics and Philosophy have always been concerned with the problem of how man's growing activity is to be controlled and guided. This search for an ethical principle for the guidance of conduct has led various schools of thought to different conclusions. Modern thought, deeply influenced by the development of the physical and biological sciences--- which represent a magnificent triumph of the human mind over matter---has come to regard the Intellect as providing a wholly adequate instrument for the guidance of life's activities. Discussing the implications of "experimentalism" as a philosophical attitude, Childs, an American representative of this school of thought, has stated, "Experimentally controlled experience is an adequate means for guiding and regulating human affairs, provided men develop the attitudes and the dispositions which the critical, constructive use of this method demands."<sup>1</sup> Not only pragmatists like Dewey and Kilpatrick but also Russell and many other scientific thinkers hold that almost all the complicated problems of the modern world – social, political, ethical and psychological—can be solved by releasing human intelligence from its bondage to superstition and obscurantism and giving it supreme command over our lives.

Iqbal's object is to bring about a rapprochement between Power, born of Knowledge, and Vision which is the gift of Love or Intuition. "Vision without power," he observes, "brings moral elevation but cannot give permanent culture. Power without Vision tends to become destructive and inhuman. Both must continue for the spiritual expansion of humanity." He wanted to bring home to his generation, drunk with godless power, the urgent need of subordinating Intellect to Love in order to ensure that the tremendous power, which science has released and placed at the disposal of man, will be used for humane and constructive purposes. Like Goethe, he looks upon Satan as the embodiment of pure Intellect which, in itself, is of great value

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<sup>1</sup> Child's education and the philosophy of experimentalism p. 6.

but, without the guiding hand of Love, may become an instrument of terrible destruction. For this Satan he has a soft corner in his heart, but he realizes that unless the powers of Satan are wedded to those of Adam, humanity cannot achieve its full development.

In response to K G Sayidean's request to elucidate the relationship of knowledge, gained through Intellect, and that gained through Love or Intuition, Iqbal wrote to him as follows:

“I have generally used the word ‘knowledge’ in the sense of knowledge based on the senses. It gives man Power which should be subordinated to Religion. If it not subordinated to religion, it is a satanic force. This knowledge is the first step to true knowledge, as i have pointed out in Javid Nama.

“The knowledge of Truth is gained through the senses and then through the direct realization. Its ultimate stages cannot be encompassed within consciousness.”

“Knowledge, which cannot be circumscribed within consciousness and which is the final stage of truth, is also called love or intuition.”

“Intellect divorced from Love, is a rebel (like Satan) while intellect, wedded to love has divine attributes”.

“A Muslim should try to convert such Knowledge, which is based on senses and is the source of limitless power, to Islam i.e., transform this (unbeliever) Abu Lahab, into (the perfect momin), Ali. In other words, if the power of knowledge is inspired by religion, it is the greatest blessing for mankind.”

It is this love, this intuitive perception by the heart, which gives meaning to life and makes the Intellect a source of blessing for mankind.

It is necessary for every system of educational philosophy to define clearly the type of human being which it aims at producing, for the ethical

value of any particular educational theory will depend ultimately on the quality and character of the individuals trained under its inspiration. K G Sayidean sketch's briefly the portrait of the "good man" as it emerges from a study of Iqbal's writing— "the good man" as formed by the type of education foreshadowed in his philosophy.

Firstly, the good life must be a life of active effort and struggle, not one of withdrawal or seclusion or slothful case, for 'an hour of crowded glory' (in Iqbal's particular sense of the word '*glory*') is '*worth a lifetime without a name.*'

Secondly, the 'good man' must learn to apply his intelligence increasingly to the exploitation of the forces of Nature, there by adding to his knowledge and power. 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 and inconsequential.

The 'fighting' in the name of the Lord is not necessarily fighting in the physical sense; in fact, it is so only in extreme cases of defence against aggression and injustice. It is, more correctly, a struggle in every possible way, to bring about a reign of peace, justice and humanity in individual and collective conduct and often it takes the form of striving against ones own lower nature. This, according to Islam, is Jihad in the true sense.

With this high ideal before him, man sets out on the arduous course of self- affirmation, self realization and self development, lives a life of strenuous activity and thereby evolves his inner strength and richness. The development of the inner resources of his individuality enables him to rise to undreamt of heights, when he becomes the architect of his destiny and a co-worker with God in His plan.

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے  
خدا بندے سے خود پوچھے بتا تیری رضا کیا ہے!

Exalt thy ego so high that God Himself will consult

Thee before determining thy destiny.<sup>1</sup>

To achieve this position, it is essential that man should rate himself high, contemptuously refusing to make compromises with evil and falsehood or to bow down before any unjust earthly power. This challenging call to man's self respect runs throughout Iqbal's writings.

In order to develop such a character, which has both sensitiveness and strength—sensitiveness to the good of humanity and to ideal values, strength in carrying out one's purposes—there are three qualities which education, as envisaged by Iqbal, should sedulously cultivate: courage, tolerance and faqr.

Iqbal believes that the cultivation of an attitude of courage is essential for the proper education of character. This education should be so planned as to eradicate all influences which tend to produce an attitude of fear. He considers fear to be one of the most degrading and inhibitory of emotions, just as love strengthens the self, fear, which is the negation of love, weakens it and becomes the source of all kinds of corruption in the individual's character. The fear of the lord, it has been rightly held, is the beginning of wisdom but it is equally certain that every other kind of fear undermines the joy of life weakens the capacity for action and greatly accentuated, inhibits it altogether. It is the parent of all the vices characteristic of the weak: deceit, hypocrisy, meanness, cowardice, flattery.

<sup>1</sup> Bal-i-jibril, p.81

Time is a great blessing while it kills and destroys. It also expands and brings out the hidden possibilities of things. The possibility of change is the greatest assets of man in his present surroundings.

It is obviously the duty of the Muslims to translate the ideals of this progressive and humane social order into actual space time forces and thus help to arrest the insane destruction, conflicts and injustices which characterize the modern age. Iqbal appeals to the Muslims, primarily, to take the lead in this reconstruction because he believes that, by virtue of their religious and philosophical tradition, they can appreciate and sympathize with these ideals and values. But he does not want them to hide their light under a bushel; he exhorts them to make it universal for universality is a characteristic of all the creative ideas contributed by Islam for the betterment of the world.

Experience shows, Iqbal points out, that truth revealed through pure reason is incapable of bringing that fire of living conviction which personal revelation alone can bring. That is the reason why pure thought has so little influenced men while religion has always elevated individuals and transformed whole societies and even today religion which in its higher manifestations is neither dogma nor priesthood nor ritual, can alone prepare modern man for the burden of the 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 retain it hereafter. It is only by raising to a fresh vision of his origin and future. This is an inspiring vision of the place of Religion in life and it demands that our education should be thoroughly imbued with the religious spirit.

But it should be realized that this religious education will be radically different, in form and content, from what usually passes under the name today. It does not take into account or show any interest or understanding or

appreciation of modern, social, political, scientific and philosophical problems. Iqbal draws a vivid and stirring contrast between religion which is a force of liberation and religion which confines itself to carrying out certain forms of worship and fetters intellectual and spiritual expansion of man's personality.

Thus in the education which Iqbal's philosophy of action postulates, there is room for that communion with self and with nature which prepares one for spiritual communion and the absolute or with God. It is in these moments of quiet communion, when overt action has ceased and we allow the mysterious influence and impulses of the world of Art and Nature to play on us, that our intuition and our emotions play genuine self expression and our personality gains that inner poise and repose which is a source of true happiness and joy. Iqbal is here in agreement both with Bergson and with Tagore who believe such communion to be essential for the enrichment of our intuitive capacity.

Finally, this education must be conducted in the most liberal and broad-minded spirit so as to develop in youth an all-embracing 'humanism,' and a truly international outlook ' and to arrest the growth of narrow political, racial, sectional or geographical loyalties. While duly appreciative of the claims of group culture and group obligations it must act as a bulwark against the modern forces of obscurantism which, under the names of nationalism or patriotism or revivalism or blood and race or "carrying the white man's burden", are undermining international peace and setting at naught all principles of justice and human decency. Iqbal has an "imperative vision of the Divines in man"—in all men, irrespective of their particular labels—and unlike Nietzsche, he is anxious to use the instrument of education so as to 'develop the Divine even in a plebeian and thus open up before him an infinite future.'

Can education have a higher, and dare it remain content with a

lower, ideal than this of discovering God in man, of developing God-like qualities in him and building up a world worthy of his habitation ? This is Iqbal's challenge to mankind.

The world is passing through a period of great spiritual travel and man has lost not only his bearings but even his basic moorings .Science has let loose on the world a mixed bag of boons and curses. The most fundamental truths on which man has built up whatever is gracious and valuable in his individual and collective life are being blatantly challenged in the name of new and unholy idols of race or colour or nationalism or particular political ideologies. The conflicts and tensions that have been generated have acquired such a momentum that they seem to have passed beyond human control, and statesmanship--if there is any such thing left—is unable to resolve them. Every increase of power—political or technological- is making the situation worse instead of improving it. Against the formidable resources that are today at the disposal of dictators and demagogues alike, the only long range defence is a humanized system of education, built up with love and patience and vision which will not be dazzled by superficial glitter or misdirected by false but easily achieved targets and objectives. In the building up of such a system and, even more, in gaining the right vision of such an education, the study of Iqbal's ideas can offer most valuable guidance. The world in general and India and Pakistan in particular—both of whom claim the honour of calling Iqbal their poet—will be infinitely richer and wiser if they could study dispassionately the message of this great humanist in whom the best elements of Muslim, Indian and modern Western thought find a happy fusion.

Iqbal's educational point of view can be traced to his early literary activities. Before the advocacy of his philosophy of life, he showed keen interest in the contemporary educational situation of India. Iqbal is among the few educational thinkers of Indian subcontinent who propounded their



educational ideas keeping in view the cultural ethos of this region, particularly of his own community and the challenges of modern science and technology. He observed a state of divergence instead of any sort of convergence between what existed already and what was introduced by the British. His first paper on education entitled "Education and training of children" published in 'Makhzan' on June 22, 1902.

Iqbal's interest and insight in the affairs of education received appreciation from social and political circles of India. In this connection in 1920, Mahatma Gandhi requested him to accept the vice chancellorship of Jamia Millia Islamia". In one of his poetic collection, Iqbal devoted one part of it to explain the education and its implications. In his letter to K.G. Sayidean dated 21st June, 1936, he says: "My Zarb-e-Kalim I hope, will be published at the end of June and I will send you an advance copy. This collection has a part devoted to 'Education and Training.

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 for 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 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 rich cultural heritage.

Similarly he showed absolute dissatisfaction with the educative role of conventional Muslim educational centres, Deoband and Nadvaw. According to Iqbal, both these institutions lack in fulfillment of current aspirations of Muslim 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 thinks, is mainly the result of an unquestioning acceptance of theology. This approach finds Iqbal, affected the overall contribution of religion.

Iqbal found that education should be the 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.

Al-Ghazali (1058-1111) one of the illustrious thinkers of Islam in his ideas on education classifies knowledge into two kinds viz. the intuitive knowledge and the knowledge acquired by rational effort. The intuitive knowledge leads to perfection of the soul and the knowledge acquired through experience and observation leads to development of sciences. He recommended the study of intellectual subjects like philosophy, logic and other sciences in the syllabus.

Iqbal formulated his educational point of view on the basis of happy amalgam of religion and science in the curriculum of existing Muslim educational 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 the burning issues of humanity and particularly of Muslim Ummah. Iqbal held the view that Ulema and preachers of today are not in a 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. It is pertinent to mention here that Iqbal in his writings praises the intellectual integrity of Ulema of high repute. He exalts Shah Waliullah as a man of 'deep insight', 'broad vision' and 'great theologian'." Iqbal never ashamed off seeking guidance and inspiration from

such Ulema.

Education is a dynamic and pragmatic aspect of philosophy. The fundamental postulates of philosophy find their actual realisation in education. Philosophy formulates the aims of life, education becomes the means of realising those aims.

Analysis of the concept of man and his nature is first of all dealt with by an educational philosopher. Iqbal as a creative thinker has exalted man in a unique manner. He stood for preservation of human personality. Recognising “Khudi” as a real and significant basis of life, he says that the negation of self or its absorption into some eternal self is not man’s religious or moral ideal. Man should strive to retain his precious personality and should strengthen it by developing greater originality and uniqueness. He wished egohood to reach its highest perfection.

Education is the development of personality. It is a purposive process, which is consciously directed towards some goal. It is a process through which a nation develops its self-consciousness. The development of the self-conscious individuals vitally contributes to its composition. It consists in the training of new generation in the arts and crafts in order to make them realize their mission and duty in life. It is through educative process which communicates the culture and intellectual heritage to the future generations and inspires them with their ideals of life. Education is a mental, physical and moral training and its objectives is to produce highly cultured men and women, fit to discharge their duties as good human beings and worthy citizens of the state. This is the nature and purpose of education and is borne out by careful personal views of leading thinkers of all the ages.

Viewing in this perspective Iqbal’s educational ideas draw our attention towards a purposeful system of education. He considers education as a dynamic factor in making the man of his imagination. He had an uncompromising faith in man’s individuality. His personality is something

real and has creative impulse to grow. Ishq broadens his intellectual horizon, Faqr or detachment consolidates his indiscriminating zeal towards his fellow beings. Desire explores the possibilities of novel dimensions of life, Freedom, would make him formulator of his own destiny. In fact, all such dynamic factors in the eyes of Iqbal strengthen and consolidate man's glorious individuality and leads him towards attainment of highest perfection. So Iqbal's educational philosophy evidently changes and convert 'Man to 'Mard-i-Mumin'. It is commonly known that Iqbal lays emphasis on the doctrine of self- realisation which largely means the realisation of Divine attributes forming the essence of man's nature. This spirit lies in Prophet of Islam's (PBUH) hadith to create divine attributes. In his philosophical scheme, the self realisation does not lead to fulfillment of egoism. This goal actually aims at the realisation of those values which are essentially human and social in nature.

In the 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 to determine its destiny, to mould all the forces to his own ideal end and purpose. And in this process of progressive change God becomes a coworker provided man takes the initiative.

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 the originality of educand thinks Iqbal, lies in an obvious form of purpose and ideal. It is a systematic journey towards a known spot.

Education is a means to an end, not an end in itself. The end is the ideology and the cultural heritage of the people and it is mainly education

which serves this purpose. Education, therefore, must instill those beliefs and ideals 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. 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 Iqbal's philosophical scheme education must equip the student for a life of action, keeping in view the development, maintenance and consolidation of his individuality as the prime aim of education. This can be possibly realised 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 overhauling the entire curricula and the creation of an atmosphere which is conducive to the achievements 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.

### **PROMOTION OF CULTURAL HERITAGE**

Another important aim spelt out by Iqbal for education is that a student must recognise 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 values and traditions. Any form of education which ignores this fundamental task is superficial and futile. Iqbal strongly resented the slavish mentality 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 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. So it means that education is connected with the culture and the social ideals of people. It must represent the culture of the people and should preserve it for the future generations.

### **SOCIAL CONSCIOUSNESS OF INDIVIDUAL**

In any system of education the question that naturally arises is: What should be the norms in the development process of a society that contribute to the making of a student's individuality. There are collecting theories about it. Some regard the development of individuality as the fundamental value, while others view point regard only the social consciousness as the basic value instead of individuals 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 from the educational philosophy.

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:

فرد قائم ربطِ ملت سے ہے تنہا کچھ نہیں  
موج ہے دریا میں اور بیرونِ دریا کچھ نہیں

The individual exists in relation to the community.

Alone, he is nothing.

The wave exists in the river, outside the river it is nothing.

Individual exists and pursues virtue in his social interaction. His respect and dignity contribute to nation-building which leads to the constitution and organisation 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 development of the individuality and the social consciousness of the pupil.

Education should become pupil- centred, 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 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 responsibility should be instilled in them from the very beginning and should be prepared 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, serves 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”.

In the contemporary educational situation individuality was emphasised 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.

### زندہ فرد از ارتباطِ جان و تن

The individual lives through the relationship of the body to the mind.

Such an education fails to develop moral values in the hearts and souls of new generations. It deals merely with the demands of the body and fails to cater to 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

علم را برتن زنی، مارے بود  
علم را بردل زنی، یارے بود

Knowledge is a snake for you, if you use it to increase your body alone.

If knowledge is used for the emancipation of the soul, then it is your best friend.



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 has given a considerable attention to this vital issue. Obviously he does not believe in dualism and their bifurcation.

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 know the mysteries of life the universe is there to be explored to realize his proposed destination.

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 aspirations 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 systems 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 emphasizes total

obedience, respect for others and involves creative activity, negation or withdrawal or seclusion and welcomes the adventure with unique quality of detachment on the other side. And finally brings about a conducive atmosphere for realisation of Khudi. In the opinion of Iqbal for the development of an ideal character, an ideal educational situation is a 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 upheavels in the society cannot be controlled. The educational policy document of the 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.”

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 (PBUH). 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.

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.

Iqbal firmly believes that the generation of an attitude of courage is

essential for proper education. It must eradicate 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 kinds 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 kinds 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.

Another quality of good character is tolerance. In his ideas on education Iqbal emphasized not only individual development but also development of society as whole. Intolerance will lead to conflicts and clashes and arrest the desired social development. His concept of ego manifests love and respect for others and respect of humanity. It becomes the challenging role of education to strengthen in the students the sense of respect 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.

The third quality is Faqr. Iqbal rejects the attitude of renunciation which he attributes to the influence of Platonic philosophy and conventional mysticism.

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.

## **QUEST FOR CREATIVE ACTIVITY**

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 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 other creatures 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 deserts.

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 moment to moment glory and dignity and proves himself God's omnipotence.

## **DIMENSIONS OF EDUCATIONAL ACTIVITY**

### **Curriculum**

Iqbal's impatience and 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:

زندگی شمع کی صورت ہو خدا یا میری      علم کی شمع سے ہو مجھ کو محبت یارب  
ہو میرا کام غریبوں کی حمایت کرنا      درد مندوں سے ضعیفوں سے محبت کرنا

O God, may my life be like a candle,  
I may love the candle of learning.  
Let it be my duty to help those, who are in need.  
To love the compassionate and those who are weak.

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 addresses the student in these thoughtful verses:

خدا تجھے کسی طوفان سے آشنا کر دے      کہ تیرے بحر کی موجوں میں اضطراب نہیں  
تجھے کتاب سے ممکن نہیں فراغ کہ تو      کتاب خواں ہے مگر صاحب کتاب نہیں

God bring you acquainted with some storm,  
The waters of your sea are tideless and still.  
The book cannot be your salvation,

For, you are only its reader, it has not been revealed upon you. 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 allround development: physical, social, economic, cultural, moral and spiritual.

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.

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 foster 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.

اے اہل نظر ذوقِ نظر خوب ہے لیکن جوشے کی حقیقت کو نہ دیکھے وہ نظر کیا  
مقصودِ ہنر سوزِ حیاتِ ابدی ہے یہ ایک نفسِ یادِ نفسِ مشلِ شرر کیا

O discerning ones, thirst of knowledge, is welcome,

But what is the art that fails to grasp the reality of things?

The object of all art is to attain warmth of life immortal, what good is existence for a breath or two like a spark.

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 piusness 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 fulfill their imperialistic designs. So the sense of patriotism would strengthen individuality of the student and stimulate his originality.
9. To develop interest in the pupil study material of text book should be thoughtful as well as harmonious in nature.

### **Role of 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 teacher 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 also cultivator of nation's progress and prosperity.

Iqbal obviously emphasises on 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 text book, mentality and behaviour of teacher and the atmosphere of school in so far as they uphold that 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.

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.

In the development of integrated personality of a student, the teachers role has far reaching implications. Iqbal maintains that 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 the 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”.

Iqbal terms the teacher as a custodian of society, architect of nation, responsible of nations prosperity and above all spiritual mentor of a student. Iqbal terms teacher as a spiritual mentor of a student.

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.

In the eyes of Iqbal when a society becomes lazy, inactive, 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 creatures of water and clay by his fire of perfection.

Sheikh Yaqoob 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.”

## **METHOD OF TEACHING**

For teaching Iqbal recommends only those methods which involve self-activity, learning by doing, methods which confront the students in new

situations and with new problems. In his lectures, he clarifies his point of view:

"The life of a 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 realises the importance of freedom. He considers freedom a distinctive gift given to man alone. This gift helps him 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 is thus able to interact with the environment and thereby get direct and first hand experience. Yet he is a disciplinarian and advocates such regulations as prepare the child for strenuous obligations of life. The methods of teaching 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 specifically 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 learn ability 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 thereof they in life do not understand the problems of life and their solutions, which are essential for practical life."<sup>1</sup>

Iqbal held the view that if the education of children is conducted on

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<sup>1</sup> Makhzan, Jan.1903, translation by Taneja and Taneja, seven Indian Educationists.p.158.

sound principles, their life will be happier and optimistic. He has formulated eleven principles to be kept in view while imparting education.

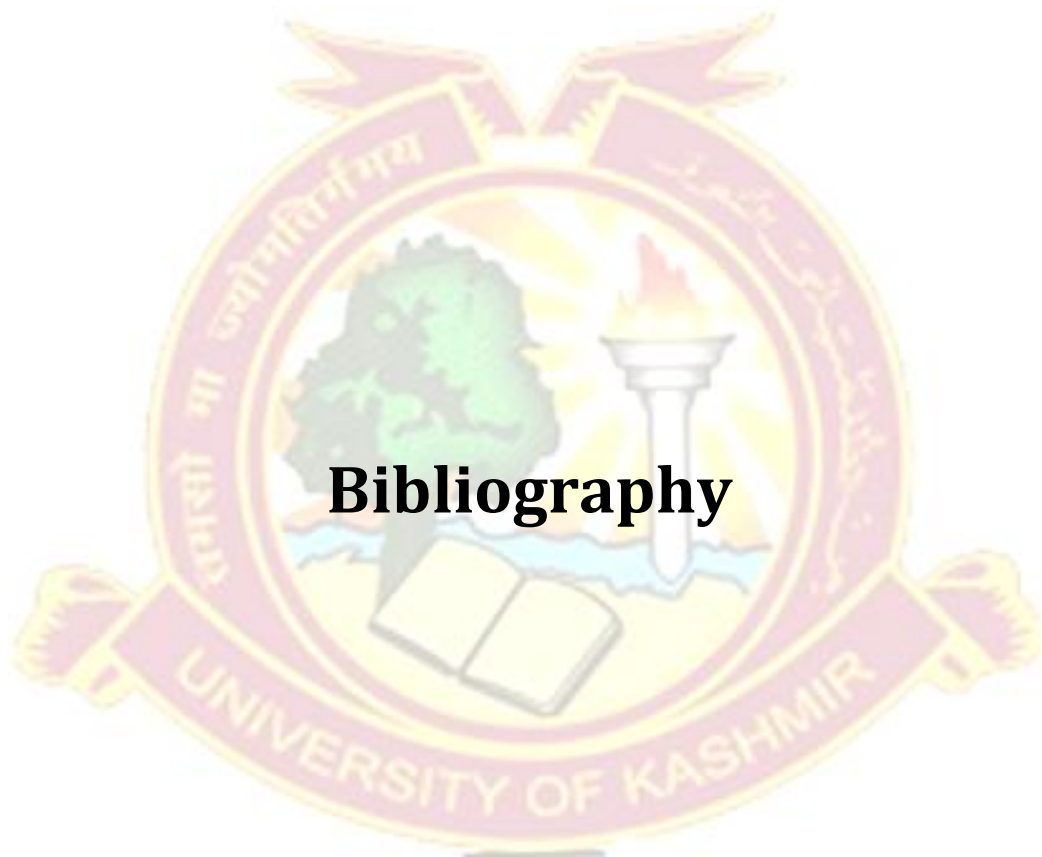
1. A child is keen for activity. His surplus energy must get outlet. This must be utilized. Noted Psychologist Alexander Bain (1818-1930) held the child is a dynamic entity. Every childish act of his can be exploited for educational purpose. All his activities of mirth and song be sublimated into constructive and creative acts.
2. Children cannot attend to a thing for long. He wants variety in activity. This trait of children can be taken 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 possess everything that he sees. The education can develop his power of observation and train his senses by bringing him into 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 utilised by the teacher inculcating 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 situations 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 be attentive to their lesson. 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.<sup>1</sup>

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<sup>1</sup> Taneja and Taneja, seven Indian Educationists.p.160.



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