

# EDUCATIONAL IDEAS OF IQBAL

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It is important to note that all great educators have been great philosophers. Plato's scheme of cultural education depended upon his idealism. Rousseu's anti-social philosophy gave rise to his natural education. Pragmatist philosophy has been responsible for the project method in education. It is true that Iqbal was not an educationist in the strict sense of the word; but one cannot deny his contribution to our educational ideology. He did not present any specific educational technique or methodology; but he directed our attention to those basic and fundamental principles of education which underlie all the sound educational practices. When we work out the practical implications of his educational ideas they do throw lurid light on the modern problems of education and point out to their healthy solution.

## **Education**

Education, which signifies the development of personality, is a purposive process; it is a process which is consciously directed towards some end. Mill defines it as, "culture which each generation purposely gives to those who are to be successors in order to qualify them for at least keeping up and if possible for raising the level of improvement which has been maintained".

Similarly, K. G. Saiyadain remarks that “Education in its full and correct signification must be visualized as the sum total of cultural forces which play on the life of individual and community. If this is clearly understood, it follows that an emergence of an outstanding creative thinker, who has distinctive message to give or new values to present before the world, is a phenomenon of the greatest interest for the educationists, and the more his ideas catch the imagination, the understanding and enthusiasm of his contemporaries, the greater must be his influence as the educative force”.

Viewed in his perspective, one cannot escape the fact that Iqbal comes under the category of the educationists, though he is not an educationist in the limited sense. Every educational system is concerned with the critical evaluation and transmission of the cultural heritage, knowledge and ideas of social groups, to its young members, and is thus much wider in its outlook than the narrow system of education that goes on within the precincts of schools and colleges. This limited process of teaching and learning does not take into account the social and the personal influences which shape and modify the destiny of the individual and of the community. Iqbal lays special emphasis on these cultural factors and his philosophy of life is of infinite value for education. Like other educationists, he stresses the fundamental point that the educator must necessarily inquire into the nature and function of the self in relation to the environment in which it is placed.

Self, according to him, is not a mere illusion, as some of the pseudo-mystics and pantheists would have us believe. It has, on the other hand, an abiding significance of its own. The doctrine of self-negation, according to Iqbal, is positively dangerous in its socio-political implications.

Thus, Education is concerned with the problems of individual and society. It is the process of enabling the individual to take his rightful place in the society. It must, therefore, be interested in those studies which concern the individual on the one hand and the society on the other.

### **Naturalism in Education**

The child occupies the central figure in the educational system of the naturalists. The subject and method of education must be in consonance with the natural tendencies of child's mind, his instincts and emotions. While educating the child the teacher must take into consideration his dominant psychological trends and the stage of development of his personality. The psychology of development is of utmost importance for education. We must study the nature of infants, children and adolescents and adjust our educational approach accordingly.

Psycho-analysis has given a great impetus to naturalism in education. It stands for unrestricted expression of the unconscious impulses of the child. He must be given freedom and opportunity for natural development so that he may not suffer

from mental depression and conflict. It condemns sexual taboos, authoritarian methods and corporeal punishment.

Rousseau considered that the first twelve years of human life are extremely important. During this period the child must be given full opportunities for the perfection of his instruments of knowledge, namely, his sense organs. Nothing was to be done during this period to mould child's mind. He was not to read and write. His body and his sense organs were to be exercised and trained. No moral training should be imparted to him during this period.

Like, Rousseau, Iqbal emphasises the empirical aspect of know-ledge. He realised the importance of sense-perception. According to him development of an active personality is impossible without concrete environment. Self-realization, which according to Iqbal, is conducive to educational goal cannot be conceived without the material environment. He further realised the importance of freedom which was particularly emphasised by the naturalists. According to Iqbal, the latent power of the individual cannot 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. Yet, he is a rigid disciplinarian and advocates such strict regulations as prepare the child for straneous obligations of life. In other words, he does not agree with Rousseau's "freedom idea" in its extreme form. Naturalists further stress on adjustment to environment as the educational aim. Iqbal differs from the naturalists, insofar as he

holds that, not adjustment, but the conquest of the environment is the real aim of education. Therefore, according to him the child should not yield himself to environmental forces. Man has always been mastering his material environment and shaping and re-shaping it according to his own needs and desires. Consequently against the views held by the naturalists, Iqbal contends that the environment should be shattered and remoulded if it does not accord with the aspiration of the individual. He expresses this idea when he pleads that if the world does not conform to your standards, instead of submitting to it you should destroy and remold it.

گفتند جهان ما آیا با تو می سازد

گفتم که نمی سازد و گفتند که برهم زن

### **Idealism in Education**

He agrees with the idealists that the material and the physical universe, as known to science, is an incomplete expression of reality. Man has a peculiar power which manifests itself in the form of intellect, intuition, culture, art, morality and religion. These are peculiar to man and are certainly beyond the range of positive science.

Idealism is bitterly opposed to naturalism, in so far as it regards that the real aim of education is to mould the environment according to ideals or the individual values and not

to yield oneself to the physical environment which is an eternal embodiment of human will and intelligence; much of it is the result of man's capacity for inventiveness. Iqbal beautifully gives expression to this idea:

تو شب آفریدی چراغ آفریدم

سفال آفریدی ایاج آفریدم

بیابان و کوهسار و راغ آفریدی

خیابان و گلزار و باغ آفریدم

من آنم که از سنگ آئینه سازم

من آنم که از زهر نو شینه سازم

You (God) created the night, I the lamp;

You created the clay, I the vase.

You created the jungle, mountains and deserts

I created gardens, orchards and flower-plots.

It is I who make glass out of stone

It is I who extract elixir out of poison.

So far as the cultural and the spiritual environment is concerned it is entirely a product of man's creative activity. Man sets before himself philosophical and cultural problems and has been tackling them since long. Hence, he cannot be said to be a slave of environment in any sense. To set about questions, to inquire into the origin of things and to strive for something better than the given are distinctive marks of man alone. The cultural environment consisting of religion, science, art, and literature is overgrowing. To it many sages in all ages have contributed. It welds together all mankind. Underlying this cultural environment are three eternal values which man can apprehend by his spiritual capacity. They are "Truth, Beauty and Goodness". To these three eternal values Iqbal adds a fourth, viz: apprehension of God, having the eternal values as His attributes.

The Muslim philosophers, who were under Aristotle's influence, thought that God was in essence 'Reason', another class held that He was the Highest Good, the Sumum Boman; and yet another group regarded Him, as the one Supreme Beauty. The Neo-Platonic mystics belonged to the last group, and Iqbal in the early period of his development seems to be entirely under their influence. Latter on there was a change in his position and he came to regard Beauty as one of the ninety-nine Names of God which denoted the different names of divine shades.

Thus, following the Neo-Platonic tradition he regarded Beauty as eternal; but later on he came to regard it as the product of man's experimentation and grappling with the stern realities of

life. In other words, the eternal values came to be regarded as the creation of man in the course of his attempts to meet his own needs and to overcome the difficulties in his way. His philosophy, thus, becomes humanistic under the influence of pragmatic philosophy.

As an idealist, he lays emphasis on the doctrine of self-realisation, which means the realisation of divine attributes forming the essence of man's nature and ultimately leading to progressive socialism. That is exactly what is meant by the holy Prophet's tradition *تخلقوا با خلاق الله*; i.e. create divine attributes. Thus, the idealist goal of self-realisation is not egoistic. This goal aims at the realisation of those values and attributes which are essentially social and altruistic. The purpose of education is to help the student in his self-realisation. As such, the task of any system of education is to transmit to the individual the entire cultural heritage and to guide the student in the continuous growth of his apprehension of the ultimate reality as well as of the divine-attributes. The knowledge of his cultural heritage enriches the individual self. The educator by his efforts assists the educant who is developing his personality in accordance with the laws of his own nature to attain levels that would otherwise be denied to him.

Thus, self-realisation means consciousness of divine attributes which constitutes the very essence of man. Such a self is also in



union with the whole world and has realised the ultimate value of such union, namely goodness, truth, beauty and unity of God (توحيد). Thus, education must be religious, moral, intellectual and aesthetic. In order to produce a balanced and harmonious personality none of these aspects may be neglected. Hence a man, who is perfect according to the idealist standpoint, is identical with the self of the whole society.

Iqbal, thus, combines the best of materialism and of spiritualism in his philosophy, and exhorts the Individual to make full use of the physical aspect of education, which should aim at physical fitness of the body and acquisition of necessary bodily skill. According to him physical and spiritual are not sharply opposed to each other; they have a certain amount of common ground. Iqbal, also considers mind and body as a single inseparable reality and emphasises the need of intellectual, aesthetic and social values, which must be pursued for the development of self.

**Pragmatist Theory of Education & Its Influence on Iqbal's Thought** Unlike the idealists pragmatists do not believe in the existence of eternal values like "Beauty", "Truth" and "Goodness". According to them these values have no prior existence; rather they are created by man in the course of his attempts to overcome the difficulties in his way. Pragmatism is essentially humanistic as it stresses the fact that there are human

purposes to be fulfilled and that philosophy is only a weapon which helps in pursuing such aims. Since man is the measure of all things, pragmatism stresses individual needs and their satisfaction for them. Again, since all values arise in the course of man's activity and since they are pursued only to satisfy human needs and wants, pragmatism is essentially enterprising and experimental in nature. The pragmatists deprecate any attempt on the part of the educator to prescribe any specific goal for the education of the child. Life is itself experimental. Therefore, there is no definite goal to which the child must advance. Like naturalists they start with the child as it is. For them the child, his physical and social environment and interaction between them are of fundamental importance. However, they are more deliberate in their method than the Naturalists. It is child's nature to experiment with life. He should be encouraged to do so because when he is face to face with new situations, he develops new responses and attitudes. The pragmatists are not in favour of giving the child a set course of study. They hold that true knowledge does not consist in acquiring of a dead culture, particularly from books; rather, it consists in developing skill that is useful to deal effectively with the situations of real life. In other words, education consists in encouraging the child to learn for himself through experimental creative activity. "Learning by Doing" sums up the educational method of pragmatism. Human activities are more important than school subjects. Instead of working at separate subjects, the pupil is encouraged to draw freely upon all knowledge that is relevant to the activity to which he happens to be engaged. Any study they

undertake is motivated by their desire to solve their own problems; it is viewed and valued from the standpoint of its utility in dealing with such problems. Such a method of education is the characteristic contribution of pragmatism and is called the project method. The essence of this method is this: “the problem comes first and learning is acquired in the course of its successful solution”.

Iqbal, while agreeing with Dewey’s pragmatism and also with certain aspects of humanism does not confine the utility of education to the material end; but rather comprehends the need of spiritual aspect as well. While, Dewey tests everything including any idea, hypothesis, faith or religion by the way it works, by the consequences; Iqbal, on the other hand, tested the ideas by their conformity to the principles of the development of self, often accepted on the authority of religion. Subsequently, however, being influenced by the pragmatist philosophy, he brought experimentalism to some extent in the realm of education and philosophy. He believes in the equality of opportunity among mankind for full development of every individual. Dewey is against idealism, which believes in universal and unchanging values. He is opposed to Plato who believed in the world of ideas. In his opinion the imaginary world tends to become the property of the leisured classes who leave the phenomenal world or the actual world to the craftsman and artisan and the slaves. Dewey’s published views are contained in his book namely “Democracy and Education”, and “Reconstruction in Philosophy”. His influence beginning with the modern educational field of

Columbia University New York has gradually extended to the Far East and Russia.

Iqbal shows indebtedness to pragmatist philosophy. While under the influence of Neo-platonism (i.e. before 1908), he believed in the eternal values (Beauty, Truth and Goodness) and despised the phenomenal world. Under his emancipated position, however, he identified God with “Supreme ego” or “the eternal will”. Further, Beauty, instead of being an eternal value came to be regarded as “only a quality of the ego—in action; of the ‘will to power’, when it climbs to its heights. Ugliness appears when ‘will to power’, the fountain of all life and all growth, runs dry”.

Iqbal gives expressions to these ideas in his following beautiful lines:

نمود جسکی فراز خودی سے ہے، وہ جمیل

جو ہو نشیب میں پیدا، قبیح و نا محبوب

سری نظر میں یہی ہے جمال و زیبائی

کہ سر بسجدہ ہوں قوت کے سامنے افلاک

“Glorious is he, who reveals his identity through the attainment of self While, ugly and repugnant is he who takes its birth in the lowest strata of being, Nothing but submission of

heavens to the dynamic power of self Constitutes elegance or beauty in my eyes”.

Thus, the essence of reality as held by Iqbal is the will of the ego. His theory, therefore, ceases to be idealistic. It, on the other hand, becomes atavistic. For, life according to him, is essentially volitional and is definitely directed towards some end, the end being spiritual rather than material.

Briefly, according to Iqbal, the highest aim of education is to strengthen the individuality of all persons so that they may develop their potentialities. Naturalists, on the contrary, stress on adjustment to environment as the educational aim. Idealists emphasise the development of personality and attainment of universal values. The pragmatists hold progress and creation of human values as the goal of education. Knowledge is the essence of education and is an indispensable means for it. Obviously, adjustment to environment cannot be achieved without the knowledge of the environment; nor appreciation of eternal values without the knowledge of spiritual and cultural universe. Likewise, progress and creation of values are empty cries without full knowledge of man and the world around him. Iqbal contends that the essence of self is revealed only through intuition. Psychology which regards self to be a mere flux of sensation and feelings and thoughts fails to grasp an inner unity of self behind all the multiple experiences. In order to apprehend the unity of self which is the pivot of all experiences, Iqbal turns to the inner depths of our consciousness and has recourse to intuition. He

further holds that it is definitely not the aim of education to yield one self to environmental forces; rather the real aim of education according to him is to subjugate the material force. As he himself remarks that if the time does not move in harmony with you, change the times:

زمانه تو نسادزد تو با زمانه ستیز

Thus, according to K. G. Syedain:-

“No one can develop any intelligent theory of education 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. 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 the 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”.

The naturalists stress, like Iqbal, the development of human personality, but they seem to have no idea of any goal for the education of the child. They only aim to give the child every facility for growing in-to free, active, happy and well-adjusted human being. They believe that when every one in the society has such a normal and free growth of his personality, the society as a

whole will progress,—thus individual aim becomes identical with social aim.

Pragmatists, on the other hand, do not look at the curriculum from the narrow view of utility. Their aim is human progress and they look at education as the chief means of achieving it. They stress the need of systematic experiments in school which should be based on the present activities and interests of the child. The child's experience must be enriched so that he may be prepared for adult life. Thus Dewey's curriculum is based on child's nature and life; and its material is selected from different activities of real social life. In this way a child's personality is so enriched and so socialized that he not only develops a well-adjusted dynamic personality but he also becomes an effective social unit contributing to the democratization of the society.

Idealism approaches the problem in an entirely different way. It concentrates not on the present experiences of the child but on the experiences of the human race as a whole. In the word of Ross, "It stands on the position that the purpose of the child is to reflect civilization itself; the main purpose, therefore, of the course of studies is to epitomise and organize, in representative fashion at least, the capitalized experiences of race of which the child is a member".

School studies must, therefore, represent (a) what man does and strives to do. It ought to improve the major crafts of mankind especially those which provide the fundamental needs of food, clothing and shelter. This would involve the use of tools and

learning of the fine arts. The curriculum should also include (b) what man knows. This must include literature, science, mathematics, history and geography. Finally, the school must provide (c) man's mode of feelings and their expressions in art, poetry and music.

From the above it is evident and abundantly clear that the idealists stress on such a school curriculum which insures that the child would become a member of the human race in the real sense of the word, possessing all that is valuable, imbued with the social and spiritual traditions of the society and doing his best to carry humanity ahead to the goal of realization of fundamental social values. Iqbal agrees partially with the naturalism of Rousseau, with pragmatism of Dewey and with certain aspects of humanism. He has reconstructed religious thought in Islam by combining religion and science on the one hand and has bridged the gulf between science and philosophy on the other. He has revolted against the old system of Muslim education which he thinks has outlived its utility. He condemns speculative attitude of philosopher and goes to the extent of subjecting Greek thought to a scathing criticism and points out that the spirit of Greek philosophy is opposed to Islam. Mere speculation, he maintains, can neither afford to grasp the material world nor can it give us any definite knowledge of the ultimate reality. Plato denied the reality of the phenomenal world, which Iqbal affirms in his philosophical and educational thought. Almost all the idealists are unanimous on the point that all cognition through the senses and experience is illusory, and that only the ideas of pure reason constitute reality. Iqbal positively



holds that speculation without experience leads us nowhere. For him no knowledge is possible without experience. In his own effort at the reconstruction of religious thought in Islam he avails from modern philosophy which is essentially empirical since Kant. The spirit of Islam, too, is essentially empirical and lays special emphasis on the reality of the phenomenal world. Consequently, according to Iqbal, experience is a necessary source of knowledge and beyond the world of senses there is also a new horizon of transcendent reality which the scientists have failed to comprehend. Iqbal affirms the existence of God, the reality of the self, its freedom and immortality and instead of confining knowledge to the empirical reality alone he goes further and believes also in the intuitive reality. He vigorously holds that empiricism and rationalism both have failed to reveal the true nature of the finite or infinite self. This knowledge of self, according to Iqbal, is therefore possible only through intuition. Thus, the intuition of the self then gives us a point of departure from the rationalistic and empirical method of enquiry and makes possible the divine knowledge of the supreme's ego. This opens a new avenue of knowledge for the affirmation of self and the existence of God.

Thus, it is rightly held by Iqbal:

خودی ہو علم سے محکم تو غیرت جبرئیل

اگر ہم عشق سے محکم تو صور اسرافیل

He combines reason and Intuition to attain a true vision and knowledge of self and, therefore, condemns that knowledge which is not so characterized.

وہ علم کم بصری جس میں ہمکنار نہیں

تجلیات کلیم و مشاہدات حکیم

God, according to Iqbal, is a Supreme Ego and is characterised by eternal will. The finite ego can come in personal communion with Him, without obliterating their own selves. He, thus, starts with self-consciousness and passing through the consciousness of the objective phenomenal world arrives at the infinite.

In view of his philosophical concept it becomes abundantly clear that he is neither a humanist nor an idealist nor a pragmatist in the strict sense of the term; he has rather his own ideas on education based on his own concept of ideal life. The aim of education, according to him, is to develop personality by activity, creativity and originality, with a view to preparing man for the conquest of the material forces of the universe and further the achievement of spiritual heights of man. His conception of 'individuality' is, therefore, unique and is altogether different from the conception held by the traditionalists. "The individual" of his conception is thoroughly "community minded man" who according to him will be the voice of the society. Iqbal also stresses the need of a balanced development of body and spirit

and considers them indissolubly connected with each other. This constitutes the crux of his philosophy. Dr. S. M. Abdullah, in his article on Iqbal's philosophy of education, maintains that the fundamental subject of study according to Iqbal is "Din", which includes science. Science should not be considered merely "Knowledge gained by observation and experiment", but it should embody all "Knowledge based on truth". Thus, Iqbal's conception of science is characteristically his own. Science, according to him comprises the knowledge of Anfus (Lein) and Afaq (cyi91 ) i.e. the realm of the self and the cosmos. Iqbal has also emphasised the study of history and is also an admirer of "vital" literature and arts including architecture. He has, however, opposed drama and theatre keeping in time with the general Muslim temper.

A comprehensive view of Iqbal's ideas about education would reveal that he has tried to reconnect the broken links of the educational tradition of Islam. His emphasis on "anfus" and "afaq" is, in a way, a restatement of the doctrines propounded, on one hand, by Rumi, and, on the other, by Ibn Khaldun and later on by Shah Wall Ullah of Delhi. His chief contribution to the educational ideology is the emphasis on "din", as the main subject of study.

Briefly, education, according to Iqbal, is a means to an end and not an end itself. The end of education being Islamic Ideology and Culture. It is through education that a culture perpetuates itself. Since every system of education basically

consists of social ideals, norms, and values and is based on its specific culture, Iqbal exhorts us not to imitate other nations. For this tendency of aping, according to him, is suicidal. He therefore says,

اٹھا نہ شیشہ گران فرنگ کے احساں

سفال ہند سے مینا و جام پیدا کر

“Seek not the bounty of the glass-blowers of the West Make your own cups and goblet from the clay of India”

تا کجا در تہ بال دگراں می باشی

در ہوائے چمن آرا در پریدن آسوز

“How long will thou abide under the wings of others? Learn to wing thy flight freely in the garden of breeze”.

In the following lines, he criticizes those, who, having neglected their own system of education, have adopted alien system of education.

علم غیر آموختی اندوختی

روئے خویش از غازہ اش افروختی

ارجمندی از شعارش می برید

من ندانم تو توئی یا دیگری

عقل تو زنجیری افکار غیر

در گلوئے تو نفس از تار غیر

بر زبانت گفتگوها مستعار

در دل تو آرزوها مستعار

قمریانت را نواها خواسته

سروها بت را قباها خواسته

باد مے گیری بجام از دیگران

جام هم مے گیری بدام از دیگران

آفتاب هستی یکے در خود نگر

از نجوم دیگران تا بے خبر

تا کجا طوف چراغ محفلے

ز آتش خود سوز اگر داری دلے

“You have learnt and amassed knowledge of others and brightened your face with rouge borrowed from others.

You seek honour by aping the manners of others.

I know not, whether you are yourself or just ‘another self’

Your intellect is chained in the thought of others;

The very breath in your throat comes from the strings of others.

Borrowed speeches are on your tongues;

Borrowed desires in your heart.

Your canaries sing borrowed songs;

Your Cypresses are clad in borrowed mantles.

The wine in your cup—you get from others;

The cup, too, you borrow from others.

You are sun; look for once into your own self.

Seek not your light from the stars of others.

How long will you dance around the candles of the Assembly?

Lit up your own light, if you have a heart.”

Iqbal further makes a fervent appeal for the adoption of ideological system of education, which is purely Islamic.

According to him culture and ideals of society should be the guiding factors of our education. He therefore very aptly remarks

زنده فرد از ارتباط جان و تن

زنده قوم از حفظ ناموس کهن

مرگ فرد از خشکی رود حیات

مرگ قوم از ترک مقصود حیات

“Life of the Individual depends on the relationship of the body

and soul.

Life of the nation depends on the preservation of its tradition and

culture.

Individual dies if the life-flow ceases.

Nation dies if the ideal of life is spurned”.

Further, according to Iqbal, the Islamic ideology which is the end of our education is the only means to establish a balance between- in-dividualism and collectivism. He regards the

development of Individuality as the fundamental value, but does not ignore, at the same time, the growth of social sense and collective responsibilities. While, he holds that man must not lose his individuality in the social collective, he also enjoins the Individual to subscribe to the social good. There-fore an ideal system of education will always aim at the establishment of balance between the development of Individuality and social consciousness of the individual.

فرد قائم ربط ملت سے ہے تنہا کچھ نہیں

موج ہے دریا میں اور بیرون دریا کچھ نہیں

Individual exists by virtue of his social contacts. He is nonentity without that association.

“He is like a wave in the river and has no existence outside it. Again he says

فرد میگرد ز ملت احترام

ملت از افراد مے یابد نظام

“The Individual derives dignity from his nation.

A “millat” is constituted when the Individuals group together.

Iqbal, in his Letter to K. G. Saiyidain explains his ideological conception of education:



“By ‘Ilm’ I mean that knowledge which is based on senses. Usually I have used the word in this very sense. This knowledge yields physical powers which should be subservient to “Din” (i.e. the religion of Islam). If it is not subservient to Din then it is demonic, pure and simple-It is incumbent on Muslims to Islamize knowledge.

“Abu Lahab should be metamorphosed into Haiyder”. If this Abu Lahab becomes Haider-e-Karrar, or in other words, if it i.e. (knowledge and power it wields) becomes subservient to Din, then it would be an unmixed blessings into Mankind”.

Iqbal’s Educational Philosophy P. 99 by K. G. Saiyidain.

This conception of education is further elucidated by the author of Principles of Islamic Education in the following lines:

“Thus the primary purpose of education should be to imbue the students with their religion and ideology. They should be taught the meaning and purpose of life, Man’s position in this world, the doctrine of Tauheed (Unity of God), Risalah (Prophethood), Akhira (Life here-after) and their bearing upon Individual and social life, the Islamic values of morality, the nature and content of Islamic culture, and the obligations and the mission of a Muslim. Education should produce men with deep-held conviction about Islamic ideals of Individual and collective life”.

Islam, again, is positively opposed to idealism and abstract thinking and so is Iqbal. Following this scheme of education, he

lays special emphasis on life-affirmation and the conquest of the world. Education, according to him, should always aim at the development of balance of the Individuality and the social consciousness of Individual.

Dr. Rafi-ud-Din,<sup>1</sup> while accepting the view that Education is a process of Natural Growth, held that man has a natural urge for this growth. This urge takes the form of love of an ideal of the highest Beauty and perfection. He therefore very aptly remarks that “love of the ideal is an independent urge of human nature which is neither a product nor a servant of the animal instinct or the basic economic need of man, but which on the other hand rules and controls his animal instincts and basic economic needs for its own expression and satisfaction”.

He, further, subscribes to the view that human nature is the only dependable guide to knowledge. For, according to him, the end of education is determined by human nature or by the natural qualities of human consciousness. These natural qualities of human consciousness are identified by him with man’s urge to love an ideal of the highest Beauty and perfection. He very aptly says that if a person’s ideal is not perfectly good, beautiful and true, he is obliged to judge many actions which are really right as wrong and many actions which are really wrong as right. It is on account of his love with imperfect ideals that he makes different judgments about what is just, virtuous, moral, good or true. Thus “the justice, truth, morality, virtue, honesty, fraternity, equality or a liberty of a man who believes in a wrong or imperfect ideal is

very much different from and very much inferior to the justice, truth, morality, virtue, honesty, fraternity, equality or a liberty of a man who believes in a perfect ideals. The former is forced by his love, unconsciously to interpret these terms narrowly and wrongly and hence immorally and wickedly”.

He further maintains that “the ideal being the generator of the deed and the creator of its value, the deed is good or bad according as the ideal from which it results is good or bad. Hence the character of a man who loves a wrong ideal is never really noble or lofty. He thinks that no truth, no justice, no equality, no liberty and no virtue is good enough which conflicts with the interests of his ideal. The result is that he cannot express and satisfy completely his moral urge and cannot grow educationally to the fullest extent. If, on the other hand, a person’s ideal is perfectly good, beautiful and true, his moral action is of the highest ethical standard. The reason is that, in such a case, his desire for an ideal does not interfere with his desire for moral action for its own sake. Both of these desires seek expression and satisfaction in the same direction. The love of the ideal reinforces the desire for moral action and the desire for moral action for its own sake reinforces and strengthens the love of the ideal, while both of them are seeking expression in the right direction. Each helps the other to achieve its full expression and satisfaction”. (First Principles of Education by Muhammad Rafiuddin P. 292-93).

To conclude, Love of God, His qualities of perfection and Beauty is the innate urge of the child. The educator must see to it that the innate urge of love is not diverted into the channel of any other ideal and that his love for God actually determines his action.

“Action is the test of love. A person loves an ideal only to the extent to which he is able to act according to its moral demand and no more. Only those moral judgments and moral actions can be really moral and conducive to the perfect educational growth of an individual which result from a sincere, unmixed and whole-hearted love of God”.