

EDUCATIONAL PHILOSOPHY OF ALLAMA IQBAL

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ideologies #

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Abstract :-

Allama Iqbal's thought on educational awakening and realisation of the purpose of life depends on them in systematic and meaningful education without conflicting and ambiguous ideologies of life. And man's insight and personal integrity have paved the way to sublime qualities.

Introduction :

As a poet, Philosopher and visionary he remained in perpetual quest for a perfect man. Man is at the centre of Iqbal's philosophy of life.. His writings abound with the pangs of the troubled soul of a man seeking to understand man in relation to society and the universe. According to him "life acquired the highest status when fired with promptings of self existence without the flame of self is were breathing of a mound of clay".

He propounded his ideas on numerous subjects of life. Being a creative thinker, his critical and intelligent study of different dimensions of educational activity has certainly helped him to formulate his views in accordance with the basic

values and ideas that he has preached.

An approach has been made to give a concise description of Iqbal's philosophy of life and its bearing on education. What remains to conclude in this article is to assess his outlook on his subject from a definite point of view. His educational ideas have shown in his prose and poetry writings. His recommendations to the Afghan Government with regard to the educational planning of that country could not be ascertained. These observations surely could help in assessing his educational thought. Gifted with an exceptional mind, he devoted himself to the study of religion, Philosophy and history, besides familiarising himself with that of science. One can expect in such a wide field only occasional flashes and not systematised thinking.

Allama Iqbal's entire period of life he found practically no time to settle down and systematize his ideas on diverse problems of education. In this background of his educational ideas, Iqbal wanted to establish an institution where research could be done in various branches of knowledge, particularly on Islamic law on contemporary lines. To achieve his goal, he started a preliminary dialogue with his colleagues but his demise has finally blocked his desire.

Philosophical thought of Allama Iqbal :

The motivating feature of Iqbal's educational approach is that it presents due consideration to inculcate patriotism, naturalism, idealism and

pragmatism ad fuses these into a unity of thought that would give rise to a theory of education which would suit the needs of the day and satisfy all round aspirations of human soul.

The emphasis of Iqbal's educational perspective is Islamic in origin. Deriving inspiration from the European experiences and practices of education, Iqbal without any reservation favours a scientific basis to the system of education. The impact of the West on his thinking is seen significantly at work in his attempt to formulate the principles of instructional technique. In this connection two important ways of imparting education which inspired him were the idea of freedom and acquisition of knowledge through experimental creative activity.

Psycho-analysis have given a great impetus to naturalism in education. It stands for unrestricted expression of the unconscious impulses of the child. He must be free from mental depression and conflict.

It condemns authoritarian methods and corporal punishment. Rousseau considered that the first twelve years of his life, a child must be given full opportunities for the perfection of his instruments of knowledge, namely his sense organs. Nothing is to be done during this period to mould the child's mind. Instead of reading and writing, his body and his sense organs should be allowed to grow unhampered. Like educational

thinker and philosopher Rousseau, Iqbal emphasises the empirical aspect of knowledge. Iqbal realised the importance of sense perception. According to him, development of an active personality is impossible without concrete environment, self-realisation. Which can prove conducive to educational goal can not be conceived without the material environment. Iqbal visualises the role of nature, its relation with man and consequently its implications from the holy Quranic point of view.

Iqbal has further realised the importance of freedom which was particularly emphasised by naturalists. He held that the latent power of the individual can not develop unless he is placed in an atmosphere of freedom and is thus able to interact with the environment and thereby get direct and first hand experience. But at the same time he is a disciplinarian and advocates established regulations to prepare the child for strenuous obligations of life. In one of his poetry, he says :

vktnh&,&vQdkj ls gS mudh rckgh] j[krs ugha tks
fQØ&vks&rn~nCcqj dk lfydk] gks fQØ vxj] [kke rks
vktnh&,&vQdkj] bUlkWa dks gSokWa cukus dk
rjhdkA

Allama Iqbal differs from Rousseau's views on education. He does not agree with Rousseau's freedom idea in his extreme form. As an idealist, he says emphasis on the doctrine of self-realisation which is the focal point of Iqbal's educational

thinkig. It means the realisation of divine attributes forming the essence of man's nature and ultimately loding to Progress annd prosperity. Thus the idealist goal of self realisation is not egoistic. This goal aims at the relisation of those value and attributes which are essentially social and universal. When this unique concept of life "Khudi" assumes an pivotal position in the diverse activities of our educational system.

In the view of Iqbal's comprehension of life he combines the best of materiatism and spritualism in his philosophy and exhorts the individual to make full use of the physical aspect of education. Which should aim at physical fitness and acquisition of necessary bodily skills. Iqbal considers mind and body as a single inseparable reality and emphasises the realisation of intellectual, aeshetic and social values. Which contribute to the development of self.

Iqbal while agreeing with John Dewy's Pragmatism, does not confine the utility of education to the material and but rather to the comprehension of the need of spritual aspect of life as well. While John Dewy tests everything including any idea, hypothesis or faith by the way it works by consequences. Iqbal on the other hand tests the idea by conformity to the principles of development of self and acceptance of authority of religion. However being inflienced by the Pragmatist School of education. Iqbal show keen

awareness of the role of experimentally acquired knowledge both in poetry and Prose writings.

Iqbal wants a resourceful system of education which could nourish a sensitive heart in the students, who may prove themselves as creators and sustainers of new era of hope, peace and justice. So in the attainment of knowledge he condemns the speculative attitude. Mere speculation, he maintains can neither grasp the material world nor can it give us any definite knowledge of the ultimate reality. In order to reach the concrete finding of what life is composed of, he combines reason and intuition to attain a true vision and knowledge of self and depreciate that knowledge which is not characterised.

A comprehensive view of Iqbal's idea about education would reveal that he tried to reconnect the broken links of diverse educational activities. Iqbal has emphasised on *Anfus* and *Aafoq* is in a way a restatement of the doctrine propounded one hand by Rumi the great poet of Iran and the other by Al-Ghazzali and Ibn-e-Kholdoon and latter on by Shah-Waliullah. Similarly he held in high esteem the positive views and observations of western thinkers regarding life. In this background Allam Iqbal sees the role of teacher as spritual mentor of the educand. The teacher's role, maintains Iqbal is fundamental in any educational programme. This prime character is bound to promote all round personality of student. Iqbal wanted to revive the

past glory of Islamic learning Centres, keeping in view the current trends of human activity.

CONCLUSION

The objective of education for Iqbal is the awakening and realisation of the purpose of life. Iqbal feels that the important task for a meaningful system of education is to discover the "ideal man" and not to wonder in the deserts of conflicting and ambiguous ideologies of life. He hopes this uphill task must be undertaken by an ideal teacher, who through his insight and personal integrity can cultivate in man sublime qualities.

He Projected a universal social system and its realisation through a broad educational process. Man may prove his vitality by taking up the arduous task of establishing himself as the master of entire nature. Iqbal : educational theory is of course universal, it can be applied and interpreted at its various stages. The highest ideal, thinks Iqbal in asserting himself as the co-worker with God and Co-sharer in his attributes. In the fulfilment of this overall objective mind has to make this planet as an above of peace, progres and prosperity.

The unity and continuity in Iqbal's educational outlook leads to the methodology that he recomends is relevant for the attainment of the purpose. In this educational Philosophy, Iqbal did not exclude from consideration any coutributing factor of any significant school of thought.

Keeping in view him composite approach of

educational thinking. Iqbal sought to spell out the uniqueness of his outlook for the educational practice. Allama Iqbal's aspiration of making education effective for the creation of ideal society shows enough optimum.

He has an unshakeable faith in youth and his fine poetic style express to this fact :

ugha gS uk mEehn ,dcky viuh d'rs ohjKWa ls
tjk ue gks rks ;s feêh cgqr tj [kst gS lkdhA
tokuksa dks esjh vkWg lsgj ns
fQj mu 'kkghu cPpkSa dks cky&vks&ij nsA
[kqnk;k vkjtq esjh ;gh gS
esjk uwjs clhjr vke dj nsA

An educational system reared in accordance with these principles will embody the aspirations of Allama Iqbal and will prove a blessing to mankind. Allama Iqbal unique and synthetic philosophical approach to life and its bearing on our educational situation.

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6. Payam-e-Hasti, P-62
7. Iqbaliyaat, P-111
8. Asrar-e-Khudi, P-43
9. Payam-e-Mashriq, P-100

