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IQBAL'S EDUCATIONAL THOUGHTS AND OUR CURRENT EDUCATION SYSTEM

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ABSTRACT

Allama Iqbal is a prominent philosopher of the Muslim nation. His ideas have a unique importance regarding the guidance of the country and the nation. He always promoted such educational ideas which are necessary for the development of the nation. Iqbal is influenced by the educational ideas of Muslim thinkers. Al-Farabi, Abu-al-Qasim, Bayezid and Maulana Rumi included the great philosophers. These scholars put the Muslim nation on a path of development that was the most unique. Thus, Muslims continued to rule the whole world. The reason was they were following the same teachings that were the guarantee of success and rule. For this reason, the Muslim nation remained a prominent model for the nations of the world for a long time. These traditions of this nation's glorious past are mentioned in abundance in Iqbal's poetic and prose works. This is the reason why Iqbal advises the Muslim nation to implement the wonderful traditions of the past. In the present article, an analytical study of the same educational ideas of Iqbal is presented.

INTRODUCTION

The quality of cultural and moral values of a nation is determined by its prevalent education system. This system has two aspects. First, what kind of knowledge is being given to the new generation by the educated class of a nation and secondly, what is the method of imparting knowledge. If the relationship between sciences and arts is associated with the rise of a nation or a glorious future, then good, and if not, this process of acquiring knowledge is nothing but a waste of time. A period of mental, emotional and physical slavery is waiting for such a nation. On one hand, the prevailing education system is a mirror of the morals of the society, on the other hand, it is the guarantor of destiny. On the one hand, it is an indication of material development, on the other hand, it is a sign of spirituality. If there is a flaw in this system, these four dimensions will remain flawed. Therefore, the selection of the subjects taught and the arts taught in schools which is a very delicate matter in which any kind of omission can cause national decline.

LITERATURE REVIEW

It is the duty of the intellectuals of the nation to use all their powers of vision and insight on this critical occasion to establish an educational standard keeping the past conditions and future requirements in front. In this regard, if there is a need to introduce such subjects which are against the mood of the students, but the need of the nation, then such subjects should be forcibly introduced. Man's nature is such that when he repeatedly encounters an unfamiliar object, he automatically becomes human. Now it is to be seen that the last century, which is the century of change and revolution in the world in general and in the world of Islam in particular, the great intellectuals born in it and familiar with ancient and modern wisdom, Allama Muhammad Iqbal, on this critical occasion, regarding how the nation has been guided.

This is the period that historians call the period of national decline. The bloodshed of Tripoli and the Balkans, the fall of the Ottoman Caliphate, the extinction of the Islamic government in India, the illegal occupation of Syria, Iraq and Palestine by non-Muslims; Therefore, there was weakness on all sides of the Islamic scholars. It was difficult to face the scientific and educational revolutions that broke out in the era with only weapons and tools. The ancient Muslim style of education existed with a great body of Islamic scholars, but no

system was developed to cope with this changing global trend. By studying the scholarly tradition of Muslims, it is known that whatever scholarly positions were attained by the Muslim scholars, it was the period of Islamic rule and not of subjugation. The strange thing was that in this century, within the slave situation, there was the establishment of the glorious academic tradition of the past, for which Iqbal searched the philosophy of East and West; considered various aspects of history and politics. Observed the interrelationship of present and reception and valued thoughts on knowledge and acquisition of knowledge which are not just thoughts but are the paths based on facts which are inevitable to follow. Iqbal also revealed the hidden secrets that the letters of knowledge that have been provided to this nation, if they continue to follow them with their eyes closed, the result will be slavery. When it comes to Iqbal's educational ideas, these ideas can be evaluated in three ways.

- (1) Teaching style
- (2) Sources of knowledge
- (3) Objectives of acquiring knowledge.

This shows that Iqbal is shown to be a retrospect or a critic of the western education system. If a complete outline of Iqbal's educational ideas is prepared keeping these three angles in mind, it will be useful for the nation. Before presenting this outline, it is important to quote this quote from Dr. Farman Fatihpuri's article:

"بقول قاضی احمد میاں اختر جونا گڑھی، اقبال نہ تو فنِ تعلیم کے ماہر تھے، نہ انہوں نے اس فن کی تحصیل کی تھی۔ نہ اس موضوع پر انہوں نے کوئی کتاب لکھی۔ بجز اس کے کہ کچھ مدت تک بحیثیت پروفیسر کالج میں درس دیتے رہے، کوئی مستقل تعلیمی فلسفہ انہوں نے پیش نہیں کیا"۔⁽¹⁾

Iqbal's concepts can be evaluated more effectively by making this quote a reference. The first thing is that Iqbal was not an expert in the art of education. If this is the case, then what opinion can be established about the first article "Children's education and training" included in the articles of Iqbal compiled by Abdul Wahid Moini and Muhammad Abdullah Qureshi. In this article, Allama Iqbal has presented such a system of education and training of children under eleven points which is worthy of imitation and it is necessary to follow these points especially in this era. According to Qazi Mian Akhter Jonaghrhi, no book has been written on this subject. Iqbal's poetry has not seen these concepts scattered everywhere in Urdu and Persian, where each poem is heavy or contrasted with a rich composition.

"میں نے کچھ دنوں پروفیسری کی اور اس نتیجے پر پہنچا کہ ہندوستانی کالجوں کی پروفیسری میں علمی کام تو ہوتا نہیں البتہ ملازمت کی ذلتیں ضرور سہنی پڑتی ہیں"۔⁽²⁾

Now this clearly shows that Iqbal's philosophy of education is actually transmission of knowledge and not adherence to custom. Qazi Mian Akhter Jonaghrhis final point is that Iqbal did not articulate a consistent educational philosophy. All the discussion is on this point that what kind of educational philosophy Allama Iqbal has presented. What are its compositional elements and what type of argument is there for each element? Allama Iqbal's philosophy of attaining knowledge and awareness is the form of familiarity with all the facts

of the self and the universe through which a person attains the level of perfection. Allama Iqbal's philosophy of education can be highlighted from various aspects as follows:

Teaching style

The most basic point of Allama Iqbal's philosophy of education is to introduce and define the method of acquiring knowledge. What kind of environment should be provided to children? How should subjects be chosen? What are the responsibilities of teachers? The answer to all these questions is found in one of Allama Iqbal's papers "Children's Education and Training". Allama Iqbal tries to introduce a new system in the light of the ancient style of education. He believes that our educators are not fully aware of the difficulties of this difficult process. Therefore, it is said:

"ہمارا پُرانہ طریقہ تعلیم چونکہ بچوں کے قوائے عقلیہ و واہمہ کے مدارج نمو کو ملحوظ نہیں رکھتا۔ اس واسطے اس کا نتیجہ ان کے حق میں نہایت مضر ثابت ہوتا ہے۔ ان کے قوائے ذہنیہ برباد ہو جاتے ہیں اور ان کے چہروں پر ذکاوت کی وہ چمک نظر نہیں آتی جو اس بے فکری کی زندگی کے ساتھ مختص ہے۔ بڑی عمر میں یہ تعلیمی نقص اور بھی وضاحت سے دکھائی دیتا ہے۔" (3)

According to Allama Iqbal, the basis of all national progress is the education of children. If the method of education is based on scientific principles, then according to Iqbal, all civil grievances will disappear and life will be such an attractive sight that even the philosophers who object to its external beauty will become praisers of its virtues. (4)

What are these cognitive principles? The first principle among them is the selection of subjects. It shows how the nation sees its future. From here, the types of knowledge also become clear, what kind of knowledge a society has preferred for itself. So Dr. Syed Abdullah says with reference to Allama Iqbal:

"یہ حقیقت بالکل غیر مشتبہ ہے کہ اقبال نے علم کی ہر قسم کو درجہ بدرجہ اہمیت دی ہے۔ ان کے نظام تعلیم کی خصوصیت ہی یہی ہے کہ اس میں ایک کلیت پائی جاتی ہے۔ مادے کو بھی روحانیت کو بھی۔ خدا کو بھی انسان کو بھی اور نیچر کو بھی، سب چیزوں کو اپنی جگہ اہمیت دیتے ہیں۔ بعض فلسفہ ہائے مضامین صرف خدا کی جستجو کو سامنے رکھتے ہیں۔ بعض زندگی کی مادی حقیقت کو جاننا چاہتے ہیں اور بعض فلسفہ ہائے تعلیم نیچر کے نظام کی ماہیت کو اور انسان کو مدنظر رکھتے ہیں۔ اس طرح مختلف فلسفہ ہائے تعلیم جزوی ہو جاتے ہیں۔" (5)

This narrative contains all the letters on which subjects are selected. Iqbal has shed light on all of them separately. While discussing the matter, he described science as an integral part of material and social development. Even more than scientific beliefs, it demanded some other method which would give unity to both spirituality and materialism. Science can and has been denying every systematic and reasoned spiritual aspect or metaphysics (6). That is, accept science and carry spirituality along with it, and this introduction is better in favor of the people.

It is very important to include the spiritual aspect in our teaching style. If this does not happen, the foundations of materialism will be laid in madrasas and

schools (which is the observation of the modern era). The lectures given by Iqbal on theology were the completion of the chapter on how Muslims can have faith in their real creator with sense and reason. Iqbal completed the chapter of human superiority in his poetry. If the element of veneration is removed from madrassas and schools, then this education cannot produce any result except corruption. According to Iqbal, Nature is such a clear subject that invites man to familiarize himself with his signs and symbols. Therefore, these are the basic ideas that help in the selection of subjects in the educational institutions of a nation. According to Iqbal, complete education can be the one in which both forms of knowledge are kept in front. A system of education based on rational knowledge or specific spiritual knowledge shows its inadequacy. As if the first major principle is the relationship between rational knowledge and intuitive knowledge. (7) It should be remembered that rational knowledge is all material sciences and intuitive knowledge is all spiritual sciences. It is important to keep both together. If one follows only one, the body will be without the soul and the soul without the body. According to Iqbal, there are two types of acquiring knowledge. He says:

"ایک ہمارے اکتسابی معلومات کا ذخیرہ۔ ہم خود مخلوق الہی ہیں اور ہمارے اکتسابی آلات علمی ہمارے مخلوق یعنی ہمارا علم مخلوق کا مخلوق ہے۔ پس ایسے علم کو علم الہی سے کوئی واسطہ نہیں ہو سکتا۔ دوسرا علم وہ ہے جو خواص کو عطا ہوتا ہے۔ وہ ہے منت کسب، قلب و روح کے اعمال سے ابلتا ہے۔ ارشادِ خداوندی ہے قَدْ أَفْلَحَ مَنْ رَكَّهَا (الشمس: ۹)۔" (8)

The first type referred to this quote is all the material sciences, arts and achievements which are aspect of human life. The second reference is the esoteric sciences that spring from the soul and intuition. If the self is committed to obedience to God, then these sciences make man familiar with the universe and its relations, causing the recognition of the Absolute Creator. The mode of acquisition of both types of sciences is different and same. The prevailing system of education for material sciences and arts is the means of acquisition, while the method of intuitive sciences is some of the hobbies of Sufi. The union of both is form of religion. Religion includes spirituality and materialism. Now it is the duty of the art teachers to cultivate the thoughts of students coming in their circles in these two respects.

By taking both factors like materialism and spirituality together, Iqbal's aim is to save madrassas and schools free from imitation as well as from fear and intimidation, and also from tyranny of change. Therefore, Dr. Farman Fatih Puri describes these objectives in detail as follows:

"کہا جا سکتا ہے کہ اقبال مدارس کے ماحول کو تقلید سے پاک، خوف و ہراس سے مبرا، حیات افروزی سے ہمکنار، علم و فکر سے زیادہ جذب و شوق، تخمین و ظن سے زیادہ عشق و یقین کے جذبوں سے معمور، تعصب و تنگ نظری سے منزہ، احترام آدمیت اور کشادہ قلبِ انسانی سے ہم آہنگ اور اخوت و محبت کی بنیادوں پر استوار دیکھنے کے متمنی ہیں۔ وہ چاہتے ہیں کہ تعلیمی درسگاہیں آدمی کو انسان بنائیں۔ دماغ کے ساتھ روح کی غذا کا سامان فراہم کریں، دنیا داری کے ساتھ ساتھ دین داری بھی سکھائیں۔ علم و فکر کی روشنی کے ساتھ قلب و نظر کی روشنی بھی عام کریں۔ ظاہر کے ساتھ باطن پر بھی نظر رکھیں اور زندگی کے مختلف مرحلوں میں مادی وسائل کے ساتھ باطنی شعور و آگہی کی قوتوں سے بھی کام لیں۔" (9)

Another aspect of education style is divided in formal and non-formal methods. The formal method is the teaching of knowledge by sitting in madrasahs and schools from the teachers for a specific period of time. Whereas the informal method is based on personal study away from schools. This study can be both book and natural. It can be based on personal experiences and also on observations. There is a logical compatibility between the two methods of education. When school education is completed to a certain extent, the knowledge acquired through personal study begins its journey from there. In other words, non-formal education is possible only when the rules of science are learned from teachers in a formal manner. When it comes to non-formal education, the journey is lifelong. So its reality is clear. Dr. Farman Fatihpuri says that Iqbal does not consider individual and personal education less important than formal and school education. They believe that non-formal and personal education which an individual acquires with the help of personal experiences and observations is more healthy, energetic, reliable, realistic and effective than formal and book-based education. Formal education begins at school and ends at colleges and universities, while personal and non-formal education continues throughout life. If formal education is not the goal and goal of education, but is the ladder of non-formal education, which creates the qualities of belief and self-confidence in an individual and makes him stand aside from the height of humanity and the elevation of humanity. (10)

Sources of knowledge:

Allama Muhammad Iqbal, with his knowledge and wisdom, provided such natural foundations to whatever concept he presented that no human being can deny it. Just as Iqbal explained the method of acquiring knowledge and wisdom, how materiality and spirituality have to go together and what kind of subjects should be chosen according to the requirements of the present era, in this way he also explained the sources of knowledge. From where the sounds of worldly and religious sciences emerge. Professor Muhammad Manoor described three sources in Burhan-e-Iqbal

"علامہ اقبال کے نزدیک ماخذ از روئے قرآن تین ہیں۔ مطالعہ کائنات، مطالعہ تاریخ (یعنی آثارِ ماضی) (11) اور مطالعہ نفسِ انسانی۔"

Regarding the sources of knowledge, the professor did not identify one source and that is "revelation" which is the source of all consciousness and awareness. This revelation is the source of Iqbal's philosophy and this is what he preaches to his readers. Therefore, they themselves say that there are four ways of knowledge and the Holy Quran has clearly guided them. Muslims edited them and the modern world will always be praying to Muslims in this regard. The first source is revelation and it is finished. The second source is archeology and history, on which the Quranic verses are drawing attention. The third source of knowledge is self-knowledge, which begins with *وافي انفسكم افلا تبصرون*. The last source is the book of nature, which is indicated by numerous verses of the Qur'an. (12)

These four sources are attested by the Holy Qur'an and their practical expression is found in Muslim history. Revelation, which is absolute guidance for man. It

opens the windows of consciousness. This is the source of all knowledge. The Holy Qur'an was also revealed through revelation and this book of truth introduced various sciences and arts to humans. Allah is the creator of the universe. At the point where he wanted humanity to be, he guided through revelation. All the heavenly books that became a source of wisdom and guidance for humanity were all revealed to the Prophets through revelation, and believing in the revelation was a command from the Almighty ALLAH. The chain of revelation will be closed, but it is a form of "inspiration" from which even non-human beings can be blessed, like the example of the bee in the Holy Qur'an. All intuitive sciences are the result of inspiration. The situation at that time is that the chain of Prophets came to a complete end after the arrival of Hazrat Muhammad (S.A.W). So the chain of revelation was fulfilled. Now, if there is any source, only the Holy Qur'an, which is the fruit of revelation. This is the source that man has a permanent source of knowledge. Do not discuss the Qur'an. Many blessed verses like (13) أَفَلَا يَتَذَكَّرُونَ الْفُرْقَانَ. invite a person to reflect on the Holy Qur'an.

Another source of education is history and archaeology. The intellectual evolution of man is due to this safe history. The educational revolution owes its existence to historical events. In addition, the evolution of human civilization is also tied to the relationship of history. The blessed verse of (14) أَفَلَنْ سِيرُوا فِي الْأَرْضِ says that by traveling the earth, see what has passed before you in terms of civilization and knowledge. The superior architecture and strong knowledge base of the Muslims is the result of this order. According to Professor Muhammad Munawwar:

"تاریخ ماضی اور آثارِ قدیمہ نے یہی درس دیا کہ معاشرے خدائی ہدایت پر مبنی اصولوں کی بدولت باقی رہتے ہیں۔ جہاں فطری اصولوں یعنی خدا کی عطا کردہ فطرتِ صالحہ کے تقاضوں کی خلاف ورزی کر کے آدم نے اپنی مرضی کو اختیار کیا وہیں نقصان سے دوچار ہوا۔ اس لیے کہ ہدایتِ خداوندی سے محروم فکر و نظر کا انتخاب درست اور صحیح ہوتا ہی نہیں۔ لہذا کوئی انسانی نظام پائیدار نہیں۔" (15)

Since the subject of the Holy Qur'an is man, all aspects of human personality development are complete and present in it. The third source of knowledge is knowledge. Allah has given man such power that he discovers facts by utilizing the powers of his soul (conscience). In it come all inner states, experiences and events which are organized and reasoned but do not have material existence. The spiritual side of human life, which is the counterpart of the material in the fulfillment of life, depends on this knowledge of psychology. Iqbal, while providing his evidence from the Holy Qur'an, said this blessed verse, " وَ فِي " (16) "أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ". This is the source of Iqbal's theory of self that when a person deeply contemplates the self and the universe, the facts of the universe become clear. In psychology, such a person is called "Introversive". The one who ponders and thinks about himself and continues to unravel the knots of life and the universe. The foundation of Sufism in Islamic history is related to this aspect. The last source of knowledge is the scriptures of nature. The universe or nature is an open book which is invited to be pondered over and over again in the Holy Quran. Emphasis words like أَفَلَا يَنْظُرُونَ، أَفَلَا يَنْظُرُونَ، أَفَلَا يَنْظُرُونَ are related to this. Acquiring knowledge from nature is so important that human knowledge cannot be perfected without studying this book.

یہ کائنات چھپاتی نہیں وجود اپنا نگاہ شوق میسر نہیں اگر کہ ذرہ ذرہ میں ہے ذوق آشکارائی
تجاہ کو ترا وجود ہے قلب و نظر کی
رسوائی (17)

Allama Iqbal expressed this concern in another place in these words:

سے یہ دنیا دعوت دیدار ہے فرزند آدم کو
کہ ہر مستور کو بخشا گیا ہے ذوقِ عریانی (18)

It can be clearly understood from the statement of the above sources that the sources introduced by Iqbal for the acquisition of knowledge cannot be fulfilled only by the textbook. Students must have knowledge of history including archaeology. Natural science is essential because it completes human knowledge. Knowledge does not need any definition for the spiritual development of man and revelation is the only source that guides man from angles that are unique to him. Therefore, in the present era, if this consciousness is awakened among the students of the Islamic society, the desired goals can be achieved which can provide the nation with a strong future foundation. Otherwise, those lofty goals cannot be achieved at all, which are being described in the following lines in view of Iqbal's thought.

In this era, educational institutions must organize annual study tours, but this activity cannot bring any benefit other than enjoyment, unless the awareness of natural science is awakened among the students.

LEARNING OBJECTIVES:

In the light of Iqbal's thought, the main goal of acquiring knowledge is the completion of personality. When the personality becomes perfect, then the human being is freed from spirit and matter, so becomes a holistic form whose self is completely free from contradictions. According to Allama Iqbal, education is the cure for the various moral and cultural diseases in the Millat-e-Baiza:

اس دور میں تعلیم ہے امراضِ ملت کی دعا
(19) ہے خونِ فاسد کے لیے تعلیم مثلِ نیشتر

Allama Iqbal has taught to achieve this goal of acquiring knowledge with such intensity that when Mr. Gauchely presented the draft of "Compulsory Education", Iqbal supported this education by force. At the same time, he explained the word coercion that no one should be shocked by it. Just as smallpox vaccination has been declared compulsory and this coercion and compulsion cannot be harmful in any way to the one who has been vaccinated. Similarly, forced education cannot be considered objectionable. Forced education is also like a vaccine for spiritual smallpox. (20) Iqbal's ideas for educational purposes are supported by the verses of the Holy Quran. Iqbal is a seeker of useful knowledge. This nation has absolutely no need for knowledge acquired for its own sake, which only fulfills economic needs. There is a need for this matter that a person should take the path of knowledge that will benefit humanity. It comes in the Holy Qur'an, **وَ الَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ**

"تمام علوم و کمالات اور مقاصد عالیہ جو نوع انسان کے لیے کسی نہ کسی جہت سے مفید ہوں انکے حصول کی سعی جہاد فی سبیل اللہ میں داخل ہے اور اس کی مشق و مزاولت کے ارتقائی نتائج لَنُهِدِيَنَّهُمْ کا ظہور ہیں"۔⁽²²⁾

It is clear that according to Iqbal, the purpose of acquiring knowledge is the acquisition of such sciences which are useful for mankind in one way or another. Just as the Holy Prophet sought shelter from useless knowledge, such sciences and arts have no meaning for Allama Iqbal either:

<p>یہ ایک نفس یا دو نفس مثلِ شرر کیا جس سے چمن افسردہ ہووہ بادِ سحر کیا جو ضربِ کلیمی نہیں رکھتا وہ ہنر کیا (23)</p>	<p>مقصود ہنر سوزِ حیاتِ ابدی ہے شاعر کی نوا ہو یا مغنی کا نفس ہو ہے معجزہ دنیا میں ابھرتی نہیں قومیں</p>
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According to Iqbal, the greatest goal among the highest goals of knowledge is to find the secret of "لا اله الا الله". When a person thinks about himself and the world, then Allah illuminates the way for him. Allah says in the Holy Qur'an "سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَ فِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَو لَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ" (24) When he said that very soon We will show them Our signs, this indicates that the human sciences The ascension of perfection is "لا اله الا الله" This is a totality that is obtained from the union of matter and spirit, and this knowledge of man is called knowledge of perfection or knowledge of religion. The main role of which is to eliminate chaos and establish collectivity. Abdus Salam Nadvi says In "Iqbal-i-Kamil":

"تعلیم ایک اجتماعی چیز ہے۔ اس کا مقصد انتشار پیدا کرنا نہیں ہے بلکہ اتفاق و اتحاد پیدا کرنا ہے۔ لیکن چونکہ ملتِ اسلامیہ کی بنیاد دینی اور روحانی اصول پر قائم ہے اس لیے جب تک اس تعلیم میں دینی اور روحانی عناصر شامل نہ ہوں اس کا اجتماعی وجود قائم نہیں رہ سکتا"۔⁽²⁵⁾

In this quote, the concept of listening to the world through religion is given. If the Nation of Islam wants to recover the position of its predecessors, then its knowledge must be converted to Islam. The attributes of God must be created in oneself and the substance of creation that has been placed within man must be used to play a positive role in the completion of the universe. Among the creations of mankind, the greatest creation is the creation of 'Maqsad-e-Aali' or 'Nasab-ul-Ain'. The motivation of which can be intuition and sense of events. Iqbal not only introduced the sense of events but also discussed it extensively in the preface of Asrar-i-Khudi. By using powers such as intellect and will, sense of events and intuition, if man creates lofty goals and tries to achieve them with love, then this world will take the form that nature has intended in the true sense.

Before reaching this stage, the stage of 'training' is inevitable and the entire responsibility rests on the shoulders of parents and teachers. According to Iqbal, true humanity is that a person should be fully aware of his duties and should feel himself as a branch of this great tree whose root is in the earth but whose

branches touch the foot of the sky. In order to become this kind of perfect human being, it is necessary to keep this purpose in mind in the training of the human child because this perfection can be achieved only through moral education and training.

Those who do not consider the correct and scientific principles of children's education and training, with their ignorance, cruelly encroach on the rights of the society, which results in harm to all members of the society. (26) It became clear that the purpose of education in Iqbal's thought is not to think for the caste but for the nation. If the nation is to rise, moral education and training is the responsibility of parents and teachers from childhood.

When the goals of acquiring knowledge are established in the light of the blessings of revelation and the Qur'an and Sunnah, then this is a journey of personal fulfillment, which is blessed for the entire nation. In the present era, this concern has disappeared. Therefore, each person is bringing his own self forward. In which no form of national unity and consensus can be found. Iqbal has expressed his deep sorrow over this situation.

وہ علم نہیں زہر ہے احرار کے حق میں
(27) جس علم کا حاصل ہے جہاں میں دو کف جو

According to Allama Iqbal, the purpose of acquiring knowledge is to attain self-realization under the enlightened principles of religion, where a person possesses qualities such as self-realization and God-realization. The result of self-fulfillment is the establishment of divine attributes within oneself. According to Iqbal, God Almighty is the most perfect personality. When he issues the introductory statement *اللَّهُ أَقْبَلُ* for himself, in this introduction *اللَّهُ* is the proof that he is the most perfect personality who is free from all the worlds' *إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ* (28). Now Iqbal concluded that the more a person gets close to this self, the more his personality will be complete and the self will be established (29).

Holy Prophet (S.A.W) is closest to this person. Therefore, your self is the strongest among humanity. Then the persons closest to you. This is exactly the meaning of *خير القرون قرنى ثم الذين يلونهم*. Now it has been concluded that the purpose of acquiring knowledge is the claim of *خير القرون* and its reproduction. This is the educational concept of Iqbal.

The motivations given by Iqbal to find the truth and which are mentioned at several places in the poetry are reason and love. Love is a word used not as a term but as a concept. Since *Ishq* is the name of the chain of formation and fulfillment of the highest goals, then this is the key to the knowledge of man and thanks to this passion, man finds the secret of God.

Iqbal has also used the word *sight* for love and at some places the word *knowledge* has come for intellect. It is not at all difficult to conclude from this that knowledge is related to intellect and the motivation to acquire it is love. If the intellect is not guided by love, that knowledge which is the creation of five senses will remain only as an idol of thoughts. Such knowledge is not the

discovery of reality but distance from reality. Among the current academic errors (which will be mentioned in the next lines), the biggest error is ignorance of the objectives of education. When Iqbal gave the name of Ishq to the formation and fulfillment of goals, it was clear that science has been completely devoid of the spirit of Ishq. When the concept of love was lost, education became devoid of the truth it sought to achieve:

عشق کی تیغ جگر دار اڑالی کس نے؟
علم کے ہاتھ میں خالی ہے نیام اے ساقی (30)

Without love, knowledge subject to reason can never find the place of reality. This is the only reason behind educational failures in modern times. The aspect of Iqbal's educational thought which has been openly discussed by almost all experts is the debate on modern education. There is no doubt in this that Iqbal has debated and has done so openly, but it is natural to have a difference of opinion in the angle from which he is judged.

Iqbal's criticizes the present educational system

As Iqbal discussed in detail on the style of education, what kind of education must be given for a better future of a nation. If research is done keeping this in mind, those methods of education will be found to be completely missing. Considering the national interest in the selection of subjects seems to have become a part of outdated ideas.

The present system of education is the given system of lime Europe. Materialism is everywhere in this world. The element of spirituality is completely absent. How can education bring the results that will nurture the nation spiritually and morally when the material is the goal? At this time, knowledge has become a mere idolatry of ideas. The ancient style of education is not meeting the requirements of the faculties and rationality and the modern style of education has become a captive of the materialistic system of the West. This is the reason why Roomi and Ghazali are not born in this nation. Those Muslims who made the world aware of scientific consciousness, their own nation became deaf to this new world. When one examines its basic motivations, the first motivation is blind imitation of other nations. In which their own consciousness and useful thoughts do not interfere. If the religious aspect of knowledge is strong and spiritual requirements are considered, the fringe education cannot deviate from the right path:

جوہر میں ہو لا الہ تو کیا خوف
تعلیم ہو گر فرنگیانہ (31)

This poem gives the impression that Western education is devoid of spirituality and based on atheism. The defects of this system are mentioned in several poems. Iqbal has described this system as a conspiracy against religion and morality. In Hadees-e-Iqbal it is mentioned:

" اس دور کا تعلیمی نظام صرف معاش کے حصول کا ذریعہ ہے۔ گویا ساری زندگی کو معاش کے اندر محدود کر دیا گیا ہے۔ زندگی کی تمام قوتیں اور توانائیاں معاش کے حصول کی فکر میں ختم

کر دی جاتی ہیں۔ یہی وجہ ہے کہ علمی و فکری صلاحیتیں ہمارے طلباء سے روز بروز مفقود ہوتی جا رہی ہیں" (32)

At present, the concern of livelihood has kept its claws on our prevailing education system from all sides. The choice of subjects in our colleges and universities is job oriented. The sad thing is that some teachers, when they train the minds of the students, first put forward detailed tips for earning a living. Those lofty goals of knowledge are not known to these teachers nor to the students who seek advice from such personalities. This sad situation is keeping the nation in mental and intellectual slavery day by day. As a result, the educated section of the nation disconnects from its land and sings songs of others and such false pleasures are brought into the hearts and minds of the new-born of the country that these fresh minds become captives of foreign ideas. This is not just a fantasy but the heartbreaking reality of the present age. Allama Iqbal, who was familiar with the nature of the East and the West, in his poems kept describing the experiences that came out from the establishment of Europe and the study of history, but they did not reach the ears of the readers and listeners. Iqbal also gave this message before slavery to the eyes dazzled by this European glare:

<p>حق یہ ہے کہ بے چشمہ حیوان ہے یہ ظلمات پیتے ہیں لہو دیتے ہیں تعلیم مساوات (33)</p>	<p>یورپ میں بہت روشنی علم و ہنر ہے یہ علم، یہ حکمت، یہ تدبیر، یہ حکومت</p>
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Iqbal does not avoid the fact that the secret of all the material development of Europe is knowledge and skills. But this region is completely devoid of spirituality. Along with the introduction of modern education, this germ has been embedded in the eastern nations, which has divided the knowledge of the people of Islam into two parts like religious and non-religious. However, when Islam made knowledge mandatory for Muslims, religious and non-religious education is not mentioned anywhere in it. If perfection is achieved in worldly sciences and arts keeping religious values and traditions in mind, then it is not at all irreligious. This is the real truth of *لَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا* (34). The main reference of scientific sciences is the Holy Qur'an, in which there are repeated indications of contemplation in the universe. It is a personal misunderstanding of the people of Islam that they do not understand the devil's tricks and are getting caught in these traps. If there was a denial of material development in Islam, then the order of *لَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا* would never have appeared in the Holy Qur'an, and instead of denying Islamic monasticism, shunning the world would be regarded as the elevation of humanity. While monasticism is completely rejected in Islam. Leader of modern education has brought man to two extremes. The philosophy presented by Kant came under the influence of common sense and brought man to the extreme of materialism on the one hand and on the other hand the church members turned a blind eye to the worldly reality and removed man from the work of life. He taught me to adopt a life of rejection. Islam is the religion of nature. Keeps substance and spirituality together. In imitation of these two extremes of Europe, the intellectuals of our nation are not able to decide on which side to put their camel. Imitation of the

western education system is one of the factors in the failure of the present education system. It would be ill-advised to blame him alone.

At this time the Muslim himself has become a materialist. Iqbal has tried to reawaken this spirituality in the formation of modern theology of Islam, but the children of the nation have no time to study it. Searching for shortcuts has messed up the whole system. In the eyes of the jurists of the nation, there is only the worship aspect of religion. Art teachers are giving lectures on material development and religious figures are arresting the people of the nation only in the heartening imaginations of worshiping and attaining paradise by declaring the world as unstable and inferior. In this situation, the birth of Razi and Ghazali seems to be impossible. In response to the complaint, Iqbal made the following statement in front of the entire nation:

واعظِ قوم کی وہ پختہ خیالی نہ رہی برقِ طبعی نہ رہی شعلہِ مقالی نہ رہی
فلسفہ رہ گیا تلقینِ غزالی نہ رہی رہ گئی رسمِ اذان روحِ بلالی نہ رہی

مسجدیں مرثیہ خواں ہیں کہ نمازی نہ رہے
یعنی وہ صاحبِ اوصافِ حجازی نہ رہے (35)

صاحبِ اوصافِ حجازی

's composition is so meaningful that it requires a separate author for its explanation. In any case, Ghazali's prompting and Rooh-e-Bilali are techniques that deserve special attention. These are the symbols that are found in the history of this nation. Since the world is in view, whatever the educational standard, Ph.D., D.Litt. D.O.L., but if it is said keeping some people in mind, then its benefit is zero in favor of the nation. Rather, it would be correct to say that such higher education of most people is a reverse loss in favor of the nation. Among the four sources of knowledge that Iqbal has missed, not a single one is being considered. The blessings of revelation are with this nation. The Qur'an, the book of guidance, is the capital of this nation. History and archeology is a story full of high educational, artistic and creative achievements of Muslims. Where did that teacher come from who would turn the mind of the seeker towards this direction? The high architectural feats of the Muslims in the form of Cordoba and Alhambra will continue to serve as examples to the living world. At this time, as much as the wealth is beginning and as much as the effort to achieve it is, the nation is in sight. Historically, the examples of Ibn Khaldoun and Junaid Baghdadi in ilm-e-batin are second to none in the world. But what is surprising is that the existence of such personalities has disappeared in the nation, while schools and madrassas are established step by step. Why are those personalities not being produced from these educational institutions? Iqbal's surprise is justified:

نہ اٹھا پھر کوئی رومی عجم کے لالہ زاروں میں
وہی آب و گلِ ایران وہی تبریز ہے ساقی (36)

Teachers, students and centers of knowledge exist but those personalities are not born. The main reason for this is the erosion of moral and spiritual values. The Holy Quran invited this nation to conquer nature and also explained the principles of conquest, but being captured by Karl Marx's philosophy of material history, this nation fell into the concern of livelihood instead of

conquering nature. If we see the situation inside the schools and colleges, the same worn-out style of education is taught to pass the paper on essays and summaries. How can it be possible to invent a new thought in such a system which Iqbal called the foundation of the new world? The result of not using the sense of events was that the system given to us by the churchmen for the last three hundred centuries is being breathed into. He says:

دنیا بے روایات کے پھندوں میں گرفتار کر کیا مدرسہ، کیا مدرسہ والوں کی تگ و دو
سکتے تھے جو اپنے زمانے کی امامت وہ کہنے دماغ اپنے زمانے کے ہیں پیرو (37)

This downward journey of following the Imamate is the result of abandoning research. Ever since the Muslims left the process of research, the Europeans, who are the masters of this field, have prepared new traps for them. This is the reason why Iqbal called a Muslim who does not have research consciousness as an atheist and a disbeliever as a denier of the path of truth:

ہر کہ اور ا قوتِ تخلیق نیست
پیش ما جز کافر و زندیق نیست (38)

Creativity is the result of research. In the absence of research, no person like Al-Biruni, Al-Khwarizmi, Al-Jahiz, Al-Farabi, Abul-Qasim can be born in this nation. This intellectual weakness has increased to such an extent that Muslims are completely familiar with the big bang theory presented in the books, but they are not familiar with this verse of the Holy Quran. In which this whole process was described fourteen and a half centuries ago. It is necessary that the structure of the educational system provided by Iqbal in his poetry and prose should be put into practice. Iqbal pulls the Muslim's skirt and inquires in a heartfelt manner:

کس طرح ہوا کند ترا نشتر تحقیق ہوتے نہیں کیوں تجھ سے ستاروں کے جگر چاک
تو ظاہر و باطن کی خلافت کا سزاوار کیا شعلہ بھی ہوتا ہے غلامِ خس و خاشاک؟
مہرومہ وانجم نہیں محکوم ترے کیوں؟ کیوں تیری نگاہوں سے لرزتے نہیں افلاک؟
باقی نہ رہی وہ تری آئینہ ضمیری اے کشتہ سلطانی و ملانی و پیری! (39)

In the above-mentioned poems, Iqbal's heartache is very clear that the powerful class in whose hands is the absolute power, the Malay system which is missing the mysteries of life from its own eyes and the orthodox captive who has tied the hands and feet of the nation. These are the factors that brought down the nation. The question arises whether Iqbal has presented any personality as a model in the education system that he has tried to introduce for the nation or not? In one way or another, such personalities and their teachings are overshadowed in Iqbal's writings. First of all, Iqbal presented the biography of Mustafa (S.A.W) as a model and after that he mentioned the attributes of the Companions of the Prophet (S.A.W). Along with the statement of Faqr-e-Bozar, Zoar-e-Haidar and Sadiq-Salmani. He also presented the references of Imams and Mujtahids. The code of Imamate time was also revealed. Considered Maolana Jalaluddin Rumi as his spiritual teacher and advised the entire nation to benefit from his teachings. The ideas of philosophy and Sufism of Imam Razi and Ghazali were brought to the fore. If the scriptures are carefully studied, the

entire scriptures are full of such personalities and their teachings. There is neither Tabriz nor Rumi in this era. Neither the existence of Bayazeed Bastami nor any sermon like Imam Ghazali is seen. Iqbal wished for the revival of these personalities in these words:

اسی کشمکش میں گزریں مری زندگی کی راتیں
کبھی سوز و سازِ رومی کبھی پیچ و تابِ رازی (40)

CONCLUSION

Therefore, taking sufficient advantage of Iqbal's educational ideas is the main need of this era and the argument for a bright future. Any living nation rises only by imitating its leaders and intellectual leaders. The highest and most worthy personality of this era is "Iqbal" and the worthiest of imitation is "Afkar-e-Iqbal". The thoughts of Iqbal seem to be a renewal of the thoughts of the ancestors in this era. If we had not lost the inheritance from our ancestors, destiny would not have given us in the hands of the others. It is necessary that the education system should be reformed in the present era and modern principles should be established in the light of Iqbal's thought. This is the only solution to make a bad situation.

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