

LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 11 : 8 August 2011

ISSN 1930-2940

Managing Editor: M. S. Thirumalai, Ph.D.

Editors: B. Mallikarjun, Ph.D.

Sam Mohanlal, Ph.D.

B. A. Sharada, Ph.D.

A. R. Fatihi, Ph.D.

Lakhan Gusain, Ph.D.

Jennifer Marie Bayer, Ph.D.

S. M. Ravichandran, Ph.D.

G. Baskaran, Ph.D.

L. Ramamoorthy, Ph.D.

Iqbal - The Educationist

Abdul Ghaffar, Ph.D. Student

Umar Ali Khan, Ph.D.



Iqbal

Abstract

Allama Muhammad Iqbal (1876-1938) is one of the most prominent and acknowledged poet-philosophers of India-Pakistan. Iqbal stressed that individuality cannot be developed in isolation. The proper nourishment and enrichment of individuality need society and community. Equal importance is given in his philosophical verses to research and creativity achieved by the Western nations. He advised Muslims to follow their model in

Language in India www.languageinindia.com

11 : 8 August 2011

Abdul Ghaffar, Ph.D. Student and Umar Ali Khan, Ph.D.

Iqbal - The Educationist

research and science. Female education was equally stressed by Iqbal, and, last but not the least, moral education of man is given due consideration.

Introduction

Much of Allama Iqbal's writings encouraged Muslims to embrace ideals of brotherhood, justice and service. His book *Reconstruction of Religious Thought in Islam* presents his vision in great detail. His masterpiece is *The Song of Eternity* (1932). Similar in theme to Dante's *Divine Comedy*, it relates the poet's ascent through all realms of thought and experience, guided by the 13th-century poet Jalal-UD-Din-Rumi. He also wrote poetry in the Persian language. He tried to free the Muslim mind from the prevailing colonial mentality and from Muslims' own narrow self-interests, which is reflected in his classical work *Toloo-e-Islam* (Rise of Islam).

Prose Works by Iqbal



Iqbal

The Reconstruction of Religious Thought in Islam (1930)

In this book, Iqbal attempts to show a path back to the scientific and intellectual striving that Muslims once excelled in. Refuting the current methods of teaching in traditional schools, Iqbal called for a reconstruction of thought, pointing to the fact that from the first to fourth century, no less than nineteen schools of law appeared in Islam to meet the necessities of a growing civilization. Iqbal thus emphasized creativity, adaptation and new ideas.

Language in India www.languageinindia.com

11 : 8 August 2011

Abdul Ghaffar, Ph.D. Student and Umar Ali Khan, Ph.D.

Iqbal - The Educationist

The Development of Metaphysics in Persia (1908)

This was a thesis Iqbal submitted to the University of Munich for his PhD. It was published in London in the same year. The book traces the development of metaphysics in Persia.

Poetry

Bang-e-Dara (1924): First written in Persian, Bang-I-Dara (Caravan Bell) was translated into Urdu later on by Kikab Shadani. It is an anthology of poems written over a period of 20 years and is divided into 3 parts.

Baal-e-Jibraeel (1935): Baal-e-Jibraeel (Gabriel's Wing) continues from Bang-e-Dara. Some of the verses had been written when Iqbal visited Britain, Italy, Egypt, Palestine, France, Spain and Afghanistan. The book contains 15 ghazals (an ancient Persian poetic form which uses a recurring rhyme and thus results in excellent sound arrangement) addressed to God and 61 ghazals and 22 quatrains (a four-line stanza, with rhyme, meter, etc.; there is much variety in the use of this ancient form of verse) dealing with the ego, faith, love, knowledge, the intellect and freedom.

Zerb-e-Kalim (1936): This is Iqbal's third collection of Urdu poems. The volume has been described as his political manifesto. It was published with the subtitle "A Declaration of War against the Present Times." Zerb-e-Kalim (The Blow of Moses' Staff) was meant to rescue Muslims from the ills brought on by modern civilization, just as Moses had rescued the Israelites.

Armaghan-e-Hijaz (1938): This work, published a few months after the poet's death, is a fairly small volume containing verses in both Persian and Urdu. The title means "Gift from the Hijaz." He had long wished to undertake the journey to the Arabian Peninsula to perform the Hajj and to visit the tomb of the Prophet, but was prevented from doing so by continuous illness during the last years of his life.

English Translations

- The Ideal Woman
- The Materialistic Culture
- The shrine of your street is my refuge!
- The ultimate aim of Ego
- The world of Body vs. World of Soul
- Our thought is the product of your teachings
- Profit for one, but Death for many
- Communism and Imperialism
- The Glory of a Woman

Language in India www.languageinindia.com

11 : 8 August 2011

Abdul Ghaffar, Ph.D. Student and Umar Ali Khan, Ph.D.

Iqbal - The Educationist

- The Choice is yours

Activity, Research and Originality

Iqbal advised the Muslims to get and aspire for an education which will enable them to compete with other nations of the world. He stressed the point that they should not remain passive but should actively participate in different constructive activities so as to make their individuality sound in order to make their nation strong.

Activity: Great emphasis is laid on activity, because everything in this world is active one way or the other. His philosophy of action declared that this world, paradise and even hell, are all related to action and movement. The man by his nature is neither like light or angels nor like fire or devils, but their actions and deeds make them so (Afridi A.K & Ghaffar S.A, 1999, P.213, 214).

In Zarb-I-Kalim, he presents man as:

Action makes the life either paradise or hell
The man itself is neither light nor fire. (P.83)

Be Practical and Avoid Passivity

Iqbal advised the Muslim youth to work continuously and to put efforts endlessly, so that they may leave their glorious imprints permanently on world history. The necessary condition for such a progress is constant effort, struggle to improve, a desire for learning more, actions and movements. Iqbal was aware of the fact that the Muslims in general and the youth in particular have shunned away action and struggle and so, he gave them the advice that they should become practical and should leave their passivity.

Iqbal, in his masterpiece Zarb-i-kalim, depicts the Muslims' deplorable condition in the following words:

May God confront thee with a stormy situation?
For ye lack struggle and action in your life. (P.82)

Add Technical and Practical Knowledge to Education

Iqbal advised the Muslim youth that only studying and memorizing literature and philosophy should not be taken as the aim of education but equal and greater importance should be given to technical and practical knowledge as well.

Creative Education

Language in India www.languageinindia.com

11 : 8 August 2011

Abdul Ghaffar, Ph.D. Student and Umar Ali Khan, Ph.D.

Iqbal - The Educationist

Education, according to Iqbal, should be primarily a dynamic and creative education directed to the releasing and nurturing of the creative spirit in man and equipping him with the desire and capacity to conquer new realms of art and science, knowledge and power and education inspired by an optimistic faith in the destiny of man. It means that if anyone of these branches of knowledge is acquired, it will serve man's purposes and will help man's development.

In different branches of knowledge, science will naturally occupy a prominent place in it, so that man may not only gain sovereignty over nature but also control the scientific method through which he may explore and consciously reconstruct his world.

About creativity, Iqbal says that the world is not something to be seen or known through concepts and ideas only it should be a world which is to be made and remade through continuous action and struggle. He admonishes the young men of his country who have put themselves to resignation and indifference (Stepyants, 1972, P.33).

Emulate the Model of Western Nations in the Development Science, Technology and Research

Iqbal suggested that through continuous action and an unending struggle the Western nations have touched the zenith of glory and have made their name known in the world. The Muslim nations following suit can also attain the same high position and even surpass the Western countries. He further suggested that education should not make the learners only passive listeners or receivers of knowledge but education should be such that it will make and inspire them for action. It should equip the students for a life of action. Passive contemplation is not desirable because it paralyzes the power of action instead of whetting it. Passive contemplation only makes one escape from the realities of life.

Development of Individual as the Goal of Education

The development of individual is the objective of education and it can be realized only in the strenuous life of action.

From the ethical and psychological point of view, the greater importance of action or the deed lies in the fact that while "a wrong concept misleads the understanding, a wrong deed degrades the man and may eventually demolish the structure of the human ego. Concepts which are part of human personality affect life partially; it is the deed or action which is dynamically related to reality. Man is constantly molding and enriching his own individuality when there is active interplay of his powers including forces around him and through the process of ceaseless and never ending reconstruction

Creativity and Originality

Language in India www.languageinindia.com

11 : 8 August 2011

Abdul Ghaffar, Ph.D. Student and Umar Ali Khan, Ph.D.

Iqbal - The Educationist

Iqbal asserts that the Muslim youth should not follow Western culture and civilization but instead should make their own efforts to achieve success and greatness. He addresses the Muslims in his *Payam-I-Mashreq* in the following words:

Look into thy own clay for the fire that is lacking
The light of another is not worth striving for. (P.188)

Iqbal saw in the prevailing conditions of the East and in India in particular, that the slavish imitation of the West has warped the development of Eastern peoples and has also repressed their creativity (Abdul Sattar J.Paracha, et.al, 1977).

Be Creative, Not Simply Copy!

Iqbal brings the attention of Muslims towards a serious problem and has drawn a vivid and hauntingly truthful picture of how our youth has become denationalized through an education which neither strengthens their individuality nor stimulates their originality. He then scathingly criticizes those who, without appreciating the true values of Western culture seek to approximate to it by copying its external trappings. It is obvious from his philosophy that he does not narrow-mindedly reject the valuable contributions of the West (in research).

Iqbal readily welcome the West's spirit of research, their sciences, their strenuous striving to gain control of their environment. No doubt he repudiates the merely superficial and sensational aspects of their civilization because he considered that this tends to weaken our self-respect and give us an entirely false sense of being modern and progressive (Saiyidain K.G, 1999 P.20, 21).

Importance of Free Environment

Iqbal believes that a free environment can develop the latent powers of an individual. He further says 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.

Iqbal significantly points that the development of creativity, which is the highest attribute of man and which links him with God and originality, which is a condition precedent for all progressive change, also postulates freedom. Deprived of such freedom, man becomes a slave whom Iqbal characterizes in happy inspiration as one incapable of original, creative activity.

Trial and Error in Progress

Language in India www.languageinindia.com

11 : 8 August 2011

Abdul Ghaffar, Ph.D. Student and Umar Ali Khan, Ph.D.

Iqbal - The Educationist

The environment of man is constantly changing and growing as a result of his own creative activity. It is imperative, in the modern age, to lay special stress on the awakening and cultivation of intelligence. Without it, it would be impossible for him to live a full and adequate life in this complex and challenging environment. He shows a keen awareness of the role of experimentally acquired knowledge in modern life.

Trial and error are very necessary factors for the attainment of knowledge and through fearless exploration into realms of thought, we can make our original and valuable contribution to the enrichment of knowledge and consequently, of life.

Quicken Freedom of Thought

When freedom of thought and originality of action is quickened in individuals and groups, it brings great triumphs in its wake, e.g. in Bal-I-jibril, he is of the view that;

What is originality of thought and action?
An urge to revolution!
What is originality of thought and action?
A renaissance of national life!
It is the source of life's miracles,
Transforming granite into the purest of pearls (P: 202)

“The movement of life, according to Iqbal, is determined by ends, and the presence of ends means that it is permeated by intelligence. Thus ends and purposes, whether they exist consciously or unconsciously, form the warp and woof of our conscious existence”. (Iqbal, Lectures, P.183)

Experimentalists on this point say that man living in this world is a mixture of the regular and the changing, of the fixed and the uncertain, of the stable and the precarious. In short man lives in a world, in which the character of experience is such that intelligent, purposeful activity is demanded if he is to achieve a satisfying experience, and it is done through a purposeful activity (Saiyidain K.G, 1999 P: 28, 29).

Science as an Instrument for Preservation of Life

Iqbal explains the importance of science and scientific pursuit in his famous work Asrar-E-Khudi thus;

Science is an instrument for the preservation of life.
Science is a mean of established the self.
Science and art are servants of life
Slaves born and bred in its house. (PP: 17, 18)

Language in India www.languageinindia.com

11 : 8 August 2011

Abdul Ghaffar, Ph.D. Student and Umar Ali Khan, Ph.D.

Iqbal - The Educationist

If knowledge is not related to and acquired through action, it cannot be transformed into power and man can not use it for the reconstruction of his environment.

Need for Trust in Man – Man is Essentially a Creator

Iqbal argues in favor of the creative powers of man. He puts all his trust in man. He sees man as the holder of infinite possibilities, capable of changing the world and even of changing himself, because man is essentially a creator. Iqbal sees in him a kind of demiurge, a rather disquieting rival for God (Maitre L.C, n.d, P.26).

God created this world very beautiful, but man is so impatient that he wanted it to be more beautiful and splendid and it proves him to be a creative being.

Creativity is bound up with man and his inner powers and zest for nourishing it. Man would not have become so glorious if he would have lacked his creativity and a desire for novelty.

Struggle between Ego and Environment

Life consists in an incessant struggle between ego and its environment. The ego invades the environment and the environment invades the ego. If matter were only an illusion, how would struggle be possible? One does not fight with a phantom. The idea behind this assumption is that man lives in the real world but not in an ideal one. And it is an obligation on man that he has to strive in this world of matter (Hamid Mohammad, n.d, P.78).

The universe is not, for Iqbal, a finished product, immutable, created once for all, it is reality in progress.

Iqbal and Sufi Rumi

When we compare Iqbal and the great Sufi poet Rumi we can find a parallelism in their thought. The most remarkable characteristic of Rumi's thought is that he is the greatest upholder of activism and ceaseless endeavors.

Iqbal agrees with Rumi in this completely. According to both, God is the most active being who loves activity. Everyday He is busy with something new. According to both, life is action not contemplation. Both opine that love stands for the principle of dynamic activity, a prima urge to live, and not merely to live but so to live as to enrich, increase, improve and advance life (Ahmad M.Siddique, 1965, P.56).

The best in science, art and religion comes from love. Love or faith not only releases creative energy, it also illuminates the path of future action. Comparing Iqbal with Bergson, we find that for the later the creative force is a mere blind will. He is of the

view that what man does or what progress does he make, is doing blindly and unknowingly. He says that man lacks creativity (Saiyidain K.G, 1999, P.121).

To sum up, Iqbal's conception of man looks at man as an active agent, a doer, a shaper of purpose who is not only engaged in the reconstruction of his world but also in the far more significant experiment of creatively unfolding and perfecting his own individuality. This provides the justification for reaffirmation of our faith in methods of education which stimulates self activity and stimulates the will to courageous effort on behalf of great causes.

Education can play a pivotal role in shaping and re-shaping the destiny of man and his future. Through education only, man can achieve his goals and can become a perfect being. He should be provided with such education as to impart to him those skills and habits with which he may succeed and may have a better and bright future.

Female Education

Iqbal does not criticize female education but, in this respect, he follows the famous proverb that "the hands that move the cradle, rule the world."

This shows that much importance is attached to the guidance and training of the child by the mother. About his own mother Iqbal, in Bang-e-Dara, says that only due to her guidance he had achieved the honoured and respected position and great fame and glory.

It's due to your care that I got fame in the world.
My forefather's abode became a place of honour. (P: 239)

Woman, according to him, will be a knower of the realities of life and she is a symbol of nobility. She is also aware of the prevalent trends in the society. The main characteristic of her life is her nobility, softness and a lover of truthfulness. In another place, Iqbal has given her the important place which can cause unity of the whole world. That is why he delegates the responsibility of her protection to the whole nation. He asserts that if she is not given due status and if not protected from the ups and downs of life she can cause destruction to the whole universe (Afridi A.K., and Ghaffar S.A. 1999, p. 210).

Praising the mothers and sisters of the nation, Iqbal has pointed towards their ability of reasoning and power of comprehension. According to him, the fate of the nation and country lies in their hands. When God has given them such a high position, then why we should not give them due respect and deprive them of education. To educate them is a compulsion on the nation and is the responsibility of the government.

Iqbal's views on female education are apparent in his poems such as The Ideal Woman and The Glory of a Woman. To him the creation of woman and their presence is a great blessing of God since a woman is an inspiration of life. He pays great tributes to

Language in India www.languageinindia.com

11 : 8 August 2011

Abdul Ghaffar, Ph.D. Student and Umar Ali Khan, Ph.D.

Iqbal - The Educationist

woman, although she had not produced high intellectual and scientific works. But she can and has given birth to great personalities (Afridi A.K., and Ghaffar S.A. 1999, p. 210). He says in Zarb-i-Kalim:

The whole universe is colourful due to her presence
The life's music is charming due to her tune. (P.94)

Iqbal is in favor of an education for woman that will inculcate in them feminine characteristics, and will enable them to assume the duties and responsibilities in the future. Furthermore, religious education should form an important part of their education, and it is not education, but the protection provided by men that can really give her security and protection.

Iqbal considers the education of woman more important than the establishment of an exemplary Dar-ul-Ulum (Afridi A.K., and Ghaffar S.A. 1999, p. 211). Schools, Colleges and Universities are Institutes for formal education. A child, less than five years of age, cannot take admission in a school and the family has to fulfill the educational needs of the child.

According to Iqbal, the family is the place from where the child learns the norms and trends of the society. The child's parents mould their child's personality. That is why woman occupies a dominant place in its up-bringing. Woman is the true builder of the nation. Education is always given according to the needs, and aspiration of the nation. Women are naturally inclined towards religion with their minds and hearts in their control. Therefore it is necessary that we should provide them such opportunities in which they will receive a true Islamic education, because it is obligatory for the preservation of an Islamic society (Afridi A.K., and Ghaffar S.A. 1999, p. 211).

After getting religious education they should be educated in history, logic, household affairs and health. Then their mental capacities will be developed to such an extent that they will be able to argue with rationality and share various problems with their partners. When they become capable they should educate their children properly which is their first duty. From a man's education, only one man can be benefited but from a woman's education the whole family gets advantage (Bakhtyar H. Siddique. 1983, PP.14, 15).

Conclusion

Iqbal's educational philosophy had no other ulterior motive than to wish the Muslim youth develop his individuality on true Islamic lines. He never ignored, while interpreting the deplorable condition of the Muslim youth, his inner potentials and capacities as well. He used his forceful verses to convey his message to the Muslims in general and the youth in particular. He did not leave out any aspect of the individual as well as his collective life which has bearing on the development of individuals.

Language in India www.languageinindia.com

11 : 8 August 2011

Abdul Ghaffar, Ph.D. Student and Umar Ali Khan, Ph.D.

Iqbal - The Educationist

References

1. Abdul Sattar J. Parach, Murtaza S.A. Jafari, Shams Uddin M. Siddique, Khayaban-i-Dawa-i-Raz (Urdu), Shaheen Barqi Press Peshawar, Pakistan, Oct, 1977.
2. Afridi A.K & Ghaffar S.A, History of education, Ijaz Printers Peshawar, Pakistan, April, 1999.
3. Ahmad M. Siddique, Iqbal's Educational Ideas (Urdu), Javed Press Karachi, Pakistan, 1965.
4. Bakhtyar H. Siddique, Iqbal as an Educational Thinker (Urdu), Himayat Islam Press Lahore, Pakistan, 1983.
5. Hamid Mohammad, Iqbal the poet Philosopher of fifteen century Hijrah. M. Ashraf Imprint Offset Printers Lahore, Pakistan, (n.d)
6. Iqbal, Armughan-e-Hijaz (9th Ed), Kashmiri Bazar Lahore, 1968.
7. Iqbal, Asrar-e-Khudi, Lahore, 1965.
8. Iqbal, Baal-e-Jibraeel (16th Ed), Kashmiri Bazar Lahore, 1968.
9. Iqbal, Bang-e-Dara, karimi press Lahore, n.d
10. Iqbal, Payam-e-Mashriq (11th Ed), Kashmiri Bazar Lahore, 1966.
11. Iqbal, Zaboore-e-Ajam (8th Ed), Kashmiri Bazar Lahore, Aug, 1966
12. Iqbal, Zarb-e-Kaleem (1st Ed), Kapoor Art Printing Works, Abbot Road Lahore, 1936.
13. Miatre L.C. Introduction to the Thought of Iqbal, (n.d)
14. Rabbani M. Ikram, Pakistan Affairs, the Caravan Press Darbar Market. Lahore, Pakistan, 1992.
15. Saiyidain K.G, Iqbal's Educational philosophy, Tufail Art Printers Lahore, Pakistan, 1999.
16. Stepanyants, Pakistan Philosophy and Sociology' Siddiq printers Pachall Printers Lahore, Pakistan, Aug, 1972.
17. Vahid, S.A, Studies in Iqbal Ashraf, Press Lahore, Pakistan, Feb, 1967.
18. <http://www.yespakistan.com/iqbal/works.asp>

Abdul Ghaffar, Ph.D. Student
Department of Education
Qurtuba University of Science and Information Technology
DI Khan
Hayatabad, Peshawar
Pakistan

Umar Ali Khan, Ph.D.
Director IER, Gomal University DI Khan
Language in India www.languageinindia.com
11 : 8 August 2011
Abdul Ghaffar, Ph.D. Student and Umar Ali Khan, Ph.D.
Iqbal - The Educationist