Educational Aims, Their Determination and Selection as Perceived by Allama Dr Sir Muhammad Iqbal

Shahzada Masoud ul Hassan Bukhari[1] Taimoor Hassan[2] Tehseen Azhar[*3] Dr Syed Hisham Hassan[4]

1. Assistant Professor Department of Law & Education Mirpur University of Education (MUST) Mirpur AK.
2. Visiting Lecturer, Mirpur University of Science & Technology (MUST) Mirpur AK.
3. Lecturer, DHA Suffa University, Phase VII Ext. DHA Karachi.
4. Mohi ud Din Islamic Medical College Mirpur AK.
* E-mail of the corresponding author: tehseen_azhar@hotmail.com

Abstract
Allama Dr Sir Muhammad Iqbal, usually called the Poet of East, a poet philosopher of 19th century subcontinent had a unique concept of education that carries the vital significance being the contribution of both modern and ancient thoughts. Iqbal's well balanced thoughts are based upon the strong roots of Islamic teachings on one side and being progressive and coping with the modern scientific age on the other side. This paper highlights the significance as well relevance of Iqbal's educational philosophy particularly educational aims in today's world. Iqbal's educational aims are not fixed, static and immutable but which should be flexible and subject to continual reconstruction. In a universe of change and evolution aims and objectives, Iqbal suggests, should be tentative and must shift with the rest of scenery of changing individuals and their environments. Since Iqbal preaches the life of ideals and proposes untiring effort to realize them, the study of Iqbal's concept of educational aims can act as a beacon light for educators and a rich source of guidance in the classroom.
Keywords: Workforce sizing, Job-shop production, Holonic model

1. Introduction

Iqbal was a poet, a philosopher, a lawyer, a political leader and above all an educationist. He had a very strong knowledge of both the oriental as well as the western schools of thought in education. A great Orientalist in his introduction to the translation of Iqbal's book Rumuz-i Bekhudi, writes about Iqbal: When the future historian proposes to analyze the causes that determined and conditioned the emergence of Pakistan, he will be bound to take into account the personality and writings of a man who is regarded by some as the creator, and by many as the principal, or a principal advocate of the creation, of that great power (Arberry, 1953).

Iqbal was of the opinion that education is primarily a social process and this process constitutes one of the main dimensions of any philosophy of education. The significance of this social dimension of educational philosophy varies according to the conception, one has of how individuals are, or should be, related to one another. Different arrangements of social relations lead to different educational policies. Hence the conception of education as a social process and function has no definite meaning until one defines the kind of society one has in mind. If we take Iqbal's views on society, we find that this philosophy of society necessitates education as a social institution because he has great confidence in human society. Iqbal believed that the material world is a reality and one can achieve the spiritual and moral development while committed with the material world "(Hamid, 1986).

Much has been written on various aspects of Iqbal's thought on education but there is a need to view Iqbal's concept of education in relation to its significance to act as a beacon light for the prevailing educational setup in our country. Iqbal has been very categorical in expressing his views about the education, its nature, and philosophy in his poetical works, articles and speeches. He also wrote various letters to different people and discussed the educational phenomenon in detail. The in depth study of his educational thought needs to be carried out due to its wider scope and importance for practice and implementation in our existing educational setups for the improvement of the system. Iqbal's educational philosophy gives the young generation warmth which they lacked to develop morally (Nadwi, 1977).

1.1 Statement of the Problem
The paper was designed to analyze the educational aims in relation to their determination and selection as conceived by Iqbal.

1.2 Objective of the Study
The objective of the study was to explore the views of Allama Iqbal regarding educational aims in relation to their determination and selection.

2. Method and Procedures
The study being a library research was conducted as per historical design of research. The researcher initially undertook extensive review of the related available literature and collected data and information pertinent to

research.

2.1 Sources of Data

The poetical works of Iqbal, scripts of his speeches and his letters constituted primary source of this study whereas the books and other related literature and official documents of the government were the secondary sources of data. Sufficient data related to the study was available.

2.2 Procedures

The relevant material was collected on various aspects of Iqbal's concept of education from various libraries especially Iqbal Academy Lahore in particular. Material was thoroughly evaluated to draw lessons as guidelines for our educational system especially for the formulation of educational aims.

3. Educational Aims: Their Determination and Selection

Education aims are primarily a phase of values. They are conscious or unconscious value judgments. These judgments involve thinking in metaphysics and epistemology. Educational aims take their root from philosophy. Iqbal's philosophy is the philosophy of the self. He prizes and stresses self or individuality. Hence in Iqbal's view the highest or ultimate aim of all educational effort as well as other social efforts is to develop strengthen the individuality of all persons. In other words, the ultimate aim of the man is his life as well as in education is the actualization and realization of the open, infinite possibilities within, without and before him. The highest ideal is a continued life with the highest quality of knowledge, power, perfection, goodness, vision, and creativity. But the ideal at this level is not a fixed one. As one acquires more of the qualities of the ideal, it shifts its place to a still higher level. It does not mean only the development of the inherent possibilities of man, but in a great measure the individual's power to absorb into himself, for the reconstruction of his experience, power, personality, and the enrichment of his life, the influence of the universe external to him. Sense, reason, intellect, and intelligence are the evolved instruments for this purpose. Hence according to Iqbal, the cultivation of any of the faculties like reason, intellect, and intelligence is not the aim of education; rather they are the means of the ideal of continuation and enrichment of life.

According to Iqbal, the statement the ultimate aim and the description of its various aspects into objectives education as continuous life of good health, perfection, power, knowledge, goodness, vision, creative and original activity, and other values of his philosophical system for the development of individuality would not be enough. He recognizes the need for more proximate, immediate and specific objectives which when realized become resource to achieve the ultimate aim with more vigor and enthusiasm. He encourages freedom of thought and originality for the achievement of something unique (Iqbal, Payam-i-Mashraq, 1954). The actualization of specific objectives becomes a means and refers to immediate while the ultimate aim.

The value of ultimate aim as the development of individuality is supreme because, through suggestion and direction, it controls the selection of more proximate aims, and their execution. The development of individuality can be accelerated by the formulation of new creative purposes and objectives which always determine the direction of man's activity and evolution. Hence by means of motive force of unceasing and creative desires and ideals the individual builds his selfhood, culture, and institutions. Education would defeat its purpose of the development of free, creative and unique personalities if the educational system discourages the formation of new ideals and objectives. These objectives according to Iqbal, grow out of dynamic, forward - moving activity of the individual in relation to his environment, culture heritage, ongoing experience and projected ideals. The objectives depend also upon the nature of the pupil, social institutions, contemporary life with due regard to the activities of children and adults for the development of their personalities and character and preparation for vocation. They emerge from the present experience and man's problems of meeting the constant need of dynamic environment ; his desire to achieve ideals by changing the environment to his needs with the help and direction of his will, intelligence , and valuable surviving traditions and principles of the past . Our duty is carefully to watch the progress of human thought, and maintain an independent critical attitude towards it" (Iqbal, The Reconstruction of Religious Thought in Islam, 1934).

Growth and development of individuality in active and purposeful participation in life, through the agency of education, requires a material and cultural environment. There is need of intense and manifold activity on the part of growing individual which must be carried out in vital contact with the whole of his material and cultural environment. The social setting provides the individual with such a whole some environment. Man doesn't live to himself alone. On the contrary basis, he lives among his fellows in a social structure. He realizes his ideals in participation in not simply as it is, but also as it is becoming and ought to be. Iqbal's concept of an ideal society is a democracy of more or less unique individuals towards which they all should move progressively for their mutual rejuvenation. Such a social organized environment, to Iqbal's mind, is not the end but the means to each individual's effort to realize his idea of his unique personality. Of course, society does not exist for individual's selfishness but for mutual help through cooperative effort of all its members. Education develops individuality by bringing about a dynamic and progressive interaction between the individual and the society with the object of adjusting them to each other. Sir Mohammad Iqbal, in spite of his learning and wide

reading, is no mere echo of other men's ideas, but is distinctly an original thinker." (Vahid,1948).

To realize the broad educational aims and values as framed by Iqbal, the teacher will have to plan specific objectives for classroom activities. Of course, when these aims and values are expanded to this length an detailed, the merge with the curriculum its self. According to Iqbal, then, the specific objectives will not be one or many in a specific number but a multitude as framed by teachers and pupils. Iqbal would like these aims to be based on democratic principles. they should not be enforced from outside. The pupil and teacher should be free to make, choose and accept them. In other words, they should be meaningful to those who use them. Iqbal would disapprove of the determination of aims of one individual or group by another individual or group, because he has great regard of the individuality of each person and even urges him to make his purposes and ideals himself. "None knows the secret that the Believer: Though he seems to be the reader, is himself the Book" (Bilgrami,1954).

Further, aims arise out of the actual and concrete situations and are selected by the teacher and the pupil from among the various alternatives. The end of these intelligently projected ideals gives an insight or vision and becomes an instrument in guiding both pupil and teacher in reaching that end by helping them consider and adjust the means, and by suggesting the order a procedure to be followed in using the means. Since aims are values, they provide motivating forces to achieve the ideal put forth, and also the basis for the evaluation of the ideal when it is achieved. Further according to Iqbal, his aims and values are a set of principles, and are useful to the educator as well as the educated, not as aims, but as suggestions for their guidance in keeping an overall balance of all the values that may be involved.

Iqbal's philosophy subscribes to that kind of proximate educational aims which are not fixed, static, and immutable, but which should be flexible and subject to the continual reconstruction. In universe of change and evolution the educational aims should be tentative and must shift with rest of the scenery of changing individuals and their environments. They should be constantly made and remade be an outgrowth of practical changing situations. Hence Iqbal's educational aims do not consist in maintaining a status quo because he preaches a life of ideals and purposes, and ceaseless effort to realize them. The desires, objectives, purposes and ideals are not mere impulses, because one's acting on impulse does not become an activity with a purpose until one tries to see the means at one's command, the reasonableness of the objective, and probable outcome of the activity. One may note that educational aims and their outcomes are not the same or identical in their meaning. The former are what one tries to do and the latter are what one actually succeeds in performing. Here one perceives how aims change in the process of actualization, and the scope of uncertainty of result they are expected to bring. It also points towards the importance of careful formulation and use of aims to manage the educative process with intelligence and vision which Iqbal greatly emphasizes.

4. Conclusions

- *Understanding of Devine Reality*: According to Iqbal first and foremost educational aim should be the understanding of Devine reality (The concept of Toheed (Oneness of God, Allah Almighty) and Rsalat (Belief in Finality of Prophet-hood, Prophet Muhammad PBUH).
- *Search of Reality*. Educational aims are conscious and unconscious value judgments and search of reality.
- *Development of Ego:* Highest and ultimate aim of all educational efforts should be development and strengthening of individuality of all persons.
- *Realization of Infinite Realities*: Sense, reason, intellect and intelligence are evolved instruments for this purpose.
- *Enrichment of Life:*   Cultivation of faculties like reason, intellect and intelligence is not the aim of education rather they are means of the ideal of continuation and enrichment of life.
- *Formulation of Creative Purpose:* The development of individuality can be accelerated by the formulation of new creative purposes and objectives which always determine the direction of man's activity and evolution.
- *Traditions of the Past:* The individual should desire to achieve ideals by changing the environment to his needs with the help and direction of his will, intelligence and valuable surviving traditions and principles of the past.
- *Importance of Social Environment:* Man doesn't live to himself alone. On the contrary basis, he lives among his fellows in a social structure.
- *Regard for the Individuality*: The student and teacher should be free to make, choose and accept objectives of education since Iqbal has great regard of the individuality of each person.
- *No Status Quo in Educational Aims*: Educational aims should not be fixed, static and immutable but should be flexible and subject to the continual reconstruction.
- *Harmony between Religious and Worldly affairs*: Education should strive to bring harmony between

religious and worldly affairs of the individual.
- ***Balance between Aesthetic and Inspirational Values***: Education should awake inner faculties of human mind and create a balance between aesthetic and inspirational values.
- ***Harmony between Mental Faculty and Deeds***: Education should create harmony between mental faculty of the individual and his deeds to achieve the peace of mind and soul.
- ***Element of Yearning***: Education should create the element of yearning in the heart of individual.
- ***Conquer the Universe***: Education should encourage and enable the individual to conquer the universe.
- ***Sincerity of Purpose***: Educational aims should also be able to creat the sincerity of the purpose and vision in the human circumstances otherwise the entire effort to enlighten the individual will go waste.

If considered independently, Iqbal's educational viewpoints point to the fact that his philosophical system has important and valuable educational implications. They further reflect the need for extensive" and intensive work in Iqbal's philosophy for its application in education and also in other spheres of life. If his ideas are further elaborated for their value in education, they may serve as a rich store of suggestions for helping to reconstruct any educational system.

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