

EDUCATIONAL PHILOSOPHY OF ALLAMA IQBAL AND ITS IMPACT ON MUSLIM'S EDUCATION

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Abstract

The educational views of Iqbal are going through the process of acceptance and rejection like his other views. However, until now, no tangible arguments have been presented in their rejection. As in the 20th century our educational system was filled with those defects which were analyzed by Iqbal. Iqbal was against of that educational system which was implemented in Indian subcontinents under the influence of colonial rule. His vision was not limited to the current deteriorated condition of his age, rather his far sightedness could see that even after the end of this colonial rule, this educational system can make us direction less. In this way, in the postcolonial scenario his predictions were proved to be true and until now (the 2nd decade of 21st century) education has only become a machine. The present study aims to analyze the education system in the light of Iqbal's view in the context of colonialism and particularly post colonialism. The study further aims to highlights and explores the educational views of Iqbal's views in their depth, meaning and practicality.

Keywords: Iqbal, Educational, System, Muslims, Colonialism, Oriental, Concepts, Subcontinent

Discussion

Iqbal is considered one of the important intellectuals among the Muslims of the Subcontinent, and he keenly observed the colonial educational system and its impacts on Indian Muslims. As a philosopher, Iqbal presented his expert opinions to Muslims regarding the post-colonial educational setup. He emphasized that education is the key to prosperity for Muslims. Iqbal's scholarly thinking, teachings, and thoughts earned him popularity not only in the Indian subcontinent but also worldwide. Even those who accused him of appeasing Western thoughts and ideas found his ideas and philosophy to be a reliable reference of the 20th century. His poetry and philosophy became lessons of courage and confidence, not just for the general populace but

also for Muslims in particular. In the same way, Iqbal's philosophical ideas got more acceptances when Pakistan was established and Iqbal's dream was realized. In the last three decades of the 20th century, whispers started to be heard about Allama Iqbal that in the 21st century, Iqbal's thoughts might lose their importance and usefulness altogether. In the same way, Iqbal's philosophical ideas got more acceptances when Pakistan was established and Iqbal's dream was realized. In the last three decades of the 20th century, whispers started to be heard about Allama Iqbal that in the 21st century, the significance and utility of Iqbal's thoughts could potentially diminish. Numerous individuals have begun formulating their own interpretations of Iqbal's ideas.

An understanding of why Allama Iqbal opposed the Western education system is necessary. Iqbal opened his eyes to the colonial system, acquiring religious education within the Nao-abadi system, delving into Western philosophy, studying it deeply alongside Eastern scholars, European mentors, and even addressing the British government. These matters all stem from Iqbal's post-Nao-abadi study pursuits. The answer to whether these are reflections of Iqbal's educational thoughts in the post-colonial era will undoubtedly be provided through evidence.

After more than thirty years since the post-Nao-abadi period, we are facing a situation from an educational perspective. Iqbal had predicted this in his philosophical thoughts long ago. It is evident that Iqbal was not only aware of the trends of modern history but, due to his profound intellectual insight and political analysis, he also sensed the emerging new colonial influences on the horizon. 2

Before we evaluate Iqbal's ideas in a post-colonial context that awaken the faults of the Western education system, it is crucial to acknowledge that Iqbal was not merely critical of the Western education system. Instead, he critically examined the religious and Sufi beliefs that flourished in the subcontinent, vehemently criticizing all forms of Sufism that alienated Muslims of the subcontinent from thought and action. He says,

اے پیر حرم رسم و رہ خانقہ ہی چھوڑ
مقصود سمجھ میری نوائے سحری کا
3 اللہ رکھے تیرے جوانوں کو سلامت
دے ان کو سبق خود شکنی و خود نگری کا
دل توڑ گئی ان کا دو صدیوں کی غلامی
دارو کوئی سوچ ان کی پریشاں نظری کا

The demands of Iqbal from the forbidden elder testify to the fact that the Muslim subcontinent falling under the control of Western colonial powers is a result of their own inaction, a process that likely began around 1752. Muslims of South Asia, on one hand, seek to preserve their traditions and on the other hand, they were resigned to the fate of Western colonialism. When Sir Syed Ahmed Khan provided them with education in line with the prevailing circumstances, Muslims split into two groups, resulting in the decline of both the scholarly and practical aspects until Iqbal's time.

Iqbal aimed to inspire movement among Muslims and, by aligning with modern narratives, encourage the survival of their traditions. However, uprooting the stagnation of traditions was not an easy task. By the 20th century, Iqbal himself had become well-versed in European

education and had even observed the twists and turns of the West's progress. So, the focus of his criticism shifted from Muslim inaction to the various flaws in Western education.

Fundamentally, he was uneasy with the educational ideas of both the East and the West, as religious teachings tainted by fatalism and certain elements of foreign Sufism had made Muslims passive and estranged them from self-awareness. The modern education of the West was also pushing them away from their faith. That's why he writes critically about educational institutions and their administrators, aiming his critique at both traditional and Western-influenced systems.

ۛ اقبال یہاں نام نہ لے علم خودی کا
)4(موزوں نہیں مکتب کے لئے ایسے مقالات

"And thus he criticize the Western education system.

خوش تو ہیں ہم بھی جوانوں کی ترقی
سے مگر
لب خنداں سے نکل جاتی ہے فریاد بھی ساتھ
ہم سمجھتے تھے کہ لائے گی فراغت
تعلیم
)5(کیا خبر تھی کہ چلا آئے گا الحاد بھی ساتھ
گھر میں پرویز کے شیریں تو ہوئی جلوہ
نما
لے کے آئی ہے مگر تیشہء فرہاد بھی ساتھ

Some narrow-minded critics of Iqbal label his educational ideas merely as opposition to Western norms, and they also raise objections, asking how a poet who takes pride in his own identity can encourage his nation to distance itself from Western educational systems. Such critics conveniently overlook the fact that Iqbal's message was not confined to a specific region or nation; he aimed for the awakening of all humanity in its true essence. Therefore, his educational ideas are not about restoring or embracing any particular system, but rather about directing the attention of the human world towards the methodology of the Prophet, with the intention of highlighting that both the East and the West have ignored the teachings presented fourteen centuries ago by the last Prophet.

The imperialistic systems that have obliterated Muslim traditions necessitated Iqbal's thoughtful consideration, and it was imperative to raise awareness of their flaws and repugnance from the perspective of a serious thinker. It would be more accurate to say that Allama Iqbal, while furthering Sir Syed Ahmed Khan's mission, aimed to unite Muslims with modernity to ensure the survival of their traditions. However, he didn't want the Muslims of South Asia to forget their own traditions due to blind imitation of the West. Therefore, he assert boldly that:

اے اہل نظر ذوق نظر خوب ہے لیکن
6 جو شے کی حقیقت کو نہ دیکھے وہ نظر کیا !
جس سے دل دریا متلاطم نہیں ہوتا
وہ صدف کیا ،
وہ گوہر کیا !
اے قطرہ نیساں

Iqbal himself acknowledged in several instances that a significant portion of his life was spent studying Western philosophy. However, the fusion of teachings from the Quran, Sunnah (Prophet's traditions), and Western ideas expanded Iqbal's mental horizons in a unique way. This

demand, which emerged from this amalgamation, is what he passes on to the youth of his time and those who would come later.

جوانوں کو مری آہ سحر دے
7 پھر ان شاہین بچوں کو بال و پر دے
خدایا آرزو میری یہی ہے
میرا نور بصیرت عام کردے

In previous discussions, we have clearly stated that the infiltration of the Western education system is leading the youth of the nation towards atheism. Iqbal was concerned that if the Muslims of South Asia fail to determine a proper direction for themselves, they will be stripped of their fundamental essence, their religion. A prevailing educational system will emerge that will deprive them of all qualities essential for the survival of any nation – qualities such as self-respect, self-discipline, and all those attributes that are necessary preservation.

ہوئی ہے زیر فلک اُمتوں کی رُسوائی
(8) خودی سے جب ادب و دین
ہیں بیگانہ ہوئے

In the beginning of the article, we raised three questions, and to some extent, the answer to the final question about why Iqbal opposed the Western education system has been provided. After providing some further clarification in this context, we will seek answers to the remaining two questions, which form the core of our subject.

Iqbal felt that the impact of Western colonization on South Asia was not merely about imposing external rule, but it involved a systematic diversion of the local populace from their collective past. Actions were being taken to disconnect them from their social memory. For thinkers like Iqbal, this situation was unacceptable. Therefore, contrary to Sir Syed's approach of imitation, Iqbal advocated a method of renewal. He wanted to produce individuals who would not blindly adopt Western ways like the followers of the West, nor would they blindly embrace the local traditions of the East. Instead, they would be deeply rooted in Quranic teachings. This was the fundamental driving force of his educational system because primarily he wanted to end the coercion that was leading Muslims to be distant from the sovereignty of "La ilaha ill Allah" (There is no god but Allah).

In this context, they also criticize those teachers who were imparting training in submissiveness and nurturing a submissive attitude among the youth. Such teachers were introducing concepts that might lead to the nation's deviation towards atheism.

ہے گلا تو گھونٹ دیا اپل مدرسہ نے ترا
(9) کہاں سے آئے صدا لالہ الا اللہ

اور
ہے شکایت ہے مجھے یارب خداوندان مکتب سے
(10) سبق شاہین بچوں کو دے رہے ہیں خاکبازی کا

In this paper, our attempt has been to understand Iqbal's thoughts and perspectives in the context

of modernity. Although it is stated at the beginning of the article that the last three decades of the 20th century present a profound struggle in Iqbal's context, he has undoubtedly formed his critique of the Eastern and Western educational systems at a post-modernistic era. While Sir Syed Ahmed Khan's unique and contemporary thinking, though it broadened Allama Muhammad Iqbal's horizons of thought, Iqbal was not just an interpreter or commentator like Sir Syed, who was observing his era with the breath of the times. Instead, he was witnessing future trends as well, trends of imitation, stagnation, and dogmatism, which he was observing in his own time.

Although they framed the theme of revitalizing in the context of modernity, it's the modern youth who resonate directly with Iqbal's ideas, perhaps because Allama Iqbal's educational ideas possess some spiritual essence in the present era. Different opinions could exist regarding this matter. It's indeed possible that great scholars may deem it necessary to contextualize Iqbal's thought in his era specifically, to proclaim that in the light of modern ideas, Iqbal is a phenomenon of the past. However, those claiming this can't provide a robust justification for their assertion. A segment among us seems to be caught up in Western thoughts' whirlpool and the advancement of science and technology has rendered us directionless. Therefore, we need Iqbal's thoughts, but we lack the sense of needing them.

Dr. Jameel Jalbi expresses on this matter:

"Iqbal's message that he gave to the 20th century, we have now abandoned on this path. When the path changes, then the destination will also be different. The destination towards which we are moving with closed eyes will be a different one. In this journey, Iqbal will not remain our guide or thinker. There won't be any profound connection left of Allama Iqbal with our lives' actions. His message will become meaningless for us too. The greatness of Iqbal lies in the fact that he attempted to confront the influences of the West by establishing a deep connection with his heritage and culture, by integrating the Western impacts with awareness. Contrarily, we are blindly opposing the West, shutting our eyes and moving unwarily, to the extent that we are undermining our cultural values and thought systems." 11

Jameel Jalbi's commentary was written in the last decade of the 20th century, and to a great extent, the truthfulness of every word he wrote is a witness to the 21st century. However, this doesn't imply that Iqbal's ideas have lost their spiritual and utilitarian value. Instead, serious segments of society still wholeheartedly acknowledge that the preservation of our existence and national identity is possible only through the revival of Iqbal's thoughts. Indeed, in place of determination, conviction, and practical commitment, there is now passivity, uncertainty, and the path of least resistance within the nation.

So, this couplet of Iqbal holds the same spiritual essence even in the post-modernistic era as it did in the era of modernity.

خدائے لم یزل کا دست قدرت تو ، زباں تو ہے
یقین پیدا کر اے غافل کہ مغلوب گمان تو ہے 12

And their philosophy of selfhood (Be-Khudi), in the current era, from a national perspective, is accusing us of depriving ourselves of this essence. It suggests that due to certain international factors, we are neglecting the capability to select pearls of wisdom and knowledge and explore

the boundless possibilities within us. Thus, Iqbal's verses/poetry remains just as supportive today for any earnest student's recognition of their hidden capabilities as they were in the past.

اپنی اصلیت سے ہو آگاہ اے غافل کہ تو
قطرہ ہے لیکن مثال بحر ہے پایاں بھی ہے
کیوں گرفتار طلسم ہیچ مقداری ہے تو
دیکھ تو پوشیدہ تجھ میں شوکت طوفان بھی ہے
سینہ ہے ترا امیں اس کے پیام ناز کا
(13) جو نظام دہر میں پیدا بھی ہے ، پنہاں بھی
ہے

All these verses/ poetry, specifically addressing the Muslim Ummah and humanity in general, demand that they embark on a journey to discover their latent potentials. If Iqbal's thoughts are relegated to being non-significant, would the process of human exploration, quest, and discovery come to a halt? Iqbal, in the last couplet mentioned above, addresses Muslims with specificity, instilling in them the sense that their hearts are illuminated by the teachings of the Quran. If they utilize this illumination, they can not only awaken their self-awareness but also potentially govern the entire world.

خودی کے زور سے دنیا پہ چھا جا
(14) مقام رنگ و بو کا راز پا جا

Iqbal's philosophy of selfhood (Be-Khudi) is the very claim upon which his thoughts and ideas can never become outdated. If it is acknowledged that the present century is not Iqbal's century, and his educational thoughts are of no use to us, then it must also be candidly admitted that Iqbal's thoughts have their roots in the sources of Quran and Hadith. If, as Muslims, we cannot embrace this fact, it does not negate the significance of Iqbal's thoughts. However, the question arises: what are the factors and motivations that keep us distanced from the teachings of the Quran and Iqbal's thoughts? Have we discovered a world where life, fervor, knowledge, and lofty ideas of Iqbal or his educational teachings are rendered completely futile? The answer to this question will certainly be in the negative.

If the material effects of scientific progress had become evident to us, we would have earned a name or position on the international stage. But alas, it's regrettable that instead of adopting the method of logical progression and embracing Western advancements, we have bought into their abandoned ideologies. These ideologies have solidified our thoughts and concepts from both spiritual and material perspectives. The pursuit of comfort, ease, and luxury, particularly among the nation, has grown so much that educators in schools are teaching students soil sciences according to their classes. Those who do not have any interest in imparting education are instilling in them the belief that they are the heirs of the legacy of prophets and that the nation's future lies in their hands. They grant the non-learners the right to better upbringing, expanding their mental horizons through the best education.

Who is responsible for this educational and intellectual crisis? As a nation, who is accountable for leading us to a state where mentally we are slaves and weakened? If we accept the aforementioned opinion, it would not be an exaggeration to say that we have been completely

estranged from this sense of considering our future and survival. We live in the present moment, and the inclination towards comfort has infiltrated every vein of ours. This is why we have been deprived of that divine grace that could have enabled us to learn and teach the etiquettes of fatherhood, and they could be learned and taught with enthusiasm and zeal.

یہ فیضانِ نظر تھا یا کہ مکتب کی
تھی کرامت (15)
سکھائے کس نے اسماعیل کو آدابِ
فرزندگی

Externally, it seems that we are living in a tumultuous era, but due to the infiltration of the international education system, we are compelled to endure every oppression and witness every scene that is undesirable to us, because,

منظرِ چمنستان کا زیبا ہو کہ نا زیبا
محرومِ عملِ نرگس مجبورِ تماشا ہے (16)

If our hearts and minds are not acquainted with the Quranic teachings and the thoughts of Iqbal, then the reason isn't any ideal world that can turn Iqbal's philosophy into a tale of the past. Instead, it's a directionless journey with a destination of destruction and oblivion. When Iqbal shed tears of blood over the ease with which the youth were succumbing, he had the realization of how far-reaching the effects of the prevailing educational system would be.

ترے صوفے ہیں افرنگی، ترے قالین ہیں ایرانی
لہو مجھ کو رلاتی ہے جوانوں کی تن آسانی (17)

The colonial system has imposed something upon us in an extremely appealing manner, and that is the English language. Even Allama Iqbal himself acknowledged its significance, but through this language, he propagated a philosophy that became a manifestation of spirituality and awareness for Muslims in the Indian subcontinent. Our dilemma is that by forsaking our traditions, we have adopted this culture and civilization as our slogan, resulting in severe damage to our system of thought, culture, and identity. Our students, in the name of education, have become the recipients of countless toys that might bring them momentary satisfaction, but they lack the intellectual and philosophical elevation required to shape their future significantly. Thus, Iqbal's prediction for us will prove true, word by word.

وہ کل کے غم و عیش پہ کچھ حق نہیں
رکھتا
جو آج خود افروز جگر سوز نہیں ہے (18)
وہ قوم نہیں لائقِ ہنگامہء فردا
جس قوم کی تقدیر میں امروز نہیں ہے

Our education system has alienated us from the sense that religion, traditions, and culture are the guarantors of a nation's survival. It's not just that; if these words are even slightly criticized, we feel remorse or embarrassment. This is the same irreligiousness that Iqbal foresaw as a consequence of modern education, infiltrating the veins of Muslims.

محسوس پر بنا ہے علومِ جدید کی
اس دور میں ہے شیشہء عقائد کا پاش پاش

مذہب ہے جس کا نام وہ ہے اک جنون خام
ہے جس سے آدمی کے تخیل کو انتعاش (19)

Conclusion

Iqbal's educational ideas are also going through the process of reaction and acceptance like his other ideas. However, so far no solid argument has been presented in their rejection. In the 20th century, our educational system was full of the defects analyzed by Iqbal. Iqbal was against the educational system which was prevalent in India under the influence of the colonial government. His vision was not only limited to the condition of that time, but his foresight could see that even after the end of this colonial era, this educational system can lead us astray. Thus his predictions came true in the colonial scenario and till now (in the second decade of the 21st century) education has remained a mere machine. The purpose of this study is to analyze the current education system in the light of Iqbal's theory in the context of colonialism and especially post-colonialism. And the meaning and authenticity of Iqbal's ideas has to be tested. So, the main summary of this whole conversation is that even after the colonial and imperial period has passed, the western colonialism in this region has bound us in its grips so strongly that despite breathing in the free atmosphere, our hearts and minds are freed from slavery. As a result of innumerable constraints apart from our poverty and economic crisis, we are willing to wear such silk chains from which the plan of release is only in the hands of Allah, the Exalted. And seems compelled to live by worry. Even today, Iqbal is exhorting his people to be inventors in the world of invention, so it is likely that those who disregard his concern in the present age, when they feel the darkness around them, will worry about them. And only philosophy will give such hearts and minds the enlightenment that will enable them to determine their future paths.

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