

Iqbal's Inferences from the Qur'an: Objectives of Education for Developing the Individual Self

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Abstract

*The Islamic Republic of Pakistan won its independence seventy years ago, yet its education system continues to be secular. If one of the main aims of education is to prepare the young generation for achieving national objectives, it is but imperative for Pakistan to design an education system from the Islamic perspective. Since Muhammad Iqbal is considered to be the ideologue of Pakistan and we find quite inclusive guidelines for developing a framework for an Islamic education system in Iqbal's writing, it is imperative to explore his literature dealing with education. Two of his analogies *Asrar e Khudi* and *Ramuz e Bikhudi* are such works where we find Iqbal providing us with exhaustive recommendations for the same. The aims and directives for achieving goals of education were extracted from these two anthologies by employing qualitative method analysis and using hermeneutics approach under the supervision of a specialist on Iqbal. The results reveal that Iqbal's concept and methodology of the development of self or individuality conformed to the approach of modern critics of contemporary education, who*

claim that the prevalent system is at odds with the natural human faculty of creativity.

Keywords: education and Quran, Islamic education, Iqbal's educational philosophy

Introduction

At the dawn of the last century, Muhammad Iqbal was among the Muslim intellectuals who tried to bulwark the infiltration of Western secular ideas, which he realized were corrupting Muslim ideological psyche. He not only exposed the incongruity between Western philosophy of life and Islamic precepts but also presented effective solutions to the plights of corrupted Muslim thought. Ali (2016) reminds us that, "Iqbal's dream was the renaissance of the Muslims of India in particular and Muslim Ummah in general" (p. 80).

Has Iqbal given us clear directives for an education system from Islamic perspective? Our research findings affirm this assertion, which we can discover in his two Persian anthologies of *Asrar-i-khudi* (Secrets of the Self), and *Ramooz-i-bikhudi* (Mysteries of Selflessness), which were first compiled and published in 1915 and 1918 and were translated into English in 1944 and 1953 respectively.

The anthology of nineteen poems in *Asrar-i-khudi* is concerned with developing the selfhood of the individual, and thirty poems in *Rumuz-i-bikhudi* deals with the development of this individual to effectively serve the Muslim community (Ummah). According to Mir (2006), "Individuals in Iqbal's view, can develop their full potential only within society and only when they contribute

to the larger objectives of the community to which they belong” (p. 17). The Iranian leader Khamane'i (1986) elaborates that, “On the whole, the problems elucidated in Rumuz-i-bikhudi are among the issues relevant to the establishment of an Islamic society and ought to be taken into consideration” (p. 144) and stresses that they are as relevant in the Islamic society today, as they were during his lifetime.

Qadir (1988) expounds that Rumuz-i-bikhudi consists of ideal principles on which an ideal society can be developed. According to Tufail (1966), “While Asrar-i khudi deals with the problem of individual in relation to its internal integration and development, Rumuz-i-bikhudi deals with individual in relation to society... its basis, its aims, ideals and ways and means of attaining them” (p. 32).

The rationale behind selecting Iqbal's philosophical implication to education from Islamic perspective is multi-dimensional. The most important dimension is his being the ideologue and the originator of the idea for the establishment of the Islamic State of Pakistan. Iqbal is unanimously considered as its ideological father by the masses (Mir, 2006; Moten, 2002; Nadvi, 1979). It is observed that irrespective of most of the Islamic countries gaining independence since more than sixty years, they have yet to design their education system in accordance with their local context, and are very dependent upon western designed education system (Herrerra, 2004). Iqbal presents an education theory which can be converted into an educational model from Islamic perspective.

Nadvi (1972), a religious scholar of repute and a contemporary

of Iqbal, proclaims that Iqbal had an extensive influence on Muslims of the Indian subcontinent, which led to the demand for a separate Islamic state for Muslims of united India. Iqbal initiated a movement and generated a motivation that led to the formation of the largest Islamic nation of that time and the only Muslim country acquired on the basis of Islamic ideology. This feat is unparalleled in history for any poet (Nadvi, 1979). To the people of Pakistan, he remains the architect of ideology of the state and a fatherly figure. Iqbal's efforts led Muslims of the subcontinent to realize the need and demand for the creation of a separate state for Muslims, where they would be able to live as per the principles of the Quran and their own traditions (Alam, 1997).

Iqbal held conviction that the Muslim Ummah will be called to lead the nations of the world and encouraged Muslims to imbibe courage, truth and justice required of the world leaders (Mir, 2006). Junid (2002) proclaims that "His message was the message of Islam" (p. 121) and his vision was the establishment of world order under the leadership of Ummah to the advantage of the world itself (Iqbal, 1953). Iqbal's teachings enjoy global acceptance by all segments of society and he is respected by all Islamic intellectual leaders. If Jinnah is considered as the political father of Pakistan, Iqbal is regarded as its ideological father. He has been bestowed with the title of *Muffakir-e-Pakistan* (the thinker of Pakistan) (Nadvi, 1979). Iqbal (1983) experienced resistance from his contemporaries in the acceptance of his Islamic concepts and complained:

*Because the lute of my genius hath a rare melody:
Even to comrades my song is strange (p. 2).*

However, he indicates his hope for the future in the following words:

*I am waiting for the votaries that rise at dawn;
Oh, happy they who shall worship my fire!
I have no need of the ear of Today,
I am the voice of the poet of Tomorrow
My own age does not understand my deep meanings,
My Joseph is not for this market (p. 3-4).*

To my understanding, the word 'Joseph' depicts a prized and valuable product, which can change destiny. Iqbal was hopeful that though his own people were failing to understand the deep meanings of his call, in times to come, his call would finally develop people who would be eager for the change, which Iqbal had envisioned. He was confident upon the strength of his message and claimed:

*My tears washed away sleep from the eye of the narcissus,
My passion wakened the grass and made it grow.
The Gardener tried the power of my song,
He sowed my verse and reaped a sword (p. 1).*

Due to the extensiveness of presenting the whole work on aims and objectives of education from Iqbal's educational thought, the work has been divided in two articles, each covering one anthology. The analysis of the first anthology, *Asrar-i-khudi* has been presented in this article as Part 1, which deals with the development of individual self. The analysis of *Ramooz-i-bikhudi* will be presented as Part 2 in one of the following journal issues, which will focus on how an individual can be developed from the perspective of effectively serving the Ummah.

Research Methodology

Iqbal has mostly presented his philosophy and thoughts in his voluminous poetry, which was the style quite prevalent in his times. His two Persian anthologies were analyzed for the primary author's PhD thesis using hermeneutics approach for exegetical interpretation of his poetical verses. This article is part of the thesis.

As mentioned in the introduction, Iqbal's two anthologies *Asrar-i-khudi* (Secrets of the Self), and *Ramooz- i-bikhudi* (Mysteries of Selflessness) were selected for this research. Theoretical qualitative analysis was conducted to investigate Iqbal's philosophy of education and to draw aims of education from Islamic perspective as envisaged by Iqbal. Critical review of the Urdu and English translations of the aforementioned anthologies was conducted and key words, main ideas and concepts were identified. The translated verses were at times referred to the original Persian text for understanding the actual spirit behind a verse. Contextually, the meanings were derived and interpreted into themes.

The key ideas and concepts derived were brought down into a written analytical format. From the derived themes, raw aims of education were drawn. For the issue of validity and credibility in research, at each stage the work was reviewed and assessed by an expert on Iqbal who has received recognition and awards for his works on Iqbal. The two-fold benefits that the researcher enjoyed in the specialist's review of researcher's working, was his being an expert on Iqbal, and also an educationist. As such, his review and recommendations were from the perspective of Iqbal's philosophy

as well as education. After a number of sessions and deliberations with the expert, the analysis was finalized for refining the educational aims. The aims were drafted while keeping in view the philosophical nature of Iqbal's approach and works and with the outmost concern for keeping close to Iqbal's own conceptual framework. Finally, after refining the aims of education, the exercise of review and deliberations with the expert was repeated.

In this article, the sequence of the chapters of *Asrar-i-Khudi* is maintained for extracting main concepts and themes. The aims were crafted with Iqbal's own phraseology in view and not around the contemporary terminology being used for educational aims. This practice seems more representative of Iqbal's conceptual progression and philosophical approach to education in his two anthologies, apart from the ingenuity aspect.

Premise of Iqbal's educational aims

In Iqbal's educational thought, the premise of education is purely religious. It is to prepare every individual to face the Creator all alone on the Day of Judgment for giving accounts for the deeds done in the earthly sojourn (Iqbal, 2013). The end desire is achieving the status of vicegerent of the Creator in this life and employing oneself in the implementation of God's world order. As such, the purpose of life is not self-denial, but self-affirmation (Iqbal, 1944). This earthly life is taken as a medium for the success in the next life by affirming to the commands of the Creator. All the activities of life come under the domain of this premise and as such, the view of the whole life is strictly religious. It is of great significance to note that Iqbal is basically a reformer, and as such, his educational theory

has several dimensions, which can be summarized as follows:

1. Diagnosis of the weaknesses of Ummah
2. Causes and analysis of the diagnosed weaknesses
3. Remedial therapy for the weaknesses
4. Rationale behind the prescribed therapy
5. High motivational aspect for the therapy

These dimensions are quite exhaustive from the educational perspective and provide an educator with effective tools for developing realizations of educational aspects. These are also effective for designing of educational interventions. The prime objective of education in Iqbal's (1944) philosophy is the nurturing of an individual into a "self-contained exclusive centre" (p. 19), a complete and unique individual, who has to take the stand all alone on the Day of Judgment (Iqbal, 2013). The following aims of education have been derived from Iqbal's anthology *Asrar-i-khudi*:

Aim 1. Education of the functions of *khudi* or individuality

Defining the concept of individuality, Iqbal (1944) states that, "What then is life? It is individual: its highest form, so far, is the ego (*khudi*), in which the individual becomes a self-contained exclusive centre. (p. 19)

"This entirely independent entity is a prerequisite for an individual's solitary accountability on the Day of Judgment as highlighted in the Qur'an, where the soul will bear its own burden and stand for itself, as Qur'an specifies: "...

no bearer of burdens can bear the burden of another....”
(Qur'an, 17: 15)

This concept is elucidated by Iqbal (2003) in his lecture on The human ego—his freedom and immortality, as recorded in the reconstruction of religious thought in Islam:

“Qur'an in its simple, forceful manner emphasizes the individuality and uniqueness of man” (Qur'an, ch.95), and “three things are perfectly clear from Qur'an”: “man is the chosen of God”, “that man, with all his faults, is meant to be the representative of God on earth” (Qur'an, 2:30, Qur'an, 20: 122)

“That man is the trustee of a free personality, which he accepted at his peril” (Qur'an, 33: 72).

Iqbal (2003) clarifies that it is the consequence of this uniqueness, “which makes it impossible for one individual to bear the burden of another and entitles him only to what is due to his own personal efforts” (p. 79). This independent and free entity Iqbal describes as a ‘self-contained exclusive centre’. As this individuality is of paramount importance for each human being for his next eternal abode, this must be the prime focus of education, which should facilitate its blossoming and encouraging its best performance.

In Iqbal's educational thought, the development of self-takes precedence over all other aims and activities (Abbas, 2013; Mir, 2006; Saiyidain, 1977; Tufail, 1966). His diagnosis for all the ills of Muslim nations of his time was in the fact that they lacked

the realization of self (Bilgrami, 1966; Hakeem, 2005; Iqbal, 2005, 2010).

Pedagogic emphasis

As such, every educator should be very well aware of the function of Khudi. An educator should realize that individuality is the most human attribute in Islamic world order, as this self can achieve the heights which are unattainable otherwise. From Iqbal's elaborations it can be deduced that a child has a fully activated self, which is yearning for self-development and self-recognition. This faculty is of creativity, which has been a topic of high interest to many critics of contemporary education systems. Rafiuddin (1983), Holt (1982, 2009), Gatto (2013), Robinson (2009, 2010) and many other educationists in the West have raised their critique to the damaging effects of contemporary education systems on this innate human faculty. The way Iqbal has described the functions and activities of self requires a lot of appreciation on the part of the educationists. For, sans this appreciation, education system will remain void of the realization of a human's actual potentials. Iqbal (1944) finally reminds:

*We live by forming ideals,
We glow with the sunbeams of desire! (p. 27)*

Iqbal recommends that high ideals elevate this self or khudi, as such children should be nurtured to aim for very high ideals and their inbuilt capacity for creativity should be supported and encouraged to indulge in science and arts. Iqbal further elaborates that sciences and arts are not an end in themselves, but instruments

for preservation and development of life. They are servants of life, not its masters

Aim 2. Inculcating the creator's vicegerent and realization of its implications.

We did indeed offer the trust to the heavens and the earth and the mountains; but they refused to undertake it, being afraid thereof: but man undertook it; he was indeed unjust and foolish (Qur'an, 33: 72).

Iqbal elaborates that to realize the above mentioned trust of the Creator's vicegerency (khalifa-hood) a very strong self is an essential prerequisite. He diagnoses that the reason for the present state of subjugation of the Ummah was the resigning of their individuality to the colonizers and assimilating them in their culture and outlook of life. This condition still persists, as Muslim hearts are without passion and high endeavours, which has led them to a total inactivity and dependency (Iqbal, 1944). Qur'an warns:

"O ye who believe! If ye listen to a faction among the people of the Book, they would (indeed) render you apostates after ye have believed!" (Qur'an, 3:100); "Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: The Guidance of Allah-that is the (only) Guidance. Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither protector nor helper against Allah." (Qur'an 2: 120).

Pedagogic emphasis

It should be the endeavour of education to develop realization of the status of God's vicegerent on earth and of the implications of this lofty and accountable position. Iqbal (1944) explicates:

"...in order to fortify the ego we should cultivate love, that is, the power of assimilative action and avoid all forms of asking, that is, inaction. The lesson of assimilative action is given by the life of the Prophet" (p. 16).

Qur'an (33:21) elaborates:

"Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for anyone whose hope is in Allah and the final day and who engages much in the praise of Allah."

The Prophet's (peace be upon him) role model, which is the sample par excellence for humanity, has to be projected and children have to be encouraged to assimilate it in spirit and action. The aspects of self-esteem and self-respect, which were prominent traits in his personality, require special focus under this aim. The endeavour for the assimilation of the Prophet's (peace be upon him) personality requires instilling love and respect for him in the hearts of young learners. The earnestness of endeavour for assimilation is directly proportional to the intensity of love for the Prophet (peace be upon him).

Iqbal warns the Muslims to come out of the slave nation mentality and dependency of others and to be practically self-

dependent. He stresses that passion and obsession for one's cause strengthens and empowers one's self to a position where the mightiest bow down to this self as was witnessed in Islamic history. He assures Muslims that intense passion and practical efforts towards their mission will lead towards restoration of Muslim Ummah's position as the world leaders.

Aim 3. Inculcating the attitude of implementing the urge for transformation towards higher ideals

Iqbal (1944) expounds that life's purpose is to conquer the natural forces and bring them to the service of the world. Desire is the spell which leads man to overpower nature; the heart develops the image and desire leaps to acquire it. Iqbal elaborates:

*Life is occupied with conquest alone,
And the one charm for conquest is desire (p. 60).*

Pedagogic emphasis

Iqbal guides that the conduct in this world has to be within the limits of the teachings of the Qur'an and the Sunnah. Thus, the limits are set and now the ideals of desires are spelt out by Iqbal (1944):

*Whatsoever is good and fair and beautiful,
Is our guide in the wilderness of seeking (p. 61).*

Qur'an encourages the perusal of natural sciences:

Behold! in the creation of the heavens and the earth, and

the alternation of night and day- there are indeed signs for men of understanding- Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): “Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire (Qur’an, 3:190-191).

Say: Who hath forbidden the beautiful (gifts) of Allah, which He hath produced for His servants, and the things, clean and pure, (which He hath provided) for sustenance? Say: They are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment. Thus do We explain the signs in detail for those who understand (Qur’an, 7:32).

On the other hand, Iqbal warns that this desirous nature of man can be dampened by wrong interventions; literature being an important factor. Iqbal emphasizes that healthy literature can lift the moral of this dejected nation and create love for higher ideals. There is no doubt in this claim, as we can observe the efficacy of Iqbal’s poetry until this day. He warns that the nation’s intellectuals have turned inert and insensitive to real issues, which has resulted in the decline of Muslim Ummah (community). He encourages the Muslims to come out of inertness and adopt a life of actions. As the Qur’an reminds:

“...Verily never will Allah change the condition of a people until they change it (their state of goodness) themselves (by committing sins and being ungrateful and disobedient to Allah)...” (13:11)

"That man can have nothing but what he strives for;" (53: 39)

"O ye who believe! Why say ye that which ye do not?" (61:2)

Aim 4. Development and maintenance of self (ego) as the main aim of education.

After urging Muslims to develop an attitude of praxis (practically act on what one believes and stand for), Iqbal elaborates that the education of self has three sequential stages: (a) obedience, (b) self-control, and (c) divine vice-regency. These three stages can appropriately be taken as objectives for the development of *self* or *ego*. The Qur'an elucidates:

"Verily, this is My way, leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus doth He command you. that ye may be righteous." (Qur'an, 6:153)

"Say-It is Allah I serve, with my sincere (and exclusive) devotion." (Qur'an, 39:14)

"And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower desires, their abode will be the Garden." (Qur'an, 79:40-41)

"Behold, thy Lord said to the angels: 'I will create a vicegerent on earth.' ..." (Qur'an, 2:30)

Pedagogic emphasis

Human beings have been created to play the role of the Creator's vicegerent, and to be worthy of this role, human beings have to develop complete obedience to the Creator and develop strong self-control. It has to be noticed that Iqbal also relates obedience and self-control to the strengthening of ones' self or khudi. Iqbal explains that it is only through the obedience of God's laws and commands that one can acquire actual liberty in this world, where one becomes free from all other demigods. Iqbal (1944) emphasizes that one's trust on his/her Creator and His laws' makes the person brave all obstacles and brings worth to him/her, otherwise one is simply a slave to many:

*Since law makes everything strong within,
Why dost thou neglect this source of strength (p. 74)*

Here Iqbal (1944) gives the parable of a camel, which happily traverses the difficult terrains and spans of desert on its master's command with patience and perseverance. Iqbal urges Muslims to follow this good example of dedication and motivates them to yearn and toil for the ultimate objective of achieving the Creator's paradise. He again makes use of the aforementioned metaphor and elaborates that a vicegerent is one who has completely tamed his camel of self (khudi) and in the process has developed full control over his inward as well as outward forces; who emulates God's qualities and owes total obedience and allegiance to Him. Iqbal emphasizes that without these pre-requisites, the objective cannot be achieved. Iqbal (1944) citing the parable of the camel, explains that a human soul is also focused on its own self: "It is self-conceited, self-governed, and

self-willed” (p. 75). If this self or ego is brought under self-control, a person turns into a pearl. It requires a manly act to put the bridle around the self. On the other hand, if this self is not controlled, it turns into a slave of others.

Iqbal educates that the five pillars of Islam: tawhid (belief in oneness of God), salah (the five daily mandatory prayers), saum (fasting in the month of Ramadan), zakah (mandatory alms), and hajj (mandatory pilgrimage) are five important interventions, which are to be used for bringing the self of a person under control. Shafique (2010) advises that “The five pillars of Islam are meant to help you tame the beast in you, so that you may have an easy ride”.

Iqbal presents a long list of qualities and approaches that are required of God's vicegerent in this world, which from the educational perspective, can be summarized as follows: Pro-actively pursues knowledge and demonstrates youthful imagination and creativity to enquire into natural laws and constructively use these laws for the benefit of the world; displays high appetite for knowledge and creation, which motivates others to follow suit; receives power through the gained knowledge. A Muslim's end desire is to establish the Creator's kingdom on earth and spend every moment and effort for God alone.

A vicegerent is highly spirited for renovation of antiquated ways-innovates status quo with fresher approaches and methodologies. He/she continuously endeavours for creation and is a spirit of change and reconstruction. Furthermore, a vicegerent endows everything with the radiance of youth; his/her youthful vigour brings spirit to otherwise dead. Additionally, he/she keenly

seeks all the forces and power for the establishment of God's orders to benefit mankind and understands his/her prophetic mission in this life and consciously dedicates to the cause of the Creator. As a messenger, he/she conveys good tidings to mankind and warns them against the results of transgression; in fact, a vicegerent is considered as a deliverer for mankind. The knowledge of truth is twined with strength and power, which he/she receives from having firm belief in tawhid. He/she is a blessing for the whole world, following suit of the Prophet (peace be upon him). When he/she is at the helm, time passes swiftly and smoothly. This is how man, created from a lump of clay reaches the heights of the vicegerent of God.

Aim 5. Effort to establish Allah's order in this world and clarification of correct concept of jihad

Iqbal advises that a Muslim's will should be Allah's will, and his/her actions should be as per His commands only.

"(We take our) colour from Allah, and who is better than Allah at colouring. We are His worshippers (Qur'an, 2: 138)."

We are reminded in the Qur'an:

"Thus, have We made of you an Ummah (Muslim community) justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves..."(Qur'an 2:143).

As such Muslims are the flag bearers of the last Prophet (peace be upon him) and have to carry out the prophet's work of the establishment of Allah's world order.

Pedagogic emphasis

Iqbal advises Muslims to seek this high honour of being a witness of God and apply themselves through actions for this great cause. This will wash their sins and weaknesses away and make them into role models for the contemporary world. He explains that jihad (applying one's efforts) is the process, through which an individual engages himself in establishing God's order in this world. In this part, Iqbal clarifies the concept of jihad as applying one's self to establishing God's commands and not just grabbing land for fulfilling personal expansionist passion. If it is not for God, then even making peace is considered as transgression against God. All efforts should be for the cause of God alone and nothing else. Iqbal has explicated the correct concept of jihad in Islam, which is the efforts made in accordance with the commands of God alone, in the establishment of His order in this world.

“O ye who believe! Do your duty to Allah, seek the means of approach unto Him, and strive with might and main in his cause: that ye may prosper.” (Qur'an, 5: 35)

“And strive in His cause as ye ought to strive, (with sincerity and under discipline).” (Qur'an, 22:78)

Aim 6. Motivation for conscious self-development and achieving self-reliance

Qur'an clarifies:

“Because Allah will never change the grace which He hath bestowed on a people until they change what is in their (own)

souls: and verily Allah is He Who heareth and knoweth (all things).” (Qur’an, 8:53)

Iqbal’s pleading to Muslims was to realize their sensitive and responsible position in the realm of this world and prepare themselves for taking over the role of God’s vicegerents. Iqbal calls for conscious self-development and believes that by nature, every person is very unique in his disposition, and this is what makes him worthy of standing for final account of what he or she did during his sojourn in earthly life (Iqbal, 2013).

“On the Day of Judgment, every soul will bear its own burden” (Qur’an 6:164, 17:15, 35:18, 39:7, and 53:38).

Iqbal (1944) allegorizes this process of self-development to a pearl developing within its shell and becoming a dazzle to the world:

*To sink into thyself like the pearl,
Then to emerge from thine inward solitude (p. 123).*

He is of the view that knowledge is vital for self-development and a Muslim can only benefit from knowledge if he takes it to the heart. Quoting Rumi, Iqbal (1944) says:

*Knowledge, if it lie on thy skin, is a snake;
Knowledge, if thou take it to heart, is a friend
(p. 124).*

Pedagogic emphasis

Knowledge should bring change in the individual; otherwise, it is of no use. Iqbal encouraged acquiring knowledge for correcting one's self and for understanding of the truth. He adds that correcting one's self requires passion, what he calls *ishq* or obsession. Iqbal (1944) elucidates, "The Muslim's knowledge is perfected by spiritual fervour..." (p. 128).

Iqbal advises that Muslims should get out of the gravity of matter by developing their self-respect and go to heights without the fear of falling down. Muslim Ummah (community) should realize its worth and not be awe-struck by the alien knowledge. He advises Muslims to return towards the pure teachings of the Qur'an and take Qur'an to be their boundary (Iqbal,1944). Iqbal insists that Western knowledge cannot develop any spiritual fervour. He advised Muslims to develop their own education and stop drifting to western education, which he considered destructive, though he did admire it for the advances it had made in sciences and some aspects of philosophy.

Speaking of the right perspective of time in Islam, he explains that a slave finds himself caged in the notion of time, but for a free person, it is all creation and activity. It is developmental for a Muslim and not enslaving. He emphasizes that it was the Muslims who created the time into a golden era and people were looking at the world from the Muslims' perspective. Many things the West takes pride in today have been created by Muslims of the past; sadly, even Muslims themselves have forgotten about it. Iqbal reminds that Muslims had stood for the truth and the truthful people of the

world were proud of them; they were the benefactors of the world. Their respect depends on their firm belief and practice of tawheed (believing in oneness of God)

Conclusion

For Iqbal, the most important aspect of education is the preparation of an individual into a ‘self-contained exclusive centre’, who can face the Creator independently on the Day of Judgment, where no intercession will avail. An individual has to prove him/herself in this life alone, affirming the Creator’s laws and working for the establishment of Allah’s (S.W.T.) world-order on earth. As such, the thrust of education should be for the preparation of this vicegerent of the Creator. Consequently, Iqbal focuses on the development of an individual with a very strong self. This strong self, Iqbal asserts, is a prerequisite for a vicegerent’s role. Furthermore, the establishment of Creator’s world-order cannot be carried out with the sole efforts of one or a few individuals. This has to be done collectively. As such these developed individuals should work under the larger community – the Ummah. This Ummah is the follower of the last prophet of God and as such has to perform the prophetic role in this world, and has to be trained for this purpose. This is the premise to Iqbal’s educational philosophy.

Iqbal describes a human self as very creative and proactive entity, which is self-contained and programmed for self-development. This calls for an education system that is not interfering adversely with this urge for self-development or self-growth. In other words, the educational system should be facilitating rather than instructive; it should be flexible rather than over structured. The educational

process should be primarily focusing on development of the Creators vicegerents, rather than giving this aspect a secondary importance. It should be religious to the foundations, rather than being secular or dualistic. Another foundational feature of this creative human being, which Iqbal emphasizes, is that it is not perfect and requires divine guidance of Qur'an and Sunnah.

Thus, it can be safely concluded that Iqbal's philosophical educational model is comprehensive and all-inclusive. It puts all the elements of education in its proper perspective from the Islamic paradigm.

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