

Personality Education According To Allama Muhammad Iqbal

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Abstract

This paper is aimed at discussing the concept of Personality Education according to Allama Muhammad Iqbal. In relation with the concept, Muhammad Iqbal (1873-1938), emphasized the proper development of the individuality of man. He maintained that an individual should be exposed to all kinds of formative and challenging experiences; otherwise his individuality will shrink and wither¹. Iqbal underscored the importance of freedom, which allowed for experimentation with the environment, for the exercise of choice and discrimination in the use of methods and substance, and for learning by direct, firsthand experience. Despite his emphasis on the individual, Iqbal did not ignore the role of the community and its culture in the give-and-take dynamics with the individual. Iqbal also subscribed to the view that there must be harmony between the material and spiritual elements in man, which educational theory should consider. He valued intellect, but he criticized contemporary thought for overstressing it at the expense of intuition or love. From Iqbal's writings, the characteristics of the good man could be inferred. First, the good man is creative and original, for creativity is the most precious and distinctive gift of man. He must be able to use his intelligence to harness the forces of nature for his own good and also to increase his knowledge and power. Secondly, the good man lives his life in the name of the Lord, dedicating his powers and knowledge to working out His purpose and thereby deserving himself for the position of God's vicegerent on earth.

Keywords: *Individuality, Dynamics, Intuition, Love, Creativity.*

¹ K.G. Saiyidain, (1977), *Iqbal's educational philosophy*, 8th ed., Lahore: SH Muhammad Ashraf, p. 14.

A. Introduction

At the time being, the *Muslim Ummah* all over the world seemingly at the cross road, they watch clearly a phenomenon of life that directs them into surprising modern civilization with full creativities, but finally produces liberalism, rationalism and secularism which is far away from the values of Islamic religion. But on the other hand, they observed vividly different dimension of life that directs them into strong morality, values, norms and right way of life which may be meant as a road to discover the *Ultimate Reality*. This social fact at the end compelled every individual of *Muslim Ummah* to select which one among these two is the most ideal to guide them into the truth of life. This heating point of discussion rose since 72 years back when Allama Muhammad Iqbal² wrote his scientific work entitled: "*The Reconstruction of Religious thought in Islam*".³

Among his distinguished *world view* which is interestingly to be explored in this paper is Allama Muhammad Iqbal's Concept of *Personality Education*. The vision of the perfect man that Iqbal presents is unique and fascinating. But he is not the first thinker to propound this conception. Many a thinker before him endeavored to develop the idea of the ideal man. Ibn Sina and Ibn Tufail expounded their ideas about the perfect man in the famous allegories commonly known as *Hayy Ibn Yaqzan*. Ibn Arabi was the first Muslim thinker who presented the conception in a definite form. It was further elaborated by Abd-al-Karim Ibn Ibrahim al-Jili. Though Iqbal is indebted to his predecessors, yet the picture that he paints is lively and dynamic. His terms such as *Mardi*, *Mu'min*, *Mard-I Haq*, *Faqir*, *Qalandar*, are the

² Muhammad Iqbal was born, in 1873, at Sialkot. His ancestors were Kashmiri Brahmans of the Sapru caste. His great grandfather migrated to the Punjab sometime in early nineteenth century and settled down in Sialkot, a historical town that has produced many great scholars. His farther Nur Muhammad was a saintly man for whom religion was a matter of living experience. As related by Iqbal himself, he had distinct tendency towards mysticism. Heredity and parental influence made Iqbal inherit and imbibe this tendency which continued to mature throughout his intellectual and spiritual development.

³ Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Muhammad Ashraf Publication: Lahore, 1988.

expressions which stand for the conception of the basic principle of personality education.

In addition to poetical susceptibilities, Iqbal was also endowed with a practical insight. He condemns all the teachings which lead to self-annihilation or detachment from the world⁴. He calls us to return to it again and again to utilize it for the purposes of moral, intellectual and social elevation⁵. His perfect man is the crystallization of his ideas presenting the solution to human misery. In his philosophy he aims to give us not a mere abstract ideal, whose colorful vistas may vanish in the glare of reality, but practical guidance as well.

The universe, according to him, is not a block universe, a finished product or completed Reality, incapable of change. With all its diverse and manifold phenomena, it is not the outcome of a divine will at a definite moment like a full-fledged Minerva from Jove's head. According to him, the transformation of chaos into cosmos and the emergence of life, mind and consciousness can be referred to an evolutionary process. But this evolution is neither ungodly taking matter as inert, static and lifeless⁶- nor does it take man's present structure, mental as well as physiological, as full fruition of the process of biological evolution. Life is immanent in the universe. Everything organic or inorganic can be traced to a common source of creation, the Self or *Wujud-I Basit*. This common source of creation of the self

⁴ Allama Muhammad Iqbal's letter to Sirajuddin Pal, *Iqbal Namah*, pp. 34-7.

⁵ Hindu intellectualism and Islamic Pantheism, according to him, are the main causes of Eastern inaction and passivity. (The secrets of the Self, introduction, p. xiii). He traces Islamic Pantheism with its philosophy of self-annihilation to Persian Pantheism, Vedantism and Buddhism (Iqbal's letter to Zafar Ahmad Siddiqi, *Iqbal Namah*, p. 203), and criticizes Neo-Hegelianism (The secrets of the Self, , Introduction, p. xiii), Platonism (Ibid., pp.56-9), and all other philosophical systems which negate life (Ibid., pp. xxiii).

⁶ He agrees with Prof. Whitehead, according to whom, nature is not a static fact situated in a dynamic void, but a structure of events possessing the character of a continuous creative flow (The reconstruction of religious thought in Islam, pp. 13). To my mind there is nothing alien to the Quranic outlook than the idea that the universe is a temporal working out of a preconceived plan and already completed product which left the hand of its maker ages ago and is now lying stretched in space as a dead mass of matter to which time does nothing, and consequently is nothing (Ibid., p. 52).

was an indivisible whole in the beginning, processing definite powers of perception and volition. In order to manifest itself, it posited the not-self; the latter is to serve the former on the one hand as a mirror and on the other as an objective operation. Moreover, the existence of opposition or the not-self is to provide the Self with an immense scope of struggle-the necessary basis of all evolution.

It should not be thought the not-self or matter is entirely devoid of life or Ego hood. It rather consists of a colony of egos of a lower order; and finite life and higher consciousness emerge out of them, when their association and interaction reach a certain degree of coordination. Thus egos designated as matter are only less developed, while perfection is measured with the scale of individuality. The different levels of existence signify different stages in the development of ego hood. The urge of self-manifestation and self-development is present in everything and is expressed in every living being- from a unicellular organism to man's highly developed personality. "Throughout the entire gamut of being", says Iqbal runs the gradually rising note of Ego hood, till it reaches its perfection in man.⁷ Man's individuality or selfhood is highly developed; hence, his supremacy in the universe. Nevertheless, it has not yet reached its fullest development, which is the real seal of man's perfection and which entitles him to Divine vicegerency. All this clearly shows that Iqbal's whole emphasis is upon the self or Khudi, and it is the nucleus of his ideal man or *Mardi-u'min*. He does not agree even with the common interpretation of Hallaj's *Anal-Haq*, which according to him, is only an emphatic assertion of Reality and the unique significance of man's self, and does not in any way imply his identity with God, i.e. man's merging in the Divine Being like a drop of water slipping in the ocean.⁸ Nay, life with all its complexity and diversity is not a mere phenomenon or a appearance of the underlying principle of Reality or Godhead. It does have reality of its own-developing, self manifesting, and having the Ego for its centre. Hence, what is to be aimed at, is not self-mortification

⁷ The reconstruction of Religious thought in Islam, p. 68.

⁸ *Ibid*, p. 91.

and self-effacement but self-expression, self-development and inner richness of our being. It is the fortification and fullest expression of individuality that brings us nearer to God without depriving us of our selfhood. Allama Iqbal in this regard emphasizes: "The end of Ego's quest is not emancipation from the limitation of individuality; it is on the other hand a more precise definition of it".⁹ The value of life is in proportion to the uniqueness and the intensity of the self.¹⁰ It is the urge of self existence and self expression that transforms a worthless drop of water into a pearl and makes the grass cleave the breast of the garden.¹¹

Thus, the moral and religious ideal of man, as Allama Iqbal emphasizes lies in the fortification of his personality and the increasing uniqueness of his individuality. Man, both spiritually and physically, is a self-contained centre. Still he is not a complete individual, he can become more and more so by creating in him the Divine Attributes, i.e. by evoking the Divine in his ego, and thus coming nearer to God without effacing his own self-hood.¹² He is to be bathed and saturated in the Light of God or the Supreme Ego. This assimilation of God's attributes in himself strengthens and solidifies man's personality and lends him divinity. The Light of God, instead of extinguishing the candle of individuality, increases its glow. Hence, man's perfection can be determined in proportion to the degree of his self possession in the presence of God.¹³ The complete individual "can see God face to face without losing his own self. He can retain full self-possession even in the case of direct contact with the all-embracing Ego".¹⁴ This conception of the Ego presents an optimistic point of view about the future of man.

Man is a dynamic center of energy placed in a dynamic universe. Although he is conscious of his own insignificance, his own imperfection as well as of that of the world, he is endowed with a

⁹ Ibid, p.187.

¹⁰ The Secrete of the self, pp. 9-12.

¹¹ Ibid., pp. 20-1.

¹² Ibid., Introduction, pp. xiii-xiv.

¹³ Zaburi-Ajam, p. 111.

¹⁴ The Reconstruction of Religious Thought in Islam, p. 111.

free personality, initiative and creative power, which place him in a position to mould and change what lies in him and outside.¹⁵ He is free in the sense that, in spite of the limitation of his own nature and obstructions imposed upon him by his surroundings, his real self, unlike a physical event, is not fettered by space and serial time.¹⁶

B. The Philosophy of Individuality

In the concept of Allama Muhammad Iqbal¹⁷, an individual is the basis of all aspects of educations, which then must be educated and concerned together with the development of its relationship to the community. For, the essence of the educative process, reduced to its most elementary terms, lies in the fact of a living human organism being in constant interaction and contact with a vast and complex environment, which keeps on changing and growing as a result of this continuous, mutual intercourse. Like the philosopher, the educator must necessarily inquire into the nature of these two terms of his activity-the individual and the environment-which ultimately determine the solution of all his problems.

According to Allama Muhammad Iqbal individuality is a real and preeminently significant entity which is the center and basis of the entire organization of human life. Some schools of thought, philosophical and religious, have tended to belittle the reality of the Self regarding it as a mere illusion of the mind, not possessing any abiding significance of its own. Thus both pantheism and pseudo-mysticism, as they developed in the East as well as the West, looked upon it as a mere fragment of the Eternal mind, constantly striving for reabsorption into it. The English disciples of Hegel, as well as those who believed in the doctrine of Pantheism, were also of opinion that the highest objective and ideal of man is to lose his individual identity in the Absolute, like the drop which slips into the ocean and ceases to exist

¹⁵ Ibid., pp. 11-12.

¹⁶ Ibid., p. 94.

¹⁷ Saiyidain, *Iqbal's Educational Philosophy*, Muhammad Ashraf: Lahore, Pakistan, 1992.

as an individual entity. This view is definitely rejected by Iqbal who considers these movements of thought to be misleading as intellectual hypothesis and dangerous in their socio-political implications. He is definitely of the view that the negation of the Self, or its absorption into the Eternal Self, should not be man's moral or religious ideal; he should, instead, strive to retain his infinitely precious individuality and to strengthen it by cultivating his originality and uniqueness. The end of Ego's quest is not emancipation from the limitations of individuality; it is, on the other hand, a more precise definition of it. Iqbal commented on the well known words of Hallaj, "I am the Creative Truth" he further pointed out that the proper orientation of human experience is not the drop of slipping into the sea but the realization and bold affirmation of the reality and permanence of the human ego in a profounder personality.¹⁸

This movement towards the achievement of a profounder individuality is not confined to man alone. Iqbal finds it clearly expressed in the development of all living organisms. Throughout the entire gamut of being runs the gradually rising note of ego-hood till it reaches its perfection in man.¹⁹ He believes that all living organisms are struggling to achieve a more complex and perfect individuality. In man, the creative impulse has triumphed enabling him to develop powers which have opened up before him possibilities of unlimited growth and freedom.

In his *Lectures*, Iqbal elaborated that individuality is not a datum but an achievement, the fruit of a constant, strenuous effort in and against the forces of the external environment as well as the disruptive tendencies within man himself. The life of the Ego, he further explained is a kind of tension caused by the Ego invading the environment and the environment invading the Ego.²⁰ And it is essential that the living intimacy of this relationship between the two should be utilized in education. Through his give-and take between the individual and his many sided-environment, through establishing as many intensive

¹⁸ Ibid., p. 9.

¹⁹ Ibid., p. 9.

²⁰ Ibid., p. 16.

and fruitful contacts with the surrounding reality as possible, the individual evolves the inner richness of his being. A life of solitary, self-sufficient contemplation, which cuts him off from the stimulus and energizing currents of social life, is apt to make him ego-centric and limited in his interests and sympathies. Iqbal takes a dynamic view of this continuous process of adjustment between the individual and the environment and points out that it is the lot of man to share in the deeper aspirations of the universe around him and to shape his own destiny as well as that of universe, now by adjusting himself to its forces, now by putting the whole of his energy to mould its forces to his own end and purpose. And in this process of progressive change, God becomes a co-worker with him, provided man takes the initiative, this point is based on the saying of Allah which mentioned in the Holy al-Qur'an:

Shifts (of angels) take turns, staying with each one of you - they are in front of you and behind you. They stay with you, and guard you in accordance with God's commands. Thus, GOD does not change the condition of any people unless they themselves make the decision to change. If GOD wills any hardship for any people, no force can stop it. For they have none beside Him as Lord and Master. [13:11]

If he does not take the initiative, if he does not evolve the inner richness of his being, if he ceases to feel the inward push of advancing life, then the spirit within him turns into stone and he is reduced to the level of dead matter. This statement brings out clearly Iqbal's view of the relationship between the individual and the world and shows how it differs from the traditional view of man's adjustment to his environment. For him, the development of individuality is a creative process in which man must play an active role, always acting and reacting purposefully on the environment. It is not matter of the individual passively adapting himself to a static environment. It also helps to define the nature of the environment which is likely to be favorable to the growth of the self. True self expression, whether of

the individual or the community, can be secured only when the self feeds on, and draws its inspiration from, one's own cultural heritage and achievements. Iqbal is fully alive to the value of a community demands on the part of its members both a genuine appreciation and a critical appraisal of its cultural values and traditions. They must have the capacity for the active understanding, assimilation and reconstruction of the existing culture; for then alone can they forge for themselves an individuality which is both original and enduring. Any form of education which ignores this fundamental truth is fore doomed to superficiality because it can not gain any foothold in the depths of the people's psychology.

C. The Foundation of Individuality Education

Etymologically, to educate means to lead out or to bring out²¹. Man has been endowed with many capabilities but most of them remain dormant or embryonic until something awakens them, nourishes them and brings them out for a full play. Education therefore, stands for bringing out and developing to their full potential all the faculties that are latent in each individual. The Arabic word Rabubiyyat or Tarbiyat has something more to add to the above meanings of education. Among the inherent capabilities of man there are some which, if not checked properly, have the tendency to disintegrate human personality. Rabubiyyat means not only to bring forth, nourish and evolve but also to look after, give right proportion, sustain and carry a thing to its desired end successfully. It is thus bring out and directing towards a harmonious flow all human capabilities for an individually and socially valuable, not pernicious, end. This process cannot be left to chance or experiences of trial and error, for that would mean chaos and disorderliness amounting to a denial of man's own faculties of setting things right. Man therefore, need an artificial or contrived education in addition to that which he receives automatically through experience.

²¹ Mahar Abdul Haq, *Educational Philosophy of the Holy Qur'an*, Institute of Islamic Culture: Lahore, 1990.

To actualize the epistemology of education in the concept of Allama Muhammad Iqbal, the discussion should be started from elaboration on the meaning and philosophy of education²² in general, and in subsequent it will be related to the nature and the concept of education from the sight of Islamic religion.

As far as the discussion on the word of education is concerned Carter V. Good, had defined as the aggregate of all the processes by means of which a person develops abilities, attitudes, and other forms of behavior of positive value in the society in which he lives²³. He further elaborated that the word education is the social process by which people are subjected to the influence of a selected and controlled environment (especially that of the school), so that they may attain social competence and optimum individual development. However, education according to the researcher could not be separated from the position of man as the main object of it. Man naturally has been endowed with many capabilities, but most of them remain dormant or embryonic until something awakens them, nourishes them and brings them out for his perfection.

²² In its broader sense, education is a life long process, which starts with conception and ends with death. Education, in its wider sense, includes all the influences which act upon an individual during his passage from the cradle to the grave. See, O.P. Dhiman, (2007), *Foundation of education*, New Delhi: A.P.H. Publishing Corporation, p. 6. He further elaborated that education is a process in which an individual goes on increasing his knowledge and learns through his experiences and contacts with environment. Education as such, is not teaching or learning of 3 R's; reading, writing and recurring, but consists of development of 4H's, head, heart, hand and health. Education includes all the knowledge and experiences, acquired during infancy, childhood, adolescence, youth, manhood or old age through any agency of education; the school, home, mosque, society etc. In this way one's whole life and all life activities become a real source of education. Ibid, p. 7. The definition of education also clarified by Mohammad Muslehuddin, as he quoted from Aristotle, that it is the attainment of happiness virtuously, and according to John Lock, is the attainment of a sound mind in a sound body. Meanwhile according to Herbert Spenser it is a process to prepare an individual to be a complete living. Muslehuddin also quoted the definition of education from John Dewey, from his book of *Democracy of Education*, that education is the process of forming fundamental dispositions, intellectual, and emotional, towards nature and fellowmen. See, Mohammad Mouslehuddin, (tt), *Islamic Education its form and features*, Islambad: Islamic Research Institute, p. 21.

²³ Carter V. Good, (1959), *Dictionary of education*, New York: McGraw-Hill, 2nd. Ed. P. 191.

Education, therefore, stands for bringing out and developing to their full potential all the faculties that are latent in each individual. The Arabic word *tarbiyah* has something more to add to this meaning of education. Among the inherent capabilities of man there are some which, if not checked properly, have the tendency to disintegrate human personality. *Tarbiyat* means not only to bring forth, nourish and evolve but also to look after, give right proportion, sustain and carry a thing to its desired end successfully. It is thus bringing out and directing towards a harmonious flow all human capabilities for an individually and socially valuable, not pernicious, end. This process can not be left to chance or experiences of trial and error, for that would mean chaos and disorderliness amounting to a denial of man's own faculties of setting things right. Man, therefore, needs an artificial or contrived education in addition to that which he receives automatically through experience. Man's need for education arises from the fact that, among all other animals, man is perhaps the one most ill-equipped with instinctive mechanism for dealing profitably with his environment. According to the teaching of the Holy Qur'an man is altogether a new creation as compared to an animal just as vegetation is altogether a new creation as compared to minerals or just as an animal is altogether a new creation as compared to vegetation, in spite of a few similarities common to them all. He has, therefore, to be studied in his distinctive position as man only and not as an animal²⁴.

Mahr Abdul Haq further elaborated the relationship between a man and the world of education that some living things fend for themselves from their very birth because they have no purpose of life before them other than just fending for themselves. In many others that have a period of helpless infancy the mechanisms they need for adult life are soon gained as a matter of growth rather than by way of learning.²⁵This is because they are merely things and they have to reach an adult life for procreation only and no more. Man is not a

²⁴ Mahar Abdul Haq, (1990), *Educational philosophy of the holy Qur'an*, Lahore: Institute of Islamic Culture, 1st. ed., p. 14.

²⁵ Ibid.

thing in that sense; he has many higher purposes to fulfill. His longer period of dependent infancy has a very important objective behind it. In his later years he has not only to take care of himself but to take care of others also and prepare for a higher plane of life which starts after the physical death. He has to share big responsibilities and pass through a number of thorny paths of life with care and caution. He has to protect his spiritual self from disintegration. The very fact that education is a life-long process for human beings alone by itself a he fact that beyond this earthly world life must go on further to a newer and higher plane and that this worldly span of a few decades is just a period of training and preparation for it. Among all the other things of nature, man holds a position of superiority because of his higher faculties of feeling, understanding, thinking and willing. These things either do not possess these faculties all or have very little of them. For this very reason these are all things and are not responsible for their actions; and for this very reason their actions are measured or predetermined actions; that is to say, they cannot do otherwise what they do instinctively. This is the reason that in our made laws, the responsibilities of the children, the mentally retarded, the grown ups, the educated, the wise and the highly talented persons are fixed in varying degrees according to the level of their consciousness the wisest carrying the highest burden on their shoulders.

From another angle it can be seen and observed that where there is a lack of these faculties nature itself assumes all or most of the responsibilities of nourishing, sustaining and evolving the objects of creation to their full potentialities. For example in stones and other dead matter where there is no consciousness everything is done by nature itself through its fixed and unchangeable laws. The diamond in the coal, the pearl in the oyster, the fruit in the genesis of the seed, the dead from the living and the living from the dead all evolve according to their predetermined rules of individual evolution which the things themselves can neither change nor amend nor defy. It can also be seen that in higher things in which life or consciousness makes it first appearance nature withdraws as much as it necessary according to the level of consciousness which the things possess, giving each

living as much freedom to work unassisted as is required for its nourishment, sustenance and evolution. So these things have either no period of training or have a very short one which just enables them to satisfy their physical needs and no more. In them the acquisition of abilities is a matter of maturation of instincts, not education. It is man alone who is the most plastic and educable of all the creation of Allah and, as such, he stands in most need of a right sort of education. The meaning behind the word right sort of education is that education meant for and suitable to human beings and not that which the lower creation of Allah requires. In some directions, and to a certain extent, man gets automatic rather than deliberately instituted training. In the natural course of his life he meets with situations which he never expected; he learns lessons which he never wanted to learn; he develops capabilities for overcoming such difficulties as appear suddenly before him, and he acquires knowledge which no one else had designed for him. But all these automatic learning is too limited to enable him to cope efficiently with all the complex situations of his life. Education of the right type will enable him to achieve his accomplishment more easily, more speedily and more profitably with the added help of the required skills, attitudes and values than otherwise.

According to Mahar Abdul Haq²⁶ man has within his own being, certain capabilities which can either integrate his personality or shatter it into pieces. It is also within his own power of choice to let these capabilities work either way towards the path of enlightenment or towards the path of darkness. The path of enlightenment is the path of human-ness and the path of darkness is the path of animality. The right type of education is the only means that can guide and train man's will to choose the right path of enlightenment instead of the wrong path of darkness. The process through substantial part is played by observation and imitation of what is observed yet the linguistic, emotional, spiritual or even gestural communication between the teacher and the taught has no parallel. To instruct is to

²⁶ Ibid, p. 18

build something in. It may be the knowledge of facts, relations, rules, laws or principles to be built into the mind or specific way of thinking, feeling, behaving, reacting, or responding to the internal or external calls of duty that is to be constructed. Instruction is, thus, the process that incorporates information as well as an effective and proper use of that information into the mind of the learner. Training is the process of imparting merely the practical knowledge of some operation, whether mental or physical. It is just giving exercise in a particular skill to the extent of habit formation. Animals are trained for certain operations; they cannot be instructed or educated because they devoid of feeling, understanding, thinking, and willing.

Man's superiority over the rest of creation is to be recognized from the point of view of his educability also, because it is he alone who can be instructed as well as trained. In other words, it can be said that if a man remains confined only to what he is physically or mentally trained for and does not rise above the level of habit formation in skills, he loses his superiority over animals. His actions will be just mechanical or animal actions, devoid of feeling, thinking, understanding and willing which lead on to freedom from animality. Apart from information and skills, there are certain beliefs and allegiance also which help shape the conduct, disposition and feelings of the individual and the society in which he lives. These dogmas are implanted in the mind usually through indoctrination rather than through formal instruction. But if this method by passes man's power of critical judgment, it will not have full acceptance of the individual as it will leave a margin of doubt in his mind. To check the waywardness of the free will indoctrination is necessary, but it must always remain subordinate to the other rational methods. The holy Qur'an enjoins every muslim not to drop rationality anywhere. Even men of faith are strictly warned that when they are admonished with the signs of their Nourisher they must not droop down at them as if they were dumb and blind.

"When reminded of their Lord's revelations, they never react to them as if they were deaf and blind." Al-Furqan (25):73

Thus, the right method of education, which the Holy Qur'an sanctions, is a combination of all the three methods stated above on the principle that attention called to facts, and to the inferences which the facts warrant, must always remained combined with psychological process of suggestion through example. Mahar Abdul Haq further elaborated that the Quranic method of education can be summarized into three points; *zikr* and *fikr* (remembrance and contemplation), as an instruction, *saum wa salat* (fasting and canonical prayers) as a training, and the third is *amr bil ma'ruf and nhy anil munkar*, (mutual admonition and counseling for recognized behaviour and prohibition for unapproved conduct) as indoctrination. Each commandment of the Holy Qur'an which begins with do this is followed by the words so that. These letter words explain the rationality of the commandment that proceeds them. This indoctrination comes in through reason or submission to evidence and in this way all that is imparted in the minds becomes faith which is the highest form of education and the most sublime aim for all true knowledge.

One very important thing to remember is that all education, whether it is through instruction, training, indoctrination or through a balanced combination of all the three methods is always self education. It is self education that makes possible for the learner to excel even his teacher. If it were not so, advancement in knowledge would have been impossible and the amount of learning could not increase. Faith or training of the will combined with self surrender to higher values is another name for self education and for this there can be no better motivation than the belief that even these worldly acts of ours are other worldly acts for which man fully responsible.

The next educational dimension concerns the nature of man who is to be educated. Some people say that man's nature is all good; some say it is all bad. Some hold the view that it is neither good nor bad but it is like a clean slate on which impressions can be made by the teacher, the society and the environment, in whatever shape they want. As the Holy Qur'an has as its subject matter, therefore, it discusses at length all the various aspects of human nature in respect of its multiplex relationships. In the Chapters that will follow we shall

try to study man in as many aspects are necessary for building up a systematic philosophy of education. Suffice to say here that according to the Holy Qur'an human nature is basically good though it has tendency to fall down to the lower state of animality also. It is the right philosophy of education alone that can bring the intelligent order and discipline, true sense of responsibility and efficiency into the chaotic world situation. The present day educational institutions are ineffective because of the wrong philosophy of education that puts too much premium on individual achievements but not on the means with which achievements are made. A lop sided progress without any sense of accountability for individual actions is no progress at all because it has no purpose to fulfill except more and more progress even at the cost of disintegration of the human soul. For educational reforms to produce concrete and useful results man must first have full knowledge of the existing state of affairs in his institutions as to how far he has deviated from the path of absolute values that alone can bring about universal unity of mankind, peace and prosperity for all. Then he must know all about the social, political, economic and such other factors as are responsible for the downfall of his educational standards. In the third place, the reformers must be equipped with all the powers that are necessary for putting the reforms into effect. And lastly, each and every member of the *ummah* must know what education really means and what functions it has to perform at each of the various stages of schooling and in each of its possible dimensions.

The theory of education, according to Saiyidain, cannot be profoundly elucidated without consciously postulating some conception of the nature of the individual to be educated, his relationship to the community and, what may be called, his ultimate destiny.²⁷ For, the essence of the educative process, reduced to its most elementary terms, lies in the fact of a living human organism being in constant interaction and contact with a vast and complex environment, which keeps on changing and growing as a result of this continuous,

²⁷ K.G. Saiyidain, (1992), *Iqbal's educational philosophy*, Lahore: Muhammad Ashraf Publication, p. 7.

mutual intercourse. Saiyidain further elaborated that educator is like philosopher must necessarily inquire into the nature of these two terms of his activity; the individual and the environment which ultimately determine the solution of all his problems.²⁸ The concept of individual is equal to the concept of ego in the philosophy of Muhammad Iqbal. In this regard, Iqbal's ego which has been quoted by Saiyidain is the object of the educator's attention. Ego of human being is a real and preeminently significant entity which is the center and basis of the entire organization of human life. The assertion of the Ego in the concept of Iqbal is not a datum but an achievement, the fruit of a constant, strenuous effort in and against the forces of the external environment as well as the disruptive tendencies within man himself. The life of the ego, he explained is a kind of tension caused by the ego invading the environment and the environment invading the ego. And it is essential that the living intimacy of this relationship between the two should be utilized in education. Through this give and take between the individual and his many sided environment, through establishing as many intensive and fruitful contacts with the surrounding reality as possible, the individual evolves the inner richness of his being. A life of solitary, self sufficient contemplation, which cuts him off from the stimulus and energizing current of social life, is apt to make him ego centric and limited in his interests and sympathies. Iqbal who has been quoted by Saiyidain takes a dynamic view of this continuous process of adjustment between the individual and the environment and points out that it is the lot of man to share in the deeper aspirations of the universe around him and to shape his own destiny as well as that the universe, now by adjusting himself to its forces, now by putting the whole of his energy to mould its forces to his own end and purpose. And in this process of progressive change, God becomes a co-worker with him, provided man takes the initiatives. This basic concept of education is based on the teaching of the Holy Qur'an: "Verily, God will not change the condition of men, till they change what is in themselves.

²⁸ Ibid.

According to Saiyidain, Iqbal has repeatedly stressed the point that *question*, (i.e. asking dependence on others, the slavish imitation of their weakens the self and that, unless individuals as well as the community develop self reliance and evolve the inner richness of their own being, their potentialities will remain warped and repressed. From the explanation above it is clear that the word education is closely related to the existence of man as its object and to the strong relationship between man and his environment. However, the impact of society upon the individual is another dimension to be elaborated in order to elucidate the term of education in general.

Society, according to Sayyid Sajjad Rizavi, can change the behavior of individuals, who constitute it, in so far as it liberates and limits the activities of men and sets up standards for them for being followed and maintained. This change in the behavior of the individuals, which brings them closer to the collective norms, necessitates the existence of any agency through which influences from without the individual affect his behavior and orientate it towards desired as well as desirable goals and objectives²⁹. Unless the behavior of individuals is changed according to the genus of the society and molded into a type, generally needed and approved by the social order, the society cannot perpetuate itself. This process of changing their behavior of individuals starts very early, immediately right after their birth. Known as socialization, it is both a molding and creating process, in which the group tries to bear upon the child, and in which the individual's thoughts, feelings and behavior gradually and continually change and develop in accordance with the values set by the society. Society exists through a process of transmission quite as much as biological life. This transmission occurs by means of communication of habits of doing, thinking and feeling from the older to the younger. This transmission is necessary to acquaint the child with what is desirable, followed and respected by the society so that he may have a frame of reference to judge his actions and try to conform to the accepted norms of the society. Thus, it can be

²⁹ Sayyid Sajjad Rizavi, (1986), *Islamic philosophy of education*, Lahore: Institute of Islamic Culture, p. 21.

concluded that, in order to build up and maintain a society, not only do we need a change in the behavior of a newly born child, but also have to develop a sense of social adjustment among its members. To the mind of the researcher, the relationship of an individual with his environment like what has been discussed in this introduction vividly could be made as the basis of developing the nature, meaning and philosophy of education in general. It is important then to elaborate the philosophy of education from the sight of Islam.

D. The Basic Principle of Personality Education.

To elaborate this Basic Principle clearly, the writer quotes the view of Rosnani Hashim(2008), when she discussed it in her book entitled *Education Dualism in Malaysia*. To her, it is a well-known principle that education is one of the means through which a particular society transmits and renews its culture and values to the next generation³⁰. According to William K. Frankena, education is the transmission or acquisition of the excellence (desirable abilities, habits, states, traits, ect.) by the use of techniques like instruction, training, studying, practice, guidance, discipline, etc.,³¹ Consequently it is natural that educational principles and content are drawn from the cultural values of the society. The ends and goals of society will determine the ends and goals of education. A society that prizes democratic ideals will dictate this value as one of its major goal of education. By the same token, since muslim society derives its basic principles of life from the Holy Qur'an it is logical that the Islamic philosophy of education be derived from the same source.³²

Basically, the literary meaning of philosophy is a compound word, derived from the Greek. It is compound of "*philo*", lover of or "*friend of*." And "*sophy*" is wisdom (or knowledge). In common usage the word philosophy stands for love of wisdom (or knowledge)

³⁰ Rosnani Hashim, (2008), *Education Dualism in Malaysia; Implications for theory and practice*, Kuala Lumpur: The Other Pres, 2nd ed., p. 96.

³¹ William K. Franken, (1965), *Philosophy of Education*, New York: McMillan, p. 5.

³² Rosnani Hashim, (2008), *Op.Cit.*, p. 96.

especially that which deals with ultimate reality or with the most general causes and principles of things. It also means system for conduct of life, serenity and resignation. One view presents philosophy is the basis of knowledge about the nature of things. The other view is that it is a guide to the good life of man because knowledge that does not characterize the condition of man's well-being and is applied uncritically, without prudence, without sagacity or without the light of experience is not wisdom which is the essence of real philosophy. These two altogether different views have made it extremely difficult for scholars of all the ages to arrive at a conclusive or at least a comprehensive definition of philosophy.

According to Mahar Abdul Haq, philosophy is the most difficult of all branches of knowledge because it is mostly indecisive, hazy, obscure and occasionally turbid. Every one of human being should remain extremely patient in the research for what belongs to philosophy and even when he has reached the end of his enquiry he is still not quite sure whether the end is real one or the beginning of yet another end. In spite of all this nebulosity no science or its offshoot is without a philosophy. As things are learnt by opposites also, it is necessary to understand what philosophy is by contrasting it with what philosophy is not. In an illustrative example Mahar Abdul Haq elaborated two different values consisted in two different subjects, to understand the word philosophy clearly. These two are poetry and painting. The art of poetry according to Mahar certainly rises higher than painting because the poet chooses words, instead of paints, as the medium of expression of his experience of the beauty.

A picture may depict a single image, a poem is a series of images and for this, and for its melody, it is more expressive and impressive to mankind than any other art. But here, too, the value remains indeterminate. No two men will appreciate a good piece of poetry in exactly the same way. Some will be enchanted by the music, some will value the words, and to some the thoughts, imagination, subtle meanings and many such other qualities will be appreciable. From these examples it can be seen that no artist or artisan can succeed without being a lover of wisdom. All of them must necessarily be

able to put a value on their work. This value lies not in money but in the truthfulness of what they have created; in its goodness and in its beauty. This is wisdom, for wisdom means the possession of experience and knowledge together with the extra ordinary ability of applying them critically, practically, and constructively. Just as the will of human being dominates his actions so does philosophy dominate all other branches of knowledge. It tries to fathom the depth of all arts and sciences but strangely enough it cannot find its own bottom.

The main purpose of philosophical enquire is to ascertain the ultimate character of reality which may be called just *Being of Existence* because it is again difficult to define Reality though it is the very existence which underlies all appearances. This immense sweep of philosophical interests has resulted in the production of various types of philosophies with hosts of philosophers influenced by their age, personal likes and dislikes, arts, religions, political movements and social environment etc., peculiar to individual thinkers. But this apparent conglomeration of diverse and contradictory philosophies is by no means disappointing. As Reality, as a whole, cannot be cut into pieces for an analysis, a consensus in the findings of all true philosophies is not impossibility. In analytical knowledge Reality reveals its various aspects, whereas in philosophical synthesis it again shows itself as a whole.

Mahar Abdul Haq further explained that a person can study the ultimate nature of Reality only by identifying himself with the course which Reality adopts in its various manifestations. The human being born with the breath of God or the rationalizing spirit in him is always ready to seek unity in all apparent complexities. But the man of the world looks after his own business and leaves all questioning and answering to philosophers who generally get little approbation for the pains they take. Even then it has always been one mastermind endowed with far superior powers of insight and foresight, whose inspiration and right guidance has steered the ship of humanity gone adrift in troubled waters through to the shore of safety. As matter of fact, all knowledge, being love of wisdom, was one whole in the beginning. With the increase in the bulk of knowledge philosophy

is differentiated from science. The word science, with its *Sanskrit* root word *Sanyas* (searching herbs to cure bodily diseases), refers to the application of knowledge to its use in practical life of man. But later science itself differentiated into many sciences and even philosophy branched out into a number of studies. Today knowledge has become so vast that it is impossible to lump it together into one whole.

Philosophy, as matter of fact, is the mother of all sciences, but due to vast cleavages in the thinking of the Western nations and their materialistic approach to the over increasing problems of life, it has, unfortunately lost much of its importance. We must not lose sight of the fact that a philosopher, be he right or wrong, is satisfying an in born hunger after knowledge and is indispensable.

Education is philosophy in action. All people think, speak, act and behave as they learn through various agencies of education. The theories of education are directly influenced, determined and put into practice by the current philosophical trends, unless they are guided by such universals as remain true for all times and all places. Education concerns the whole man and the whole man becomes whole only when all the aspects of his life material, moral, social, spiritual, in fact all are developed equally well. Each shift in the emphasis brings about a change not only in the aims of education of subject matter learnt, methods of teaching but the educational values as well. It is said that each teacher has an educational philosophy of his own. This may hold good with respect to individual teacher's personal beliefs, unbelief, likes, dislikes, or preference etc., which have certainly a bearing on how he infuses knowledge into the plastic minds of his students but to say that he remains absolutely uninfluenced by the popular thought or the force of legitimate reasoning is wrong. A good teacher, in addition to being a philosopher, is a friend and a guide also. He remains constantly in search of permanent values of life because, by virtue of his rank of holding the greatest responsibility on this earth, he is expected to rise above the low levels of caste, creed, color nationality and the like to the higher concept of universal brotherhood of mankind. Viewed from this perspective, philosophy and education are not two different disciplines but one.

Traditionally, the philosophic methods have performed three functions; firstly, speculative, secondly, normative and lastly, critical. Human intellect, in its early and immature state can only speculate. It simply cannot understand the subtle truths of existence unless it is guided by the transcendental knowledge of Revelation. To pursue an inquiry, to meditate or to form a theory on or about the subject or cause of a thing is good thing because the faculty of reasoning is the most valuable possession of man, but it must start building up from some real fact and not from mere supposition. Conjecture remains wavering between doubt and true knowledge and on account of its vacillation between two extremes it leads man to nowhere. Revelation provides human intellect with a sure foundation and then leaves it free to theorize further constructively. For example, it tells man that the universe has not been created in jest or sport; it has a definite purpose. Man, too, is not without a purpose here; he has to collect the rays of truth and honor scattered all around him in the universe and then reflects the light thus collected by him on to all other things with which he has been directly or indirectly related. If this basic truth is not accepted as a fundamental belief, intellect will remain wandering in the wilderness of conjectural opinions and man will never be able to promote Allah's great purpose and plan. The Holy Qur'an very emphatically warns us against the dangers of conjecture; it says,

"Most of them follow nothing but conjecture, and conjecture is no substitute for the truth. GOD is fully aware of everything they do". Yunus[10]:36

In matters which are beyond the reach of reasoning some beliefs must needs be accepted as hypothetical truths otherwise, as the Holy Qur'an says:

"Woe to the falsifiers. In their blundering, they are totally heedless". Ad-Dzariyat [51]:10-11

To save humanity from floundering in the confusion of speculative philosophy, especially at a time when revelation perfected

and finalized itself and recognized the maturity of human intellect for the first time in history, it was necessary to provide man with some basic Truths and laws on which intellect could build further structure with certainty of knowledge. Allah's knowledge is absolute; "man has been given very little knowledge, as much as was deemed necessary for him,

"They said, "Be You glorified, we have no knowledge, except that which You have taught us. You are the Omniscient, Most Wise." Al-Baqarah [2]:32

Allah's knowledge is not conditioned by time and space: to us, His creatures, these conditions always apply. Our knowledge gets some reflection of reality when it accords with His will and plan. The Holy Qur'an points out to the imperfection of human knowledge in many fields, for example it says:

"Verily, the knowledge of the hour is with Allah alone. It is He Who sends down Rain, and He Who knows what is in wombs. Nor does anyone know what it is that he will earn on the morrow; nor does anyone know in what land he is to die. Verily, with Allah is full knowledge and He is acquainted (with all things)" Luqman [31]: 34

Islam is not merely a dogma or just a religion among other religions; it is the religion (or rather Din as called by the Holy Qur'an) meaning thereby a perfected way of life. It is very simple and easy to follow; so is the Quranic philosophy of education. It is realistic, definite, with not the least doubt or scruple in its judgments. By appealing to reason it answers satisfactorily all questions that can arise in the doubting minds of humanity. The word and message of Allah is conveyed to human beings in their own languages; so does the Holy Qur'an. It uses the same words which are current in common vocabulary, but it uses them with a difference. For example, it uses the same words for God, prophet, worship and prayer, etc., as have been in currency through ages among all the peoples of the world, but

it either gives new meanings to them, or enhances their purport, or modifies their sense and thus clarifies all obscurities. For philosophy, the Quranic word is *Hikmah*, commonly translated as wisdom. Its root-word means the strap of the rein with which the jaws of a horse are tied up. This strap prevents the horse from becoming unruly or going astray. To fix the rights and obligations and thus to prevent someone from exceeding limits is *Hukm*. *Hikmah*, therefore, means to fix with justice and correct proportion the rights and obligations of men and to prevent them from transgressions.

A *Hakeem* or philosopher will, therefore, be one who sets things right in due order and proportion, beautifully, authoritatively and with a firm belief in the correctness of his decisions. The Holy Qur'an elaborated that the great educators sent by Allah to humanity as His Holy Messengers were equipped with the following four things integrated into one discipline called *Nubuwwat*; law (*Kitab*, or the book), wisdom (*Hikmah*), authority (*Hukm*) and knowledge (*'ilm*). Thus the seed of rift that the word philosophy contained in it its earlier meanings was removed and men were warned not to shift emphasis from wisdom to knowledge otherwise that would cause great detriment to human society. Its first discipline, law or the book, is the most perfect, complete and progressive way of life that gives practical training to people in keeping things in right order and correct proportion. The second discipline is wisdom, this wisdom brightens up the understanding of the essence of each law and provides man's free-will with right guidance towards an appropriate behavior. The third is authority, which is necessary to protect both law and wisdom from the onslaughts of rebellious forces of evil that work within man himself and outside of him. The fourth discipline is knowledge, which has to subdue nature for the common benefit and advancement of human society. Thus, knowledge is for the right understanding of relationships and for maintaining right order and discipline and correct proportion in them, and this ultimately leads to wisdom. Knowledge that subordinates not itself to the divine laws of the highest wisdom is worse than useless. It has an innate tendency to swerve towards arrogance and pride, and consequently,

to upset the peace and order, tranquility and freedom. This, in a nutshell, is essence of the Quranic philosophy of education. Its main purpose is not only to criticize existing conditions or to offer suggestions for improvement but also to check authoritatively all vagrancies of thought and behavior and to see that imbalances do not appear anywhere in relationships. As a matter of fact, it is always the philosophy of the people which determines their actions, manners, morals, values, patterns of behavior; in fact, all the ways of life as well as the angle of vision from which they look at other people of the world. The Quranic universals provide us with the surest and most perfect guidance in all matters referred to above. They suit all times and all peoples.

In relation with the philosophy of Islamic education, Munawwar Mirza further elaborated the difference between moral character as knowledge and moral character as a practical action³³. Goodness, good will, sacrifice, determination, steadfastness and kindness are the qualities about which a man may know a lot, but as long as they are merely a property of intellect and not a property of soul, they are in fact, of no palpable use to him. No reforms take place in him and vistas of well-being do not open before him. Clearly, according to Munawwar Mirza knowledge does not mean education. Man has the knowledge of good and evil, yet he does not try to reform himself. It means acquiring knowledge is a very dangerous responsibility. As a rule acquisition of knowledge should bring about a healthy change in the one who acquires it. He should become a better man commensurate with the height of the scale of his knowledge. With the depth and expansion of knowledge a man should develop his sensibilities and ideas. He must become more broad-visioned, generous, forgiving, affectionate, upright, so on and so forth. Knowledge procures better weapons, and makes man more powerful. It can provide man with a comfortable and luxurious pattern of life and many things more. But all these things put together cannot be a proof of gentlemanliness of the individual who possesses them. It is quite possible that a person

³³ Prof. Muhammad Munawwar, (1992), *Iqbal poet philosopher of Islam*, Lahore: Iqbal Academy, 3rd. ed. P. 146.

who lacks education in morals may put all these amenities and accessories at the service of his baser self and hence may bring about his own ruin as well as of many others.

Knowledge is like other assets such as power, wealth and weapons, is a dangerous responsibility for an uncultivated person. Knowledge is like a lamp in the dark, but the lamp has to guide and not to determine the path for the bearer. Whether one's aim is a sanctuary or a house of sin, the lamp has to show the way, but choosing of the way is the responsibility of the bearer of the lamp. Sun and moon are to give light but not to guide, not to compel any person to choose this path or that. Choice comes and should come from within. Teaching is of two kinds. One is conducted in words, expressions, lectures, books, etc., and is called instruction. The other deals with spiritual upbringing, character building, etc., and is called education. Generally speaking, one is related to letters and the other with actions. But the tragedy is that in the contemporary era almost all over the world, instruction stands for education. Hence the aim of character building is being universally neglected. This is why individuals without humaneness come out of instruction centers miscalled educational institutions.

It is obvious; man has a body and soul. The body is gross. It is matter and hence it is pulled towards the earth which is a huge mass of matter. The soul, on the other hand, is light and it elevates man to the upper heights, keeping him in a state of restlessness. This restlessness is not everybody's lot. It is for those who have an inkling of good as well as evil, those who know the difference between the two, those who want to be good but are dragged towards evil by their gross self, i.e. body. Sometimes they resist and desist. Sometimes their resistance gives away. This dual within one's own self goes on till one conquers the best elements of one's being or surrenders to them completely. Then the strife comes to an end. Well, how many are there whose souls subjugate their bodies and their control over them is always strong? Few, very few, in the world of man.

Then we come to those who surrender to their unbridled instincts, in other words, savage ambition. There may be millions of them in human societies. Yet the great majority belongs to these restless,

unquiet and disturbed people who live between the two attractions, i.e. good and evil, soul and body, gross and fine, humaneness and animality. They are great people who endure these up and downs and are not completely downed. Their strife goes on. They live. Man may not be conscious of it, but his soul, which is an ember of some Divine spark, remains at work within and does not easily deliver itself to the slavery of matter. A person may look like an embodiment of culture. He may actually be a great scholar. He may be in a position to quote at random philosophers, sages and prophets. Yet it does not prove him to be a gentleman. A man can simultaneously be a high tower of knowledge and a deep, dark ditch in respect of character. It is quite possible. It is understandable that knowledge which is generally taken for an accumulation of information is a department quite different from education. Education deals with actions.

Education must build man into a real man. Knowledge sharpens intelligence and a person more accomplished is more capable of deriving benefits from studies and observations. One should not, however, ignore the fact that one's observations may be tainted with one's peculiar inclinations and outlook. A cultured and intelligent person is more capable of rising above the scale of personal interests or likes and dislikes, than a less intelligent and less cultivated person. But without education in moral values an intelligent person, who is a lettered one too, can surely play more havoc by putting his capabilities to wrong use. Allama Muhammad Iqbal remarked this point in the following statement:

“Vision without power does bring moral elevation but cannot give a lasting culture. Power without vision tends to become destructive and inhuman. Both must combine for the spiritual expansion of humanity”.³⁴

Knowledge devoid of Divine Light cannot be expected to teach man respect for man. Courtesy without faith in basic human values

³⁴ Allama Muhammad Iqbal, (1989), *The reconstruction of religious thought in Islam*, Institute of Islamic culture: Lahore, p. 92.

is nothing but mechanical courtesy or, it can be said hypocrisy. Good results are normally not attainable without sincere and good intentions. And it is well said by some body: Actions follow conviction and not knowledge. Inner revolution requires strong convictions. The change becomes visible through tendencies. If tendencies are good, the change may be called a happy one, otherwise, unfortunate. It is the right conviction which is essential. But how is to be had without Divine guidance? The Holy Qur'an inquires such in the following verse:

“Do they not travel through the land so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not the eyes that become blind. It is in fact their hearts in their chests that lose sight”. Al-Hajj [22]: 46

In this verse it is the non believers and idol worshipers of Makkah among the Quraish who are alluded to. They used to travel with their trade caravans. They went to Yaman in the south and to Syria in the north. It was very wide range that they covered. They saw the ruins of the settlements where the mighty clans of *'Ad* and *Thamud* had dwelt. They had several times passed by the ruins of Sodom. Yet they learn no lesson. They were the spectators of wide space but perceiving nothing. Their inner eyes were blind. To profess Islam is one thing but to believe in Islam is quite another matter. Profession means the acceptance of the principles only and it is a long way from acceptance of principles to the principles becoming faith to live and die for. Profession of Islam cannot build a personality. It is faith that does so, for it is faith that revolutionizes. Similarly, the impact of mere knowledge even if it be the knowledge of moral values becomes a motive force only when it is soul deep, when heart lives it. Knowledge, in the real sense of the word, becomes knowledge only when it evolves into conviction. Separation of heart and intellect, in other words hypocrisy, is amongst the lamentable spiritual ailments of the world of man. Persons have lost individualities. Moods, aptitudes, likes, dislikes, tastes, ideas, principles and ideologies are

fluid, hence unreliable. It means there are no identified and distinct selves. Without the self, self confidence is unimaginable.

Merely trains an individual or a group to do some task efficiently. A man may be a great general, an efficient carpenter or a first class pilot, a lawyer, a mechanic of a pathologist, a renowned doctor, a chemical engineer or a chartered accountant, but still remain a semi-educated ill-mannered, immoral, unrighteous or unjust man. Similarly a man may be a very fine painter, a good poet, or his love of beauty may be highly delicate and sensitive, but he may, at the same time, be cruel or brutal or an untruthful, unsocial individual. He could be highly selfish and deliberately ignore his duty towards his neighbors or even towards his wife and children. We can say that people who have specialized in certain educational fields are well-instructed regard them as truly educated. On the other hand, a man who knows and performs his duty towards himself, his family, his neighbors and humanity and at the same time has acquired a basic knowledge about how to earn his livelihood honestly and live a decent life, should be called an educated person. He may not have specialized in a particular field of knowledge but lack of expertise does not automatically prevent him from being recognized as a good man.

A good man is not necessarily a complete man. No one can be regarded as a complete man because there is no end to the growth of human personality. A wide knowledge of many subjects helps in the growth of personality provided a man knows how to adjust knowledge to behavior, and how knowledge and action are integrated into a broad, total framework of life. The outlook of an educated man is not static but is modified and mellowed as he applies principles to practice and his outlook is enriched by experience. In order to achieve such integration a man needs some basic values and the society in which he lives needs some basic unquestioned assumptions. Man is both an individual and a member of a community. One cannot be separated from the other without destroying something vital in both. The individualism that stresses complete freedom from any kind of social control is a practical impossibility because it leads to the disintegration of society and gives complete license to the individual

to break or make social institutions at will, overthrow ideals and value assumptions of society according to whatever individual whims dictates. Similarly complete social control that represses the creative and critical urge of the individual, cripples man and leads society to either degeneration and stagnation or sudden and violent social upheaval. Education preserves the basic structure of society by conserving all that is worthwhile in basic values and institutions, by transmitting them to the next generation and by renewing culture afresh whenever degeneration, stagnation or loss of values occurs. At the same time, the job of education is to nurture personal growth. It is through this nurture of the individual and the preservation and transmission of culture that both the individual and society attain a quality of life. Education conveys this sense of quality to pupils, the quality that has an objective status beyond any subjective assumptions and assertions, but which requires individual cognition if individuals are to grow as full men and women.

In relation with the aims of education, Muhammad Iqbal (1873-1938), emphasized the proper development of the individuality of man. He maintained that an individual should be exposed to all kinds of formative and challenging experiences; otherwise his individuality will shrink and wither³⁵. Iqbal underscored the importance of freedom, which allowed for experimentation with the environment, for the exercise of choice and discrimination in the use of methods and substance, and for learning by direct, first hand experience. Despite his emphasis on the individual, Iqbal did not ignore the role of the community and its culture in the give-and-take dynamics with the individual. Iqbal also subscribed to the view that there must be harmony between the material and spiritual elements in man, which educational theory should consider. He valued intellect, but he criticized contemporary thought for overstressing it at the expense of intuition or love. From Iqbal's writings, the characteristics of the good man could be inferred. First, the good man is creative and original, for creativity is the most precious and distinctive gift of man. He must be

³⁵ K.G. Saiyidain, (1977), *Iqbal's educational philosophy*, 8th ed., Lahore: SH Muhammad Ashraf, p. 14.

able to use his intelligence to harness the forces of nature for his own good and also to increase his knowledge and power. Secondly, the good man lives his life in the name of the Lord, dedicating his powers and knowledge to working out His purpose and thereby deserving himself for the position of God's vicegerent on earth³⁶.

E. Conclusion

There is no doubt that Iqbal is the most versatile genius that the modern Muslim world has produced. He is well-cut diamond whose many facets reflect rays of truth from all directions. It will be difficult to find many who are his equals as educators, poets in any language of the East or the West. He did not built any great system of philosophy like Kant or Hegel but his philosophic thinking was extensive as well as intensive. As his inner life was enriched by increasing knowledge and deepening intuition he began to feel, with ample justification, his kinship with Rumi, the creative evolutionist mystic poet of the thirteenth century. As Rumi's religious consciousness was paralleled with intellectual consciousness so was the case with Iqbal; both preached the gospel of a rich integrated life embracing matter, life, mind, and spirit, a life in which not only the individual and social selves are harmonized but in which the developing ego also makes an attempt to attune its finitude with the Cosmic Infinite Spirit.

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³⁶ Ibid., p. 107.

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