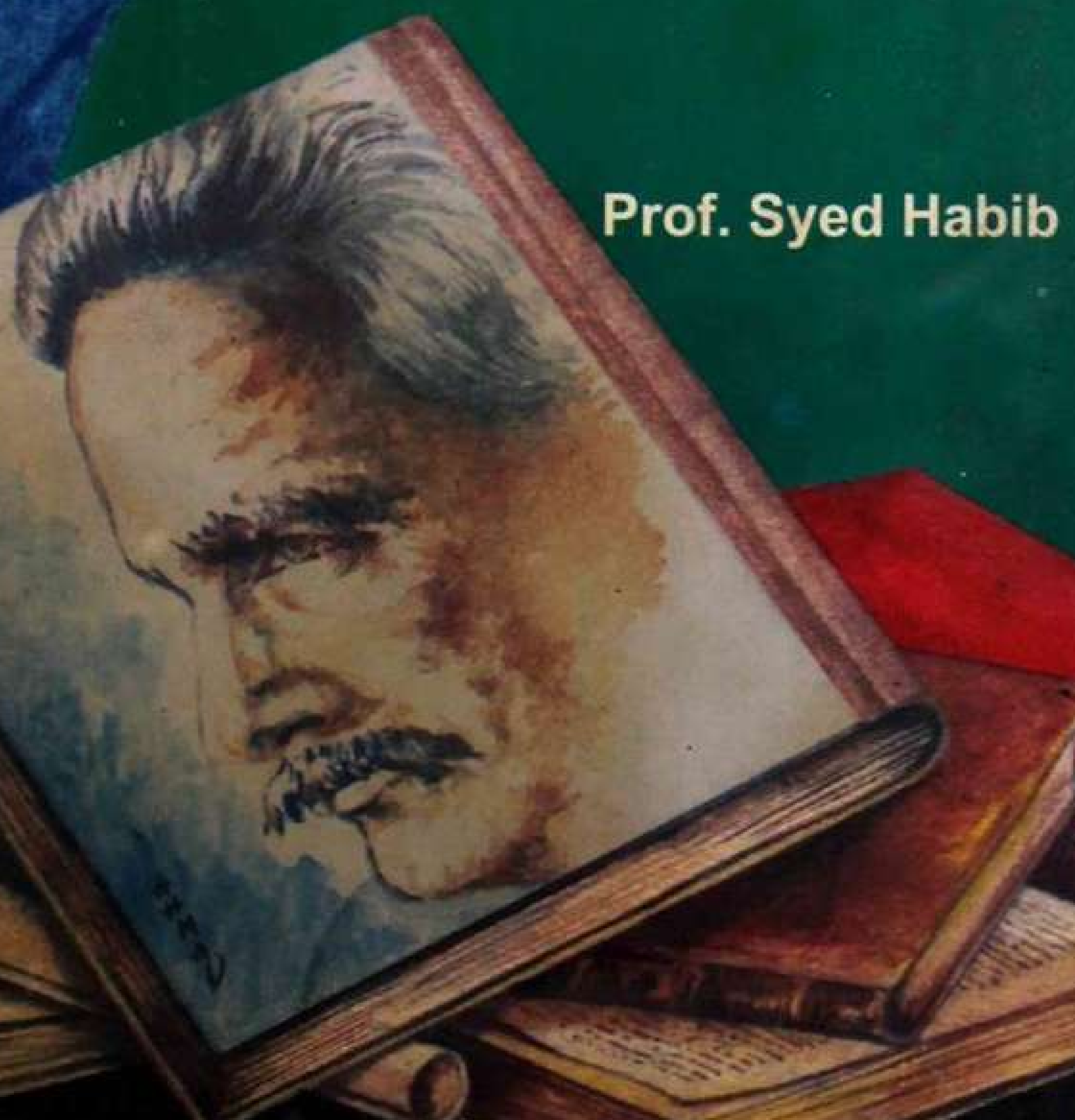


IQBAL'S RAPTURES MELODIZE EDUCATION

Prof. Syed Habib



**IQBAL INSTITUTE
University of Kashmir**

Dr. Naz Quadri
(Collections)

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Prof. Syed Habib

**IQBAL INSTITUTE
UNIVERSITY OF KASHMIR, SRINAGAR**

(C) University of Kashmir

Price Rs 100/-

DTP (Urdu and English) :

BMK Computers

Illahi Bagh, Buchpora (Sgr.)

Printed at :

Shalimar Art Press

Red Cross Road, Srinagar

Ph.: 428127, 474972

Published by :

Iqbal Institute

University of Kashmir, Srinagar

PREFACE

Iqbal was born at a time when the Muslim Society of the sub-continent was in a stagnant state of progress, if not definitely decadent. The people had in them a mighty life-force lying latent and they wanted somebody to move them on. This stirring of new life came from this great poet and philosopher, Dr. Muhammad Iqbal. Iqbal baffles and bewilders us by the complexity and the many-sidedness of his genius. He was a poet, reformer, philosopher, religious scholar and an educationist. Iqbal like leading educationists has not written a comprehensive book on education or dealt with different educational concepts or philosophies, but he placed before us the basis of value-based and result-oriented ideals of education. Iqbal's contribution towards the education of the Muslim consciousness in our era is pragmatic, vast and versatile. He knew several languages and in English, he has a style of his own--- a clear, concise and compact style. He was acknowledged as an outstanding Islamist by the world of scholarship and a number of European scholars and orientalist were in correspondence with him on matters of academic, historical and educational importance. Several Iqbalean scholars have dealt in detailed on the educational

concepts of Iqbal. In this monograph entitled "Iqbal's raptures melodize education" the noted educationist of our state Prof. Syed Habib has beautifully elucidated the basis of the Iqbal's educational philosophy, quoting the most relevant verses from his Urdu and Persian poetry. Prof. Habib's oration is visible in the monograph, however, he has adopted a sound phrase throughout to enable Iqbal-lovers, scholars and students of education to understand Iqbal in the modern educational thought.

The Iqbal Institute has hammered out a broad-based programme to popularise Iqbaliyat by way of holding seminars, literary meetings, essay competitions, Iqbal quiz and publishing highly standard books, booklets, monographs etc. We have decided to utilize all the resources at our disposal to achieve the goal. The present monograph is a part of our popularising Iqbaliyat among students and young scholars.

Dr. Bashir Ahmed Nalwi

FOREWORD

November and December in Kashmir are monotonous. Almost nothing all around is green and hands hardly venture to do anything which requires continuity and sense. I began working on this monograph on 15th November when the Dal Lake sent cold waves to the University Campus but the fire on the chinar was beautifully alluring and invitingly motivating. Going into December working on the project was hard because of Ramadan which is very active in Kashmir in spite of the failure of water supply and electricity.

I like both fire and water because both are related to gnosis much of which is in Iqbal whom I consented to work on. The subject given to me is venturesome because Iqbal is not a professional teacher, nor does he have an educational theory in terms of categorical one, two, three, four. We are used to categorical specifications because these save us from industrious search. I know Iqbal is a genius in many ways and his mind is impregnated with definite ideas about life. I also know that his prophetic role has much education in it though not in the sense of educational. Within a period of one month I succeeded in presenting to readers a model of Iqbalian Education which for being comprehensive had to delimit itself mostly to curriculum. May the readers find things of interest and utility in it at a time when mankind requires dreamers rather than those who interest in export-import balances.

Praise be to Mohammad^{SAW} who has a special consideration for women besides perfume and prayer. In this monograph I used "he" for man but it is used as a common gender.

I am grateful to Prof. Bashir Ahmad Nahvi (who is a doctor too), Director Iqbal Institute, University of Kashmir, who chose my services for this project. I am not mature enough, however, to work on such a theme as this, also because of its newness, but that the responsibility fell on my shoulders, I tried to do it as well as I could. The job is not finished all the same. Scholars with keener insight and maturer experience may present Iqbal --- also Rousseau of today --- in a better educational perspective !

Srinagar,

December 15, 2000.

Syed Habib

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*To Him and Him alone Who
is my life and before Whom I
am answerable for everything!*

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CHAPTER - I

IQBAL - A BRIEF IDEOLOGICAL PERSPECTIVE FOR EDUCATION

*The thorns their vengeance wreak on blistered feet,
The wilderness bears witness to our shame.
His sin-refusal to prostrate himself---- and ours
The tasting of forbidden fruit : from both,
That hapless one and us Thy face is turned.
The mind of man a hundred worlds creates, each world
A flower in bloom, while this, Thy universe,
Thy only handiwork, is built
With blood of hope and slaughter of desire
We thirst for change; give us new worlds. Away
With this poor wonder- house of night and day.*

These Persian verses from Maie-Baqi in *Payami-Mashriq* are comprehensive enough to define Mohammad Iqbal, the poet of the East, and his ideology. Iqbal creates a tumult and turbulence in the sea of life and causes a tremor to be felt by angels and houries as by his own kind on the globe. Even from the Divine sanctuary he elicits a response that God, the only hidden secret in the bosom of the universe, stands exposed by Iqbal now. He rises from amongst his own people to reshape and redesign religious systems though, yet he causes a resurrection everywhere in the ecclesiastical establishment.

Iqbal is a poet who seeks direct inspiration from God. His lectures reveal that poets like him can respond to the world and life in the same way in which philosophers and prophets do in their own way. His mind is full of images and ideas that go on passing through it weaving verses and versified pictures that come out to us in the form of his melodious poetry. God and His light inspires him. He watches divine beauty from morning to evening and everywhere. He is in love with nature which to him reflects God's visage. In that sense he is Jami of *Yusuf-o-Zulaikha*. These beautiful reflections in nature caress him to create things which perish not. It seems that Shelley, the English poet, dreamt about poets like Iqbal when he sang :

*Nor seeks nor finds he mortal blisses,
But feeds on the aerial kisses
Of shapes that haunt thought's wildernesses.
He will watch from dawn to gloom
The lake-reflected sun illumine
The yellow bees in the ivy-bloom,
Nor heed nor see what things they be;
But from these create he can
Forms more real than living man,
Nurslings of immortality !*

In *Asrari-Khudi* Iqbal's definitions of a poet reveal him before these reveal anyone else of his calling. He says :

*'Tis in the poets breast that Beauty unveils,
 'Tis from his Sinai that Beauty's beams arise.
 By his look the fairer is made fairer,
 Through his enchantments Nature is more beloved;
 From his lips the nightingale hath learned her song,
 And his rouge hath brightened the cheek of the rose.
 'Tis his passion* burns in the heart of the moth,
 'Tis he that lends glowing hues to love tales.
 Sea and land are hidden within his water and clay,
 A hundred new worlds are concealed in his heart.
 Ere tulips blossomed in his brain
 There was heard no note of joy or grief.
 His music breaths o'er us a wonderful enchantment,
 His pen draws a mountain with a single hair.
 His thoughts dwell with the moon and the stars.
 He creates beauty and knows not what is ugly.
 He is a Khizr, and amidst his darkness is the Fountain of
 life.
 All things that exist are made more living by his tears.*

This poet of Iqbal or Iqbal himself is the pupil of the God of Love (تلمیذ رحمن) in the words of the Quran.

But Iqbal's poetry is impregnated with philosophy. Therefore, he is a philosopher too. Following Rumi, Leibnitz and Bergson, we may say that Iqbal has all the poets, all the

* It must be "that burns". Nicholson doesn't use "that".

philosophers in him. He is a universe himself. That is what monadology and evolution proves. Jung also supports this view though in a different way. To Khalifa Abdul Hakim he is at once a spiritualist and an idealist. He is a creative evolutionist too. His philosophy of Egoism (*khudi*) and his belief in a personal God proves him to be a theist-existentialist. His constant reference to action which to him determines man's life defines him as a pragmatist. His pragmatism, however, does not confine itself with the world and worldly problems nor does his action stop at matter alone. Even God is creative and creative action. As a romantic philosopher who loves nature and is critical of civilization and culture created by industrial revolution, he is very close to Rousseau. Like Rousseau he is driven afar from modern civilization and wants to find repose in his own manners of madness. Like Rousseau he is taunted by his own

تمذیب نوی کارگہ شیشہ گر اں ہے آداب جنوں شاعر مشرق کو سیکھا دو

fellow-men and by distant relations. His naturalism is not that baseless belief system which some arrogant students of natural science build for themselves and take it to atheism. Nature to him permeates God's beauty and His light. Iqbal is a progressive philosopher too who holds that Marx belongs to Ibrahim's blood and values him as a prophet though without a Gabriel. His book *Das Capital* impresses Iqbal. He is unhappy

صاحب سرمایہ از نسلِ خلیل یعنی آں پیغمبر بے جبرئیل

with Capitalism and capitalist culture and also with workers' plight who are always put off by ever new devices and crafty tricks by their employers.

زمام کارا گر مزدور کے ہاتھوں میں ہو پھر کیا
طریق کوہن میں بھی وہی حیلے ہیں پرویزی

His understanding of "the earth belongs to God" (*الارض لله*) is clear and he believes whatever is saved must be spared for the needy.

And they ask thee as to what they should spend. Say : what you can spare. (2:219).

All this is true but Iqbal is not only an eclectic philosopher but one who believes in wholesomeness and harmony too. So his ideology cannot be expressed in isms : he is an integrated personality which seeks inspiration from unity which is based on There is no God but God.

Iqbal's approach to religion is real and live. He desires to build new temples, new *shivalas* and, if needs be, cross over the boundaries of Kofa and Bhagdad to let the foundations of new religious establishments be laid. His creative dynamism of Islam asserts itself in the following expressions :

The most remarkable phenomenon of modern history, however, is the enormous rapidity with which the world of Islam is spiritually moving towards the West. There is nothing wrong in this movement, for European culture, on its intellectual side, is only a further development of some of the most important phases of the culture of Islam.

But he is unhappy with the Brahmin and the Shaikh, dislikes ill-will and strife and also sermons and fairy tales. If Mahmood Shabistari of *Gulshan Raz* feels badly about donkeys becoming leaders, Iqbal of *Balijibril* in *Mula Aur Bihisht* is pained at Mulaism disturbing paradisaical situations and repose. He is sick with sermons and fairy tales and desires to take up a rebeck and play a tune in Rumi's vein around the sacramental earth which to him is like a mosque. With a touch like fire he wants to play melodious notes.

Drunken and distraught and bewitching from the night's carouse.

He wants to read signs of God scattered all over the earth and also "give all the worshippers the wine of love to drink". He wants peace and power in the song of religious devotees. "The salvation of all dwellers on the earth," as he observes,

"is in love". Mir Hassan or Arnold, Sir Kishan Prasad Shad or Goethe, Ghazali or Kant, he wants to seek inspiration from anyone who lifts him up into the realms of Hallajian Truth or Divine Infinity. Sensitively bitter by the severe feelings that "Truth in Jargon has been lost" and the community of faithful is "caught in ritual maze", Iqbal wails that

*Love's fire is dead, darkness abounds,
A Muslim? No, a heap of ashes is he !*

However, he strikes a positive note in supplication that we have not lost fervour although, as Ali Shariati says, we suffer from lethargy.

نومید نہ ہوں سے اے رہبر فرزاد

کم کوش تو ہیں لیکن بے ذوق نہیں رہی

We should note that Iqbal's dissatisfaction with the established church and his venturesome urge for reconstruction in the world of today is neither passion nor even intensity but piety and tranquility.

Iqbal, like Shaikh Farid-ud-Din Attar in *The Conference of the Birds*, may look paradoxical but he stands on a firm ground which gives him a universal significance. Islam does not make him a preacher of the Muslims alone but this comprehensive religion provides him with a strong base. Opening his eyes in the big world of today with its numerous strains and stresses, which are mainly caused by the

overwhelming progress of science and technology and the politico-economic culture generated by industrialization, he is neither overawed by it nor even swayed. Madina and Najaf provide him with the necessary facility by which his God-given potential is actualized in the shape of his sharp and keen insight. In other words the last prophethood—which confirms all other prophets of mankind, and mysticism—which is not separated from prophetic experience—make him love-revelled. This revelry, in the words of his mystic guide, Rumi, is the treatment and cure of all the ailments of man. This love burns everything which is other than God and, therefore, impure. In fact, this love assumes transcendental significance after this emerges out of the realities of the earth. This love enraptures everything in its mantle and becomes a dance with which Beauty, Truth and Goodness harmonize into the Whirling Whole or the Absolute. With this love Iqbal seeks perfection of manhood and with it even his *Iblis* turns into a force that supplies him energy and power. Iqbal's evolutionary song of Egoism (*khudi*) is an expression of this all-embracing love. His drift and dent, whirl and wail, thought and thoughtful flight give him, like a *Shahin*, warmth of blood which may frighten some but which ultimately win him a universal acceptance. It is only the vulture or the vultured that do not leave the decomposed food and flesh and, therefore, miss Iqbal and his universality. Let, therefore, his wrath on Abu Lahabs and Hindas of today be in the vein of :

The power of Abu Lahab will perish, and he will perish.

His wealth and gains will not exempt him.

He will be plunged in flaming fire,

And his wife, the woodcarrier,

Will have upon her neck a halter of palm-fibre.

(111:1-5)

Iqbal is a mystic who seeks his guidance from Maulana Jalal-ud-Din Rumi mainly. His religion is, therefore, not ritualistic but esoteric. Inwardness and inward looking is his first love. He is sure that mysticism secures self-realization and reveals secrets of everlasting sovereignty. He loves Mohammad, peace be upon him and his progeny, because he is the means through which extraordinary mystic experience can be gained. To him the Prophet ^{PUH}, is the first and the last and also the embodiment of the Book, the manifest and the hidden. With pride, he calls himself a dauntless spirit or Qalander and at times, like Rumi appears as if intoxicated singing his Pir's :

I know none other except 'Ya Hu' and 'Ya man Hu'

*I am intoxicated with Love's cup, the two worlds have
passed out of my ken;*

I have no business save carouse and revelry.

Most of Iqbal's ideas are based upon his mystic religion. Adam, as the Quran says, is the Vicegerent of God on the earth. He is complete in all respects because God has inspired from His own soul in him. And God has taught him all the concepts which extols him and makes angels prostrate before him. His free will is the hue and colour of life. Iqbal's *Taskhir-i-Fitrat* in *Payami Mashriq* *Firishtay Adam Ko Jannat Say Rukhsat Kartay Hain*, *Roohi Arzi Adam Ka Istiqbal Karti Hai* in *Balijibril* reveal the greatness of man which is due to his drawing near the forbidden tree. See how in *Taskhir-i-Fitrat* the rapture begins :

Love exclaimed, 'Lo ! the lover is there who will welcome my painful shafts,' and a tremor passed through Beauty that a great appreciator is born. Nature got perturbed that the dust of an unfree world had brought forth a being who shall freely make and break himself, a self-knowing and a self-determining being. In the closed sanctuary of the mysteries of being, the warning went round that eternal secrets are going to be unveiled. The unconscious urge that slept in the lap of life has opened its eyes thereby heading to a new vista of existence. Life said, 'Long was I immured in a closed doom of clay, restless to venture out; but now I see the door that offers a chance to escape'.

The Vicegerent status, however, involves man in a struggle which never ends. Life in the eyes of Iqbal gains significance, continuity, strength and power and is bestowed with exquisite richness by this never-endingness. *Iblis* poems of Iqbal, particularly *Jabril-o-Iblis* in *Balijibril* explain this richness. But *Javidnama's* *Iblis* is the finest poetic composition that in a dramatic way throws light on the struggling man and his courageous grandeur. Again, in *Bihisht*, *Payami Mashriq*, Iqbal says that there in that state Joseph has no bitter experience of the prison-cell nor has Zulaikha any reason to wail in love. Ibrahim faces no fire and Moses has no spark left in his being there. No boat, no storm, no danger there where nothing challenges faith and no lover is left forlorn. Impossible are the joys of intellection passing through the zig-zag of purpose, too. What use, what joy, to live in that paradise where there is no *Satan* there but only God !

This takes us to yet another idea which Iqbal emphasizes often—change. It is one of the greatest signs of God, he thinks. Change and imperfection go side by side with each other. Imperfection, as Ibni Arabi says, is the greatest proof of man's perfection. Psychologists, like Adler, also support imperfection as a potential stimulant which helps man in becoming and in self-affirmation. Time is, however, a very sharp sword which generally tests the nerve of man. Iqbal's *Zamana* in *Balijibril* and his *Nawayi Waqt* in *Payami Mashriq* support this view. But then "I have moments of familiarity

(with God) when neither Cherubin nor Prophet can contain me" (لی مع اللہ) as an important stage in Ascension (معراج), which Iqbal defines as a radical change or a metamorphosis in one's consciousness—or better say mind—denotes a state in spiritual development when man is in direct communication with God. The state alone gives him power to ride over the forces of time or even space.

او جو انمردے فسوں من شکست
لی مع اللہ باز خوان از عین جان

لی مع اللہ ہر کہ رادردل نشست
گر تو خواہی من نہ باشم درمیاں

Iqbal's mystic religion promotes the mystic believer to yet another position. He is given the benefit of mastery over this world or the universe in Laulak vein. He must, however, try to emulate the Prophet's example as much as he seeks his poverty (Peace be upon him and his progeny). The poverty in any case does not denote beggary but a courageous indifference to material possession and this-worldliness. In *Jawabi Shikwa*, *Bangi Dara*, Iqbal draws a conclusion :

*Be faithful to Mohammad (PBUH), then we too belong to you,
Not only this world but Tablet and Pen belongs to you.*

Iqbal is not happy with Eastern mysticism, however. That appears to him morbid and weak, lethargic and withdrawing. That disdains the world and worldly affairs,

seeking reclusive solitude. That avoids the fact : "this world has not been created out of sport and in vain". Many of such mystics may adopt celibacy and non-social, non-political, non-cultural attitudes. They may not find any reason in material progress through science and technology and may in that sense be unconcerned about man's betterment of life. They may not hold that the conquest of the universe is a part of spiritual development and excellence. Iqbal is unhappy over the conditions of the East in modern times, with special reference to Muslims whose plight he wails in the following words :

یہ بد قسمت قوم حکومت کھو بیٹھی، صنعت کھو بیٹھی، تجارت کھو بیٹھی۔ اب وقت کے تقاضوں سے غافل اور افلاس کی تیز تلوار سے مجروح ہو کر ایک بے معنی توکل کا عصا ٹکے کھڑی ہے۔ اور باتیں تو خیر، ابھی تک ان کی مذہبی نزاعوں کا ہی فیصلہ نہیں ہوا۔ آئے دن ایک نیا فرقہ پیدا ہوتا ہے جو اپنے آپ کو جنت کا وارث سمجھ کر باقی تمام نوع انسان کو جہنم کا ایندھن قرار دیتا ہے۔۔۔۔۔ تمدن کی یہ صورت کہ لڑکیاں نا تعلیم یافتہ، نوجواں جاہل، روزگار ان کو نہیں ملتا۔ صنعت سے یہ کھبراتے ہیں۔ حرفت کو یہ عار سمجھتے ہیں۔ مقدمات نکاح کی تعداد ان میں روز بروز بڑھ رہی ہے۔ جرم کی مقدار ان میں روز افزوں ہے۔ دماغ شائبہانی، اندنیاں قلیل اور افلاس کا یہ عالم کہ "رمضان خوب مہینہ ہے مسلمانوں کا"۔ یہ وقت بڑا نازک وقت ہے۔۔۔۔۔ دنیا میں کوئی بڑا کام سعی بلیغ کے بغیر نہیں ہوا۔ یہاں تک کہ خدائے تعالیٰ بھی کسی قوم کی حالت نہیں بدلتا جب تک وہ قوم اپنی حالت خود نہ بدے۔

He wails about India too :

جب تک ہندوستان صنعتی ملک نہ ہو گا اور ہم جاپانیوں کی طرح اپنے پاؤں پر
کھڑے نہ ہونگے اس وقت تک قدرت ہمیں قحط کے تازیانے لگاتی رہے گی۔
طرح طرح کی وبائیں ہمیں ساتی رہیں گی جس سے ہم جسمانی اور اخلاقی لحاظ سے
ضعیف و ناتواں ہوتے جائیں گے۔

Like Rumi, Iqbal's interest is an integrated life. He does not divide himself into the physical and the spiritual, the material and the celestial, the esoteric and the exoteric, the local and the universal, the human and the divine. His faith is unity but a harmonious one, the one that promotes individuality. The whole mankind and the whole universe is his reference. This God-intoxicated dauntless spirit desires that his feelings, his insight and his understanding be shared by all and sundry beyond caste, creed, colour and region.

جوانوں کو مری آہ سحر دے پھر ان شاہیں بچوں کو بال و پردے
خدایا آرزو میری یہی ہے مرا نور بصیرت عام کر دے

Progress of science and technology coupled with industrial revolution impresses Iqbal much. He is well aware of the changes that this progress brought about in our life and society all over the world. He considers scientific, technological and industrial progress necessary even for the East that unfortunately lags behind in this field particularly

and to his displeasure. Without an economic base life has no take off ground in modern age. It contributes much even to spiritual development. However, it is the spirit of man that, in fact, has given birth to scientific advancement which in turn has indescribable capacity for the development of mankind further. But Iqbal does not want any lop-sidedness of this progress nor does he feel pleasure in seeing its domination on the life of man.

اے طائر لاہوتی اس رزق سے موت اچھی

جس رزق سے آتی ہو پرواز میں کوتاہی

He is aware of the crafty trickery of capitalism which is born out of industrial revolution, imperialism and colonialism. Capitalism breeds materialism and material consciousness which in modern commercial civilization threatens the very spiritual existence of man.

ہے دل کے لئے موت مشینوں کی حکومت

احساس مروت کو کچل دیتے ہیں آلات

Iqbal is disappointed in observing, like Mamadou Dia of Senegal, that the material rather than the spiritual is determining man's individual and collective life both in worldly and spiritual affairs. Capitalism and its over-emphasis on materialism has given birth to new idols like the state and the political church, the nation and the race. Iqbal's severe criticism of and unhappiness with democracy is akin to this idolatry and to Western political vandalism attended by

economic exploitation. Legislative processes and constitutional promises providing for rights and opportunities appear to him as the same old statecraft of kings and emperors as is poured now in pleasant forms labelled as democratic. In fact it is the ghost of tyranny that dances in the garbs of democratic deception.

ہے وہی ساز کہن مغرب کا جمہوری نظام
 جسکے پردوں میں نہیں کچھ غیر از نوائے قیصری
 دیو استبداد جمہوری قبا میں پائے کوب
 تو سمجھتا ہے یہ آزادی کی ہے نیلم پری
 مجلس آئین و اصلاح و رعایات و حقوق
 طب مغرب میں مزے میٹھے اثر خواب آوری
 گرمی کفتار اعضائے مجالس اللہاں
 یہ بھی اک سرمایہ داروں کی ہے جنگ زرگری

Iqbal's fervent longing to break these new idols is his iconoclasm to establish in modern age "there is no God but Allah". His oft-repeated anti-western romanticism, for which he is disdained as an obscurantist and also as a fundamentalist, may be seen in this perspective alone. The plight of the working class, too, deepens his bitter feelings and in Marxist vein he outbursts to awaken the poor and the dispossessed and to "shake the walls of rich man's palaces to their foundations". He visualizes "the day of the sovereignty of the masses approach fast" and wishes that the corn and

wheat of such a field as does not yield bread to the peasant must be burnt to ashes. Then he wails :

دست دولت آفریں کو مزدیوں ملتی رہی اہل ثروت جیسے دیتے ہیں غریبوں کو زکات
 اے کہ تجھ کو کھا گیا سرمایہ دار حیلہ گر شاخ آہو پر رہی صدیوں تلک تیری برات
 مکر کی چالوں سے بازی لے گیا سرمایہ دار انتہائے سادگی سے کھا گیا مزدور مات

But Iqbal is neither against real democracy nor even material progress. In *Javidnama*, for instance, he is all praise for modern political movements and for such leaders as Jamal-ud-Din Afghani but he also condemns the spirits of such people as of Jafar and Sadiq who represent fifth columnists and traitors :

جعفر از بنگال و صادق از دکن ننگ آدم ، ننگ دین ، ننگ وطن
 الاماں از روح جعفر الاماں الاماں از جعفرانِ این زماں

Following Islam, Iqbal has no place for nationalism. This political demon, which may have a regional and racial base also, has created numerous problems in our times and has brought appalling devastations which cause horrors even now. In some Islamic countries this is being given a religious colour which is as dangerous as any economic or cultural foundation of it. This is in spite of the Quran teaching that

language, race, colour or anything of this sort does not make people superior or inferior :

O mankind, surely We have created you from a male and a female, and made you tribes and families that you may know each other. Surely the noblest of you with Allah is the most dutiful of you.

Surely Allah is Knowing, Aware

(49 : 13).

It is only for worldly reference and for the purpose of identification that God has created you so. In fact the East and the West belongs to Allah. So wherever you turn, you find His face there (2:115). Therefore "hold fast by the covenant of Allah all together and be not disunited (3:102)." And be not like those who became divided and disagreed after clear arguments had come to them. And for them is a grievous chastisement" (3:104). Thus, those who have fissiparous tendencies and motivations are unfair in the eyes of God. This Quranic teaching is superb for its benefits to mankind which unfortunately seeks divisions due to economic, political and geographical reasons making situations in the world as critical as they are today. Iqbal gives due importance to one's birthplace but only as much as it identifies a man in the ordinary sense. Men can be identified as Egyptians, Iranians, Yamanease and so on but essentially

they belong to one indivisible mankind, all of them together. Essentially they belong neither to the East nor to the West though like the sun they may be seen rising in the east or setting in the west. In *Javidnama*, in the garb of Jamal-ud-Din Afghani, Iqbal sings this melody to serve nationalism a strong and an effective blow :

اہل دین را دادِ تعلیم و وطن
 دل نہ بندی با کلوخ و سنگ و خشت
 در حدودِ این نظامِ چار سو
 گفت جاں پہنائے عالم را نگر
 مردِ خرابے گانہ از ہر قید و بند

لردِ مغرب آں سراپا مکر و فن
 تو اگر داری تمیزِ خوب و زشت
 مے نہ گنجد آنکہ گفت اللہ ہو
 گفت تن در شو مخاکِ رہگذر
 جانِ گنجد در جہات اے ہوش مند

Iqbal's ethics, morality and value system has a very strong base. His values are both essential and utilitarian. They have a very close relationship with life and are, therefore, highly dynamic. They change with time and help mankind to evolve and progress. Besides, his values do not have a class character because they do not seek ordinary gains. One can hear the throb of his heart in his verses which aim at the betterment of mankind in the most comprehensive way. Since his eye is fixed on a rich life, since he always aspires for very lofty goals and ideals, his values assume extraordinary character. These values range from one end to the other and touch life almost at all levels. Such is their all-roundness and colourfulness that they appear mosaic. They

spread over our economic, political, social, cultural, psychological, aesthetic, religious and spiritual life and include in them the academic and vocational aspects of our being. They have an intense emotional appeal and they seek a universal purpose. His verse, in particular, adds to their richness by means of feeling, pathos and sympathy.

Let us finally, turn on to art. Professor Annemarie Schimmel quotes Iqbal in her *Gabriel's Wing* to give us a clear conception of Iqbal on art :

I do not imagine language as an idol which must be adored, but as a medium for expressing purposes.

If Iqbal's mind, however, is defined as a tulip---or better say a poppy--- the definition may be appropriate to understand how he looks at art. Be it a poppy in the wilderness (*Balijibril*), a metaphor in *Hur-o-Shair*, or a conceptual title of quatrains (both in *Payami Mashriq*), it presents the picture of a red flower the bosom of which is marked by a black spot in it. But Iqbal does not have a black spot, as it were : he has a wound and a real one indeed ! Like Shelley he has thorns of life all around him and he bleeds. So art is bleeding and bleeding for a definite purpose. Look at these compositions. They are warbling intensely for life and its enrichment :

میری مشاطگی کی کیا ضرورت حسن معنی کو کہ فطرت خود بخود کرتی ہے لالے کی حنا بندی

ضمیر لالہ مئے لعل سے ہوا لبریز اشارہ پاتے ہی صوفی نے توڑ دی پرہیز

پھر چراغِ لالہ سے روشن ہوئے کوہ و دامن بھکو پھر نغموں پہ اُکسانے لگا مرغِ چمن

عروسِ لالہ مناسب نہیں ہے مجھ سے حجاب کہ میں نسیمِ سحر کے سوا کچھ اور نہیں

آں شعلہ ام کہ صبحِ ازل در کنارِ عشق پیش از نمودِ بلبل و پروانہ مے تپید
افزوں ترم ز مر و بہر ذرہ تن زخم گردوں شرارِ خویش ز تابِ من آفرید
واکرده سینہ منتِ خورشید مے کشم آیا بود کہ باز بر انگیزد آتشم

برخیز کہ فروردیں افروخت چراغِ گل برخیز و دے بنشیں بالاکِ صحرائی

بہار آمدنگہ مے غلطد از آتشِ لالہ ہزاروں نالہ خیزد از دلِ پرکالہ پرکالہ

فشاں یک جرمِ بر خاکِ چمن از بادہٴ لعلی کہ از بیمِ خزاں بیگانہ روید ز گس و لالہ

Iqbal's art is not for art; it is for life indeed ! But his art in that sense also is supreme and delightful ! He wrote in 1916 :

All human art must be subordinated to this final purpose (i.e. life), and the value of everything must be determined in reference to its life-yielding capacity. The highest art is that which awakens our dormant will-force and nerves us to face the trials of life manfully. All that brings drowsiness and makes us shut our eyes to Reality around, on the mastery of which alone life depends, is a message of decay and death. There should be no opium-eating in Art. The dogma of Art for the sake of Art is a clever invention of decaydence to cheat us out of life and power.

حدیثِ بادہ وینا و جام آتی نہیں مجھ کو نہ کرخارا شگافوں سے تقاضا شیشہ سازی کا

With this let us now pass on to Education !

CHAPTER - II

EDUCATION TODAY & IQBAL

What is education and what is education today ? To answer this double faced question we must know that education is so variously interpreted that it easily confuses the minds of those who want ready-made answers and a definite framework to rely upon. Variety of interpretations is, however, unavoidable because this goes squarely with life which is full of hue and colour and, therefore, rich enough to attract many people. These people have a strong motivation to appreciate its colourfulness and to live it. But let us be brief and hit the problem directly without going into this generality.

The Hindus, as suggested by the very meaning of *Upanishad*, have a great liking for their masters or saints with whom they like to sit closely and seek education comprehensively. Education, therefore, is learning to become and to be. The idea develops furthermore in the revelation of Islam wherein education and *Ascension* become synonymous with each other. It becomes a love-affair between God, the lover, and man (the Prophet ^{PBUH}), the beloved --- an affair which opens up gates of understanding and reveals truth wholesome. The first step of this educational love - affair is the expansion or the opening of the breast for which there is a chapter in the Quran, the 94th chapter. The breast expanded, what happens is this :

By the star when it setteth.

Your comrade erreth not, nor is deceived;

Nor doth he speak of (his own) desire.

It is not save an inspiration that is inspired,

Which one of mighty powers hath taught him.

One vigorous; and he grew clear to view

When he was on the uppermost horizon.

Then he drew nigh and came down

Till he was (distant) two bow's length or even nearer,

*And He revealed unto His slave that which He
revealed.*

The heart lied not (in seeing) what it saw.

*Will ye then dispute with him concerning what he
seeth?*

And verily he saw him yet another time

By the lote - tree of the utmost boundary;

Nigh unto which is the Garden of Abode.

*When that which shroudeth did enshroud the lote -
tree.*

The eye turned not aside nor yet was overbold.

Verily, he saw one of the greatest portents of his Lord.

So education is reaching the highest part of the horizon where the educator and the educand meet. It is a take off in the sense of experience. The drawing near means to be very close to the educator so that the secrets of real life are known and absorbed as experience. The validity of the secrets thus known cannot be doubted nor can they be examined at the mundane level. There is no possibility of error in them. Things are so perceived directly that the visionary heart confirms everything. Moreover, the educator is extraordinarily powerful to get the experiences registered. No discussion, no debate, nothing of the sort is required. Intellection and intuition merge with each other and perfect confidence emerges out of the certainty and certitude. Beauty and truth unveiled near the lote-tree (*Sidreh*), too, require no expression, no proof because of the clarity of vision and the exactitude of the experience. Such an experience can be likened with the gratification of the union between the male and female for its exactitude in the words of Mohi-ud-Din Ibni Arabi. Such is the reality of the experience that the eye turns not aside nor does it exceed the limit when it fixes itself at truth in the process of visualization. It is here that the Garden of Abode is gained and it is here that the greatest signs of God are perceived. All this happens as insightful learning or as real education with which the educand assumes transcendental significance.

But how does Iqbal's ideology fit in with this standard of education ? To answer this important question let us pick up a thread from his masterpiece, *Javidnama*. In order to deal with *Ascension* and its relevance to man, Iqbal almost begins with a rapture taken from *Divan-i-Shamas* of his Pir-i-Rumi :

بنمائے رُخ کہ باغ و گلستانم آرزو رست

بجمائے لب کہ قنبر فراوانم آرزو است

Thus *ARIZOO* (longing) is the key with which Iqbal unlocks the sanctuary of truth. Though essentially its source is love, the exalted love, the beginning and the end of the universe and everything, longing itself is the orchard, the rose - garden and the abundance of sweetness. Longing is taking the forbidden fruit from the orchard and it is instantaneous flowering and discerning all around roses and rose - gardens. God's visage is reflected in everything and it is He whose Beauty is the rose and the rose - garden. But longing does not stop there. It begins the flow of communication, the rapport with Beauty and Truth. Lips are opened up and the sweetest brooks and streams of gnosis flow and dance and murmur. Wherever there is nature and the universe, there is God revealing in the sweetest language secrets veiled in everything. Then in the market - place of nature and the phenomenal world one has a cup in one hand and in the other a curl of the Beloved and one dances in the same way

in which Pir-i-Rumi danced, also, later in the company of his followers.

یک دست جام‌باده و یک دست زلف‌یار

رقصی چنیمس میانه میدانم آرزو است

And if it is not blesphemy, *Natraj* is seen dancing too. Even *Aeoleon Lute* is heard --- the lute with which Rumi's *Mathnavi* begins too, the lute the melody of which overflows the bounds of the universe, ever and anon. Understand !

But Iqbal takes the thread from Rumi and his *ARIZOO* and goes ahead. In *Javidnama* he explains education as gnosis furthermore. This education, he holds, uplifts man to the highest peaks of mystic experience or spiritual glory. The faithful witnesses 'There is no God but God' by the confession of faith --- *Shahadeh*. A belief that Reality is one and indivisible, that consumes the whole being of the believer, is now an experience of the educand. So education is confession --- witnessing and standing upright in the presence of Truth that never fails. It is to become everlasting and powerful through seeing and witnessing the Real in the forms of the fleeting or the phenomenal world. It is to become one with Him who alone exists. This absolute power, which Iqbal names as *SULTAN* in the Quranic language, is obtained by being born twice : first from the womb of the mother and second from the womb of the phenomenal world. Each time

the confession 'There is no God but God' is there : first time it is a lip service but second time it is an expression from the depths of soul. When one is born the second time, a resurrection takes place and the whole universe is shattered to pieces. "Everyone that is thereon will pass away; There remaineth but the countenance of thy Lord of Might and Glory", says the Quran (55 : 26 -27). The outer world follows the faithful educand and everything surrounding him turns into a system of communication.

*They hear not therein vain words, nor lying -
A reward from thy Lord, a gift sufficient;*

(The Quran; 78 : 35 - 36).

Far and near as mental conditions disappear and a metamorphosis of mind or a radical change in consciousness takes place. An unlimited process of education, first and last, sets in motion. Love and its absorptions activate the educand ceaselessly freeing him from the dividing considerations of the heavens and the earth which are turned then into a whirling whole.

از شعور است این که گوئی نزد و دور
چیت معراج ؟ انقلاب اندر شعور

انقلاب اندر شعور از جذب و شوق
وارهاند جذب و شوق از تحت و فوق

But Iqbal may himself think that such men as should have an aptitude and a motivation for this education may not be many, may, infact, be very few .

دی شیخ با چراغِ بھی گشتِ گردِ شهر کز دیو و دد ملو مم وانسانم آرزو است
 زین بمرهانِ ست عناصر دلم گرفت شیر خدا و رستم دستانم آرزو است

These verses of Rumi explain Iqbal's disappointment too. Using Diogenes ---- a Greek Philosopher of eminence who left the city and chose to have the company of a dog ---- he alludes that the city is inhabited by the devil and the beast but human beings are traced out nowhere in spite of a thorough search. He is fed up with companions who do not have the qualities of bravery, receptivity and knowledgeability and are therefore, lost and confused and weak. He wants to see *Ali*^{PUH}, the lion of God, and also *Rustum* come back to life in the form of their valuable qualities. *Ali*^{AS} is known for bravery, for being the gateway of the city of knowledge and for his sovereign power over the kingdom of gnosis. His power and bravery is the outcome of his education, his knowledge. *Rustum* was the Hercules of *Shahnama*, the great epic of the most famous poet Firdousi. He was the son of Zal who was fed by his foster - mother, *Seemurg*, for the discovery of which Shaikh Farid-ud-Din Attar wrote *The Conference of the Birds*. *Rustum*, therefore, besides being brave, was the heir

of gnosis that his father was famous for. So Iqbal while deploring the condition of the city ---- the symbol of so-called civilization ---- longs for bravery and gnosis, flowering and power ---- things that are the definitions of his education. This won't be inappropriate to point out that *Ascension* and gnosis or prophethood and mysticism are indivisible and are essentially one reality. This is what Iqbal and many others hold. Iqbal's lectures throw light on this important fact.

Iqbal's linkage with eminent personalities of the East and the West from whom he derived inspirations suggests that the highest type of education is not impossible though not easy. These men of eminence include friends of God or Auliya^{RA}, sacred companions^{RA} of the Prophet^{PBUH} and the saints of all times and places. Though Iqbal has not drawn a list of these personalities, yet his poetic works and lectures make a mention of some notable ones who have a cross sectional importance of gnosis. His association with personalities from the West with particular reference to Goethe, Kant, Hegel, Spinoza, Nietzsche (whom he calls the Hallaj of the West), Bergson, Einstein, Shakespeare, Milton, Shelley, Wordsworth and many others show that they were blessed with the education of the highest type. Ranks and levels are given due recognition, however! Here one is motivated to quote Mahmood Shabisteri, the famous saint of Azerbaijan, in *Gulshan Ruz*, He says :

*If it is permitted for the bush to say,
 "I am the Real" why then is it
 not permitted from the mouth
 of an excellent man*

روا باشد انا الحق از درختے چرا نبود روا از نیک متھے

Needless to say that Shabistari was only repeating the Quran wherein fire speaks to Moses "Surely I am thy Lord" (20 : 12).

Let us quote Goethe in his masterpiece, *Faust*, to show that the soul of the Earth addressed him in the following words, calling him superman :

سیلاب ہست و بود میں، طوفانِ جدو جہد میں، ارض و سما میں
 میں منڈلاتی ہوں، شرق و غرب میں آتی جاتی ہوں !
 میں مہد بھی ہوں لحد بھی، ابدی سمندر ہوں،
 نیرنگِ تغیر ہوں، شعلہٴ حیات ہوں۔ زمانے کے
 راجھ پر تخلیق کے تانے بانے سے، قبائے زندگی مہنتی
 ہوں جو معبودِ حقیقی کی پوشاکِ مجازی ہے۔

Imagine Goethe who created *Faust* to be addressed to by the soul of the Earth ! we can quote many more examples to show that like Iqbal people were inspired. We can quote Shelley for *Prometheus*, Keats for *Ode to the Nightingale*,

Wordsworth for *Ode on Intimations of Immortality*. We can quote Blake, Kipling and Yeats. From India we can quote personalities from Kalidasa to Tagore and from Persia we can quote memorus people like Attar, Anwari, Rumi, Sadi, Sanae, Hafiz, Jami, Nizami and Khayam. Education is the prerogative of none. It is an arrow that can pierce anyone's heart !

Iqbal's prose and poetry has sufficient evidences to show that education as gnosis is within the reach of modern man also. His lectures point out that the man trying to study and control nature or performing experiments in a laboratory with the same purpose or acquiring any type of knowledge is in the act of prayer. He must be well aware that Islam considers prayer as the *Ascension* of believers. He says :

In fact, prayer must be regarded as a necessary complement to the intellectual activity of the observer of Nature. The scientific observation of Nature keeps us in close contact with Reality, and thus sharpens our inner perception for a deeper vision of it.

And :

The truth is that all search for knowledge is essentially a form of prayer. The scientific observer of Nature is a kind of mystic seeker in the act of prayer.

Moreover, Iqbal cannot be swayed or frustrated by any lexicon or lexicographer. One single expression 'There is no God but God' is enough for anyone to reach any heights provided that he seeks truth.

قلندر بجز دو حرفِ لاله کچھ بھی نہیں رکھتا

فقیر شہر قاروں ہے لغتِ ہائے حجازی کا

Similarly, dust and dust particles cannot contain man because his lightning and his power is interested in seeing the mountain or the wilderness melt into the oneness of gnosis.

مچلی ہوں نظرِ کوہ و بیا باں پہ ہے مری

میرے لئے شایاں خس و خاشاک نہیں ہے

In the *Laulak* vein the whole universe belongs to him and in the sense of mastery over the universe which is possible through education for gnosis.

عالم ہے فقط مومنِ جانباز کی میراث

مومن نہیں جو صاحبِ لولاک نہیں ہے

He is sure that the divine words "fear not" can be heard even today from the *bush* on the *mountain* side if anyone like Moses^{AS} is prepared for daring deeds.

مثیلِ کلیم ہو اگر معرکہ آرا کوئی

اب بھی درختِ طور سے آتی ہے صدائے لاتھن

As is usual with Iqbal, he promotes souls with his positive and encouraging notes. For instance, though a handful of dust, man has the capacity of soaring high and illuminating perceptions with its tendencies of madness. The dust can even rend asunder the clock of Gabriel. Careless for dwellings of repose, it collects hardly anything to build them. Allah has blessed it with tears that cause even stars perspire with their warmth and splendour.

فطرت نے نہ محشا مجھے اندیشہ چالاک

رکھتی ہے مگر طاقت پرواز مری خاک

وہ خاک کہ ہے جسکا جنوں صیقل ادراک

وہ خاک کہ جبریل کی ہے جس سے قباچاک

وہ خاک کہ پروائے نشیمن نہیں رکھتی

چنتی نہیں پہنائے چمن سے خس و خاشاک

اس خاک کو اللہ نے مٹھے ہیں وہ آنسو

کرتی ہے چمک جن کی ستاروں کو عرفناک

In *Payami Mashriq* Iqbal goes a step further. He feels sad that Moses^{AS} had to visit the *mountain* to implore for divine light. That was due to his unawareness of his own spirit or soul. He suggests to him that like God he also should take steps to search for a man. This quatrain has an undertone : What cannot be done by prophets like Moses^{AS} can be done by a gnostic by means of education which is only a search for truth about man.

گدائے جلوہ رفتی بر سر طور کہ جان تو ز خود نامحرمانی هست
 قدم در جستجوی آدمی زن خدا ہم در تلاش آدمی هست

His famous poem *Jawab-i-Shikwah* in *Bangi - Dara* also strikes a positive note that man has the capacity of becoming and being and obtaining from God his regal splendour and the power of building ever new worlds. What he requires is an ardent desire or longing :

*Limitless is our bounty, but none for it will pray.
 There's no one on the seeker's path; to whom do we
 point the way?
 Not one proved worthy of the care with which they
 were raised.,
 You are not the clay of which Adam could be made.
 If there were one deserving, We'd raise him to regal
 splendour,
 To those who seek, We would unveil a new world of
 wonder.*

Iqbal takes this point still further. It is not human beings only who can have rapport with God through inspiration. Other forms of life, at the sub-human level, can also have it. Thus education as gnosis or education as higher form of learning is possible for all levels of existence. In his lectures he says :

Indeed the way in which the word 'Wahy' (inspiration) is used in the Quran, shows that the Quran regards it as a universal property of life; though its nature and character is different at different stages of the evolution of life. The plant growing freely in space, the animal developing a new organ to suit a new environment, and a human being receiving light from the inner depths of life, are all cases of inspiration varying in character according to the needs of the recipient, or the needs of the species to which the recipient belongs. Now during the minority of mankind psychic energy develops, what I call prophetic consciousness - a mode of economising individual thought and choice by providing ready made judgements, choices and ways of action. With the birth of reason and critical faculty, however, life, in its own interest inhibits the

formation and growth of non-rational modes of consciousness through which psychic energy flowed at an earlier stage of human evolution. Man is primarily governed by passion and instinct. Inductive reason, which alone makes man master of his environment, is an achievement; and when once born it must be reinforced by inhibiting the growth of other modes of knowledge.

So far so good. But education as *gnosis* or as *Ascension* converges with some other definitions : *Self - Realization; Complete Man or Wholesome Personality; Preparation for living a fuller and better life.* Even these "some other definitions" are one in essence. Only a limited interpretation of any of the basic ideas underlying them can force them deviate from the unity of meaning. Let us take these definitions one by one for a brief analysis so that the problem of understanding them is made easier.

Self or Soul or Spirit is not something concrete to lay one's hands on. It is, however, the essence of life, be it human or sub - human. It is, in fact, the essence of everything that is created. In *Upanishads* a sage explains this essence to his disciple or pupil in the following way :

Bring hither a fig from there.

Here it is, Sir.

Divide it.

It is divided, Sir.

What do you see there ?

These rather five seeds, Sir.

Of these please divide one.

It is divided, Sir.

What do you see there ?

Nothing at all, Sir.

Verily, my dear one, that finest essence which you do not perceive --- verily from that finest essence this great tree thus arises. Believe me, my dear one, that which is the finest essence --- this whole world has that as its soul. That is Reality. That is Atman.

Eastern Psychology understands this self or soul or essence further in terms of the aggregate of body parts, desires, sensations, perceptions, ideas, thoughts, memories and so on.

Just as when the parts are set together

There arises the word "chariot,"

So does the notion of a being

When the aggregates are present.

Says Buddha. But there are many mental factors in it as well --- healthy and unhealthy. Perceptual or Cognitive factors can be listed as insight, mindfulness, modesty, discretion confidence. These are all healthy. But unhealthy cognitive facts are also there --- delusion, false view, shamelessness¹, recklessness², egoism. Then there are positive factors at the Affective domain --- composure, nonattachment, nonaversion, impartiality, buoyancy, pliancy, adaptability, proficiency, rectitude. Unhealthy factors are also there at the Affective level --- agitation, greed, aversion, envy, avarice, worry, contraction, torpor, perplexity.

Professor Syed Hussain Nasr, like Rumi, adds an important dimension to this soul or self definition :

Actually man contains within himself many levels of existence and layers. Such traditions as Tantrism and certain schools of Sufism as well as Western Hermeticism speak not of body as opposed to soul and spirit but of several bodies of man of which the physical body is only the most outward and externalized envelope. Man possesses subtle as well as spiritual

¹ Rumi objects to shamelessness as an unhealthy mental factor.

² Recklessness and egoism do not seem to be unhealthy to Iqbal. His total emphasis on *khudi* and power clarifies this.

bodies in conformity with the different worlds through which he journeys It is in reference to this principle that the Imams of Shi'ism ... have declared, "ARWAHUNA AJSADUNA WA AJSADUNA ARWAHUNA" (Our spirits are our bodies and our bodies are our spirits).

The Quran, however, has different expressions about the soul. "And they ask thee of the soul. Say : the soul proceedeth from my Lord's 'AMR' (Command)" But the Quran makes a difference between *Amr* and *Khalq* to express God's creative activity. *Khalq* is creation and *Amar* is direction. Thus in the soul the potential is there and also the direction or the guidance with which the potential seeks expression or realization. In fact what is there which God has not provided for. He is so kind, so loveful for man that he needs nothing from anyone or anything to flower and to be. God is in all respects the best of creators, the best friend of man ! He has breathed into man of His own soul !

Egoism runs in the very veins of Iqbal like blood. He is all for such an education as secures self - realization. Ego and self, needless to say, are synonymous with each other. In all his works --- his lectures and letters included --- he aspires for self-realization and in the most ardent manner. His

concept of self will be detailed out later. A quatrain chosen here may show how enthusiastic and comprehensive his ego-philosophy is :

خودی کی خلوتوں میں کبریائی
خودی کی زد میں ہے ساری خدائی

خودی کی جلوتوں میں مصطفائی
زمین و آسمان و کرسی و عرش

(Ego busy in the affairs of people is prophethood as in the person of Mustafa^{PUH} but when it seeks seclusion, it is magnificence or grandeur. Of lesser importance is the earth, the heavens, the throne and the empyrean as compared to Godhood which in Itself falls within the purview of Egoism).

Knowledge gives it the strength of Gabriel but when it is taken over by love, it turns into the breath of Raphael --- the breath that brings the dead back to life on the day of resurrection. Ego is free from pride but if it develops head - strongness, it may still have immersed it into humility. It is love, revelry and absorption in love's tangles. If one loses it, one is an infidel, far worse than the one who denies God and gains the wrath of the priest.

Let us move on to *Complete Man* or the *Whole Man* or the *Perfect Man* or the *Superman*. Education is a search for him even in our age which is dominated by technology and nuclear power, computer and space - conquest. But the Complete or the Perfect Man has been the longing of mankind always. Prophets and saints, mystics and scholars, men of distinguished qualities, leaders and reformers interested in better life and welfare of mankind; scientists, philosophers and poets, have in all ages and circumstances desired to achieve wholesomeness of personality. They have desired it for themselves and also for others through the role they have played for this purpose. Considerable and recognizable guidance has thus been provided for succeeding generations and appreciable results have been achieved. To the extent Reality in terms of Truth, Beauty and Goodness has been understood and experienced, Perfect Man has been defined. For brevity, let us take some significant examples to have an idea of the ideal man. Let us take *Ikhnoton*, the young emperor of Egypt first. Long before Christ he sought perfection in attacking religious obscurantism, political corruption, immoral priesthood, lavish ritual of the temples, ceremonious idolatory and evil in whatever form. For this ideal purpose, he, above all, declared there is no God but one God --- God of Love, the Sun God or *Aton*. This God is greatness, glitter, encompassing light,

beauty and power. Disintegration from the oneness of God, Ikhnaton believes, is darkness, monotony and evil. Unitedness with Him is all life and its active manifestations. He is the creator, the sustainer and nourisher of life in its various forms. Everything everywhere belongs to Him and He is the Providence. He is the Lord of Eternity whom everything seeks. He belongs to all nations equally "Aton is to be found not in battles¹ and victories but in flowers and trees, in all forms of life and growth", He is in the heart of Ikhnaton who seeks safety from Him and Him alone. He is compassionate and tender. He is gentleness and peace. A stanza from one of the memorable songs of Ikhnaton written in praise of Aton :

Creator of the germ in woman,

Maker of seed in man,

Giving life to the son in the body of his mother,

Soothing him that he may not weep,

Nurse even in the womb,

Giver of breath to animate every one that he maketh!

When he cometh forth from the body - on the day of

his birth,

Thou openest his mouth in speech,

Thou suppliest his necessities.

¹ In that sense Ikhnaton believes in non-violence !

Yet another great man was *Confucius* of China whose Higher Man in like the Great Minded Man of Aristotle of Greece. Let us peep into some qualities of his Higher man :

Cultivates himself with reverencial care.

A union of philosopher and saint producing the sage.

Composed of three virtues of Socrates, Nietzsche and Christ : intelligence, courage and good- will.

Accuracy of speech.

Charactered and sincere.

Seeks the cause of failure in himself.

Distressed by the want of ability.

Likes to be mentioned after his death.

Modesty in speech, excess in action.

Conformity with the path of the mean.

His conduct a universal law in all generations.

Does not do unto others what he does not like others do to him.

Recompenses injury with justice and kindness with kindness.

Sympathy with all.

No attention to slander or violent speech.

Courteous but does not gush out for indiscriminate praise.

Maintains his reserve towards all, even to his son.

Clear sight, benign countenance, respectful demeanour, sincere speech, careful but respectful business, avoidance of anger and righteous gain.

Let us now go to Persia and see what *Zarathustra* thinks about the perfection of man. He seeks it through monotheism in which *Ahura - Mazda* as one God has a key role to play. He is the God of Light and Heaven. *Zarathustra*, therefore, worships the Sun like Ikhнатon. But he does not see any reason for idolatory or priesthood. He praises at least seven qualities of God : "Light, Good Mind, Right, Dominion, Piety, Well-being and Immortality". *Ahriman* as the chief Devil or Evil assists his ideal man in winning over negative forces of life and reaching perfect righteousness. *Ahriman* of *Zarathustra* is the *Satan* of Jews, Christians and Muslims --- the force that destroys paradise --- the state of bliss. *Zarathustra* thinks that human beings are not pawns in the cosmic war. They have free will to follow either Light or Darkness (Lie). Friendship, learning, righteousness, piety, honour, honesty of word and deed, interest - free loans,

belief in one God, purification, sacrifice, prayer, fire worship, Last judgement are the virtues or the values for reaching the ideal or the Perfect Man. Last judgement means that the "dead shall rise, life shall return to the bodies, and they shall breathe again., the whole physical world shall become free from old age and death, from corruption and decay, forever and ever". The following words of Will Durant (perhaps) sum up Zarathustra's dream of the Perfect Man remarkably well :

The Zoroastrian conception of God might have satisfied as particular a spirit as Mathew Arnold : Ahura - Mazda was the sum, - total of all those forces in the world that make for righteousness; and morality lay in cooperation with those forces. Furthermore there was in this dualism a certain justice to the contradictoriness and perversity of things, which monotheism never provided; and though the Zoroastrian theologians, after the manner of Hindu mystics and scholastic philosophers, sometimes argued that evil was unreal, they offered, in effect, a theology well adapted to dramatize for the average mind the moral issues of life. The last act of the play, they promised, would be --- for the just man --- a happy ending : after four epochs of three thousand years each, in which Ahura - Mazda and Ahriman would

alternately predominate, the forces of evil would be finally destroyed; right would triumph everywhere, and evil would for ever cease to be. Then all good men would join Ahura - Mazda in Paradise, and the wicked would fall into a gulf of outer darkness, where they would feed on poison eternally.

Let us now keep Christ^{AS} as a model in view. He is the Prophet of Love and Compassion and Mercy and Truth. He appears as a father and an elder before mankind though he is young in the chronological sense. Very sweet and humble as he is, he knows no toughness. Lovely and gentle, he dreams about the kingdom of Heavens and aspires for it. His ideal man is epitomised in the *Sermon on the Mount*. Here is a gist :

Be humble and earn the kingdom of Heavens. Grieve because grief is the source of satisfaction. Be tolerant and win the earth. Straightforwardness is well-being. Mercy wins mercy. Keep your heart clean and pure and be a candidate for the perception of God through the purity gained. Kingdom of Heavens belongs to him who is troubled and persecuted. Prophets have been troubled and taunted and they have therefrom won the favour of God. Man is the salt of the earth and the light. Let his light reach others so that they

praise God. Christianity is a continuity of religions. Shedding blood, showering rage, speaking toughly, bring punishment. Resolving disputes and payment of dues bring reward. Swearing, lust, revenge, cunningness, hoarding, evil eye, slander are detestable and harmful but far more dangerous and harmful is self - styled or self- appointed divine mission. Beware of those who sell God. Know people not by word but by deed. Love even enemies. Well-wishing, truthfulness, philanthropy, benevolence, true - worship, search and longing for truth wins you Lord's favour and more love of God¹.

Let us have a glimpse of Dr Dawood's own words regarding the Sermon. How sweet and impressive they are :

مانگو تو تم کو دیا جائے گا۔ ڈھونڈو تو پاؤ گے۔ دروازہ کھٹکھٹاؤ تو تمہارے واسطے کھولا جائے گا۔ کیوں کہ جو کوئی مانگتا ہے اسے ملتا ہے اور جو ڈھونڈتا ہے وہ پاتا ہے اور جو کھٹکھٹاتا ہے اسے واسطے کھولا جائے گا۔ تم میں ایسا کون سا آدمی ہے کہ اگر اس کا پیٹا اس سے روٹی مانگے تو وہ اسے پتھر دے؟ یا اگر مچھلی مانگے تو اسے سانپ دے؟ پس جبکہ تم بڑے ہو کر اپنے بچوں کو اچھی چیزیں دینا چاہتے ہو تو تمہارا باپ جو آسماں پر ہے اپنے مانگنے والوں کو اچھی چیزیں کیوں نہ دے گا؟

¹. This gist has been prepared by the author. Dawood Rehbar's book *Culture Kay Roohani Anasir* has been kept in view.

Mohammad, peace be upon him and his progeny, is the last Prophet of Allah. He is perfect in all respects and, therefore, the model for mankind. The book revealed to him is the Quran which deals with all the aspects of human life. The more carefully and intensively we read it, the more meanings of it we understand better. If we adopt a mystic's attitude, a world of wonderful experiences will get revealed. If we study the Book in a gestalt and comparative way, better results will follow certainly. The Quran is assisted by the *Tradition* which again is revelation. The Prophet ^{PUH} does not speak anything out of fancy. God reveals things to him and he speaks. Besides, many authentic commentaries, also in allegorical form by mystics, have been attempted. These explain Islam and Perfect man satisfactorily. Some people may find differences in explanations which may sometimes seem paradoxical but the differences prove the richness of Islam and also its relatedness to various levels of people. This is the principle of dynamism in Islam. Even the same individual may find changes in his own understanding of Islam over a period of time. It is not our aim to delve deep and extensively into the role Islam plays in educating the Whole or the Perfect Man. Suffice is to draw a hint that Islam has a key role to play in ensuring perfection in man's life if Islamic education is seriously drawn up and implemented.

Prophets, great personalities and their ideas given, the ideal man is neither a mere stomach nor a reason alone --- reason that deadens heart or benumbs it, that stimulates Rousseau and his many comrades of romantists to shower rains of feeling for the rejuvenation of earth dry and dead. If he is involved in economic activity, he does not seek to exploit people for his selfish ends. His economics promotes good and harmonious human relationships actively. He disdains poverty wherever he finds it because it breeds all kinds of diseases and evil. He disdains those who use political systems for a licentiate ride over the naked backs of defenceless and innocent people of God. He relates economics and politics to the establishment of a prosperous and peaceful humanity and society. He wants a social order based on human values. His rule --- if he is a ruler in whatever capacity --- is not authoritarian because the authoritarian rule seeks inhuman practices to quieten the demon of hollowness. He is a ruler who rules the heart not the lifeless crowd. He is creative and, therefore, uses his creative capacity of administration for a better social condition. His skill, also, helps him to create the condition in which further development of the ideal man is possible. Like Radhakrishnan, he seeks to relate religion with science and science with art and all the three together to give birth to a whole man. He seeks, again, a recovery of faith in times

when beastliness prevails over humanity and civilization faces the greatest danger of annihilation. He is not a closed mind, nor does he sacrifice manliness for the sake of new idols that the vested interest of modern states have designed in modern age. He is not lost in the crowd nor is he driven by populace. He does not seek refuge in propaganda nor in the slogans raised in the propaganda education. Movies, radio, cinema, internet, newspapers do not make him an automaton : he uses these inventions of modern age for seeing the world and life therein through a better perspective. He is neither ill nor anxious nor neurotic and, therefore, he needs not calm down his nerves by anything like drugs, alcohol, brown - sugar or heroin.

Men of art and literature have drawn his portrait with their sweat and blood. He is *Prometheus* of either Aeschylus or Shelley, challenging all that hinders man's progress and his glorious march to infinity. He is the world of experience drawn by the genius of Shakespeare in his dramas. He is Firdousi's universe in *Shahnama* or of Kalidasa in *Shakuntala*. He is Nizami in *Panjganj* or Sa'di in *Gulistan* and *Boustan*. He is Hafiz with a goblet in his hand pouring the wine of gnosis on his prayer-cot so that it is made exquisite and colourful. He is Maulana in the Paradise of *Mathnavi* and *Diwani Shams Tabriz* with houries and all heavenly bodies

dancing and singing melodies on lyres and flutes in honour of the Perfect Man. He is Wordsworth, the warbler of nature and heavens who rests nowhere. From *Lucy* to *The Highland girl* to *Reaper*, from *The Daffodils*, *The Daisy* to *The Cuckoo* and *The Skylark*, the ideal man of this mystic poet dances joyfully lulling us into the repose of the *Garden of Eden*. The joy of the reader knows no bounds when he reads :

Continuous as the stars that shine

And twinkle on the milky way,

They stretched in never - ending line

Along the margin of a bay :

Ten thousand saw I at a glance

Tossing their heads in sprightly dance.

And

Will no one tell me what she sings ?

Perhaps the plaintive numbers flow

For old, unhappy, far - off things,

And battles long ago :

Or is it some more humble lay,

Familiar matter of to-day ?

Some natural sorrow, loss, or pain,

That has been, and may be again ?

But he is not Wordsworth alone. He is all the poets, old and new, young and old. He is young Keats and Shelley too. These young bards composed dramatic poems, songs and odes and hymns filling the universe with sounds and music that echo and refresh excellence of intelligence and feelings even to-day. These bards of the paradise of melody sought perfection and taught it to mankind that belongs to no specific geographical or any other divisions. Keats seized upon beauty wherever he observed it and in plenty, on the surface of the earth in formal shape or in the recorded experience of man. Greek mythology, medieval legend, nature, great poetry inspired him and his enchantment of pure beauty. He wrote but while he composed his verse, his heart turned into a lyre playing notes that cannot easily be described in words. For example :

*Seated on Elysian lawns
Brows'd by none but Dian's fawns;
Underneath large blue - bells tented,
Where the daisies are rose - scented,
And the rose herself has got
Perfume which on earth is not;
Where the nightingale doth sing
Not a senseless, tranced thing,
But divine melodious truth;*

Philosophic numbers smooth;

Tales and golden histories

Of heaven and its mysteries.

And

Away ! away ! for I will fly to thee,

Not charioted by Bacchus and his pards,

But on the viewless wings of Poesy,

Though the dull brain perplexes and retards :

Already with thee ! tender is the night,

And haply the Queen - Moon is on her throne,

Cluster'd around by all her starry Fays;

But here there is no light,

Save what from heaven is with the breezes blown

Through verdurous glooms and winding mossy ways.

Shelley is human passion refined, moving and romantic adventure, a contempt for artificiality of thought and opinion. He is liberty, justice and hope and faith in something good --- qualities which neither misrepresentation, not prejudice, nor violence can extinguish among mankind. If Keats sings Ode to a Nightingale, he sings Hymn to Intellectual Beauty. If Keats has Ode to Autumn, Shelley has Ode to the West Wind. Put sweet heard melodies of Keats together with those sweeter and unheard and bring them face to face with

Lamp of Earth ! where'er thou movest

Its dim shapes are clad with brightness,

And the souls of whom thou lovest

Walk upon the winds with lightness,

Till they fail, as I am failing,

Dizzy, lost, yet unbewailing !

You will be driven by these two pards to drink with Bacchus. The drink will make you a wonderful ideal man. Sing *La Belle Dame Sans Merci* (That beautiful girl without mercy) of Keats and play *Love's Philosophy* of Shelley on a lyre, not only the Whole Man but even the spirits and angels subordinate to human greatness will throng and dance round and round to celebrate education for Higher Man.

This type of education, however, is not class education--- is not a perpetuation sought to conserve status and selfish interest, exploitative power and destructive ability. It is not sermonization to dull senses and to breed passive followers. It does not allow culture to be transmitted for the enslavement of man and for tightening his fetters. Man is born free and he refuses to be kept in chains. Everything given to man by God is good and cannot be tolerated by the well - wisher of the ideal man to get degenerated in the hands

of negative man. Our positive education does not mean conformity, be it to curriculum or to its content, to teacher or to his Karam Din*. This education aspires for freedom in all its aspects. This education seeks neither alienation nor eliticism in the sense of "let the sleeping dogs lie". It is not functional in the sense of creating cheap labour force or under-employment or political pawns or religious obscurantists. It is functional to help the economic, the political, the socio-cultural and the spiritual progress for a healthier and a happier mankind. Education for Perfect Man ensures an all round personality and its continuous development --- a personality which seeks balance and harmony and bears no pressure from the suppliers of education. Once in Kashmir a great teacher in the person of Tyndale Biscoe sought the education of the people of Kashmir in body, mind and spirit. Biscoe created three streams in curriculum providing for an integrated personality through different types of activities. In these three streams Biscoe's students and teachers participated with immense pleasure and harvested remarkable results. As in the case of Biscoe's education, real education for a healthy personality does not tolerate corruption in any form. Corruption damages character and roots out healthy society.

* Karam Din is the master who makes his monkey dance to collect money and for it to amuse people.

This education holds those hands back which amass wealth at the cost of common good. Against such education as produces bad character even Lao - Tze of China spoke in tough words :

Knowledge is not virtue; on the contrary, rascals have increased since education spread. Knowledge is not wisdom, for nothing is so far from a sage as an "intellectual".*

'Rumi, too, is critical of that education which is used for the mere benefit of body. It appears to him as a snake.

علم را بر تن زنی مارے بود

In order to save mankind from such knowledge or education as proves harmful to mankind, people like Gandhi, Zakir Hussain and Maulana Azad may have to be born. Beyond the sub-continent people like Dewey will have to relate school with society and also democratise education.

Power and ideology growing in the world of today and influencing education considerably cannot --- or should not--- underestimate the value of Perfect Man. The economic man, the political man and the hired man will have to go to clear the

* The authorship of the book from which this has been taken is disputed. Even then this thinking is Chinese and has a sound base.

way for the complete man. Suffering and death, destruction and devastation, in whatever form, cannot serve a barricade in the way of this ideal man. His coming is inevitable and the stage for his coming needs be set by the economic and the political power of the world today. In the 70's of the 20th century when the cry "School is Dead, De-School Society" was raised, Unesco responded in terms of *Faure Report* (or *Learning To Be*) on education. That may have served a remedial measure for some time because the report put full weight on the Complete Man and the Learning Society together with different strategies required for this purpose. Now, in fact, drastic but positive steps are required to be taken to reach the goal. In the words of Faiz Ahmad Faiz :

پر میرے گیت ترے دکھ کا مداوا ہی نہیں
 نغمہ جراح نہیں، مونس و غم خوار سہی
 گیت نشتر تو نہیں، مرہم آزار سہی
 ترے آزار کا چارہ نہیں نشتر کے سوا
 اور یہ سفاک مسیحا میرے قبضے میں نہیں
 اس جہاں کے کسی ذی رُوح کے قبضے میں نہیں
 ہاں مگر ترے ہوا، ترے ہوا، ترے ہوا

Enough has so far been written about Education and its various meanings. In the 21st Century, to see the bud of Education flower, in the garden of Unity, Shanker and Parvati may have to unite again on the surface of the earth for the sake of Perfect Man. Then only will the union of the Soul and the Soil take place. Then only will we see better human progress than described in the following words by Will Durant in his *The Story of Civilization*, vol IV :

Civilization is a union of soil and soul --- the resources of the earth transformed by the desire and discipline of man. Behind the facade, and under the burden, of courts and palaces, temples and schools, letters and luxuries and arts, stands the basic man : the hunter bringing game from the woods; the woodman felling the forest; the herdsman pasturing and breeding his flock; the peasant clearing, plowing, sowing, cultivating, reaping, tending the orchard, the vine, the hive, and the brood; the woman absorbed in the hundred crafts and cares of a functioning home; the minor digging in the earth; the builder shaping homes and vehicles and ships; the artisan fashioning products and tools; the pedlar, shopkeeper, and merchant uniting and dividing maker and user; the investor fertilizing industry with his savings; the executive harnessing muscle,

materials and minds for the creation of services and goods. These are the patient yet restless leviathan on whose swaying back civilization precariously rides.

Iqbal is in full agreement with this type of Education. Perfect Man, as a matter of fact, is his ideal. He is impressed by Nietzsche's *Superman* but Nietzsche is critical of morals. That is why Iqbal disagrees with him. However, he agrees with Nietzsche for attacking Western morals which are morbid and lifeless and, therefore, not in service for mankind. But the power that Nietzsche's *Superman* carries is what Iqbal aspires for. Mohammad^{PUH}, however, is Iqbal's ideal and his Perfect Man. He wants to realize this ideal because of its completeness and comprehensiveness. This does not mean that Iqbal's view is sectarian and he wants to have sectarian education in order to put his view point through. We have already drawn some hints that Iqbal, as a matter of fact, addresses the whole mankind and his Perfect Man teaches him this universality and this cosmic approach. *Rehmatan - Lilaalameen* is the supreme quality of this ideal. What is not there in the whole universe which does not fall within the purview of this supreme quality ?

Integrated Personality is yet another ideal that runs through the veins of Iqbal and his versified philosophy. Education as a search for this integration suits Iqbal most.

But the integration is akin to Perfect Man. However, Iqbal's integrated personality is based upon his cosmic view. He is too much interested in a prosperous world, free from want and economic exploitation, from political tyranny and oppression and suppression, from prejudice and obscurantism. But his main concern for which education systems should function is the moral, the aesthetic, the spiritual and the mystical excellence of man.

نہ تو زمیں کیلئے ہے نہ آسماں کے لئے جہاں ہے تیرے لئے تو نہیں جہاں کیلئے
 نگہ بلند، سخن دلنواز، جاں پُر سوز یہی ہے رختِ سفرِ میرِ کارواں کے لئے
 میرے گلوں میں ہے اک نغمہ جبرئیل آشوب سنبھال کر جسے رکھا ہے لامکاں کے لئے

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے خدا بندے سے خود پوچھے بتا تیری رضا کیا ہے

ستاروں سے آگے جہاں اور بھی ہیں ابھی عشق کے امتحاں اور بھی ہیں
 قناعت نہ کر عالم رنگ و بو پر چمن اور بھی آشیاں اور بھی ہیں
 تو شاہین ہے پرواز ہے کام تیرا تیرے سامنے آسماں اور بھی ہیں
 اسی روز و شب میں الجھ کر نہ رہ جا کہ تیرے زمان و مکاں اور بھی ہیں

دوام آں بہ کہ جان مستعارے شود از عشق و مستی پایدارے
 وجود کو ہسار و دشت و دریاں جہاں فانی، خودی باقی، دگر ہیچ
 دگر از شکر و منصور کم گوے ! خدا را ہم براہِ خویشمن جوے

خود گم بہر تحقیق خودی شو

انا الحق گوے و صدیق خودی شو

Similarly his education must seek a union of intelligence and intuition, of love, feeling and reason, of nature and civilization, of sentiment and judgement, of solitude and society, of imagination and reality, of myth, legend and history, of religion and science, of emotional expression and conventional restraint and, above all, of man and the state. Education is neither an instrument of political power nor a process through which mundane interests are sought and at the cost of the best in man. It is a means through which Iqbal's *Shahin* wants to soar higher and higher to reach goals which are found nowhere. It is a means through which this *Shahin* wants no repose in palaces or paradise but a flight to reach rocky peaks which need be dissolved into the powerful fluidity and flow of life. Iqbal may appear romantic in his imaginative verse and versified philosophy but his role as such is the most urgent need of our time and also its demand !

CHAPTER - III

THEORY AND PRACTICE OF EDUCATION

AN IQBALIAN CURRICULUM DESIGN

Education is not a function of school alone. Long before man appeared on the surface of the earth, developed free will and began to grapple with nature and its forces, education was there. At all levels of existence there has always been learning and education in the sense of inspiration or adjustment to nature. As evolutionists hold, there has always been struggle for existence and also modification of behaviour ---- education. No schools were there for this purpose. Schools came into existence in human community or society later. When they came into existence, they began to be assisted by other social institutions or organizations. Family and neighbourhood, play groups and kinship circles can be cited as examples. Today when human society has grown very complex and education has progressed tremendously, schools in a sense have lost their monopoly although family breakdown, involvement of both parents in economic affairs and their greater need for relaxation and entertainment have shifted more responsibilities to them. Industrial revolution has multiplied burdens for the bread winner. Now children are a concern of teachers more than before because they are almost forgotten by commercial age even for nursing. But family continues to exist. All other social organizations multiply. Religion re-asserts itself and, as

Toffler says in *Power Shift*, in fundamentalist form now. Mass communication, press, political and trade -union platform and economic institutions exert more influence on man. He is an individualized bread winner now. An *automaton*, he is a cog-like substance in the big machine of power and establishment. Less of him as an individual or an independent free man is seen. He oscillates always, sometimes between extremes. Thus education is not a mere school affair. School is still there, in many ways a more powerful formal educational institution, however. But it works in relation to other institutions which, too, have an educational role. Some of them are non-formalized but many of them continue to be informal. Since Iqbalian education assumes a more sensitive and a more responsive character, it may have to work in this broader context. It may have to involve the whole society in the learning-teaching process. The time demands that education should not be taken as a certification business alone. Iqbalian education must be concerned less with certification than with actual performance and achievement. Life is a great test. It knows where education enfeebles itself and where it marks distinction !

But Iqbal does not have any Theory And Practice of Education in the sense of a formal document. Hence to talk about Iqbalian education is in itself a venture, though not

baseless and meaningless. Though he remained a teacher for a very short period of time, he devoted his entire life to poetry, philosophy, mysticism and religion. He responded to almost all the challenges of his age in the most sincere and ardent way. He was recognized almost everywhere, in the East and the West, as one of the most powerful men of our age with, of course, a prophetic mission. He is not a prophet but his message has a very wide range and a very strong base. It can be resolved into a comprehensive Theory & Practice of Education indeed !

Since this study does not have a broad and an intensive scope, the theory and practice is resolved into *Curriculum* only. However, in our times curriculum is used in a broad sense. It does not mean syllabus only. Syllabus is a brief reference or a minor framework. Curriculum includes everything that forms the programme of an educational institution. It includes aims and objectives, courses of studies and their content, text-books and books of broader and deeper significance, learning materials, technological devices, methods and means used for learning, libraries and laboratories, academic and non-academic activities, teacher's role and evaluation and students' achievement records.

Let us, therefore take up first thing first :

1. Aims and Objectives of Iqbalian Curriculum design

Iqbal is a religious man. Mysticism is his approach. *Ego* or *Self* is his goal or aim. So lofty, so expansive and so comprehensive is this goal, this aim, that it can never be fully realized. And that is its supreme quality. That is its ever absorbing nature. Before we resolve self into its workable divisions, we must understand what Iqbal understands about it. In *Saqi Nama*, he defines *Ego (Khudi)* as :

خودی کیا ہے؟ تلوار کی دھار ہے
خودی کیا ہے؟ بیداری کائنات
سمندر ہے ایک بوند پانی میں بند
نہ حد اسکے پیچھے نہ حد سامنے
ستم اسکی موجوں کے سہتی ہوئی
دما دم نگاہیں بدلتی ہوئی
پہاڑ اسکی ضربوں سے ریگِ رواں
یہی اسکی تقویم کا راز ہے
ہوئی خاک آدم میں صورت پزیر*

یہ موجِ نفس کیا ہے؟ تلوار ہے
خودی کیا ہے؟ رازِ درونِ حیات
خودی جلوہ بدست و خلوت پسند
ازل اسکے پیچھے ابد سامنے
زمانے کے دریا میں بہتی ہوئی
تجسس کی راہیں بدلتی ہوئی
سب اسکے ہاتھوں میں سنگِ گراں
سفر اسکا انجام و آغاز ہے
ازل سے ہے یہ کشمکش میں اسیر

* Some of its lines have been dropped by the author for brevity.

What is that breath's tide but a sword ?
And what is Ego but that sword's keen edge ?
Ego is life's innermost secret,
The wakefulness of the universe.
Drunk with glory, enamoured of solitude,
All an ocean mewed in a drop of water;
Eternity before it, eternity behind,
No frontiers stand before it, nor at the back.
In the river of Time it flows and flows
Troubled by its strong currents though, rest it never
knows.
With their changing directions curious are its ways
and norms
Whose insights appear every moment in ever new
forms.
Trivial in its hands are heavy rocks.
Mountains turn into shifting sands by its striking
knocks.
Journeying its beginning, journeying its end,
The secret of its almanac without journeying none
can find.
Struggling tangle its choice from eternity
Seeks manifestation in man's formal suitability.

Self, therefore, is the essence of life. Without it no sorrow, no joy, no pain, no heal is possible. It creates the phenomenal world for a youthful play ever and anon. It pitches the tent of numerous springs of life and existence. Turning mountains into paradise, it arranges itself into beauteous arrays of flower beds of various hues and kinds. It turns into an intoxicating dance of fragrance making environs as absorbing as the business of days and the restfulness of nights. It turns flames into myriad sparks and busies itself in appreciating diversity of life created by its own will of being seen and felt as such. It is "I was like a hidden treasure and I loved to be known" or in other words the secret of the revealed word of God. It is to appropriate Mustafa who is everything :

مصطفیٰؐ برساں خویش را کہ دیں ہمہ اوست

اگر باو نرسیدی تمام بولہبی است

It is a swing between unity and diversity creating for its dramatic taste all kinds of hostilities, strifes, struggles and turbulences. It is restlessness of action seeking its actors of cause and effect, subject and object. An eternal martyr in blood-stained shrouds, the self can be seen singing songs of flowing blood even in rocks and hard stones. Flying in the blue sky in the form of two winged birds it can be seen in the same vein frisking in green valleys in the form of quadrupeds—up and down playing its alluding tunes in the form of the signs

of God. But the clouds in the empyrean of the unending expanse and the showering dances of rains that they cause for the enlivening of the sleeping earth by means of the sprouting of the vegetative world offer its prayers as does the swim of the fish in rivers and the swelling milk in the teats of animals do. The fruit and its juice is as delicious a feat of its expressive design as the humming of bees and their collection of sweet honey. Brooks murmur by its force as rivers overflow by its fierce moods. Jumping, swaying, crawling, recovering, winding, curving, and bending are as delightful poses of its visage as thinking, relating, imagining, weaving, feeling and reeling. It pours sweet drinks into various kinds of goblets and cups to revel and make merry. Its revelry ends not and ends nowhere. Its never ending flavours and fastidious fanfares now redden the cheeks of smiles and then fill the tulip-like bowls of emotions with pearls of tears. It is a narcissus staring drowsily and a poppy flowering openly with a black stain within its bosom. A wine that illuminates soul, it sustains the universe and keeps it going busily. It is pain and remedy, poverty and luxury but sometimes its destructive and constructive skills appear dazzlingly harmonious along a straight line. See how an amazingly inventive author of beauty the self is !

Iqbal has seen Khudi (Self) in *Genghis Khan* and *Tamerlane* in one mood, in *Sanai*, *Attar* and *Rumi* in the other.

He has seen its splendour and glory in Cordoba and its downfall and decay in the wails of *Shikwah* and *Jawab-i-Shikwah*. He has seen it in the dramatic spirituality of *Shakespeare* and the prophetic excellence of *Goethe*. Fate is its lethargy and love and lore and struggle and power its overriding thrust. *Laila* and *Laila's* curls are its *Majnun* and *Majnun* and his blistered feet in the desert sands are its *Laila*. Apparent contradictions and paradoxes sing its divine comedy. To love it is *Farhad's* axe and to lust *Parvez's* guile. Sometimes it is dust that sees and raises storms but sometimes it is music and melody that enraptures and intoxicates. It is *Rumi's ghazals* (lyrics) that with their gnostic trance dance in streets or it is *Iqbal* himself that seeks immersion in the very fire of *Tabriz*. Its aim is always to break dolls of clay so that ever and anon forms of maturer man are created. It creates flames for hundreds of *Ibrahims* so that the flame of one *Shahi - Laulak* is kindled to adorn the glorious splendour of the very intimacy of Godhood ! Let us stop somewhere here because the self "rises, kindles, falls, grows, breathes, burns, shines, walks and flies" in the spaciousness of Time which it has delightfully chosen as its arena !

This definition sought mainly from *Balijibril* and *Payami Mashriq* may not satisfy us unless we refer to *Iqbal's* Quranic perception and wisdom as related to vicegerency and the

bearing of the Trust. Man is the vicegerent of God as the Quran says and for this great responsibility God taught him all the names --- which Iqbal calls concepts --- which even the angels are not aware of. In spite of his danger of being involved in wars and bloodshed, he is the best creation in whom God inspired from His own soul :

Surely We created man of the best stature.

(95 : 4)

So, when I have made him and have breathed into him of My spirit, do ye fall down, prostrating yourselves unto him.

(15 : 29)

Hence :

تجھے کیا بتاؤں تیری سرنوشت	تو ہے فاتح عالم خوب وزشت
فروغ تجلی بسورذ پر م	"اگر یک سرموی برتر پر م"

Hence everything has been made *subservient* to man for his potentiality and overlordship according to the teachings of the Quran which Iqbal quotes in his lectures in praise of Adam, the vicegerent. Hence, stealing words from *Adam Dupre** to suit Iqbal's definition of conceptually rich Self, man's nature is either "innate ideas of God or *āyani - thabita*

* Adam Dupre's words refer themselves to Albertus and Ibni- Arabi for innate ideas and اعمیان ثابتہ

(اعیان ثابتہ) "the established prototypes, latent realities of things, possibilities", "which are 'the sum without sumness' of God's Knowledge of Himself" and are "complete, perfect, and therefore fixed". Hence he is the co-worker of God because "Verily God will not change the conditions of men, till they know what is in themselves". Thus the potential self of man realizes itself in the spaciousness of Time, depending upon how he benefits from the facilities of God provided in *Afaq*, the outer universe. Thus this self is involved in the struggle which marks the purposeful union of the Soul (*انفس*) and the Soil (*آفاق*). This struggle goes on going as it has been going on in the past, collecting a very rich experience through its evolutionary march. *Alam Khundmiri* is sure that Iqbal has this keen sense of historical and biological evolution. And Iqbal has himself delved deep into this fact. Picking up his thread from *Jahiz*, *Brethren of Purity* (*اخوان الصفا*) and *Ibni - Maskwaih*, Iqbal then reaches Rumi to quote him in detail :

*First man appeared in the class of inorganic things,
 Next he passed therefrom into that of plants.
 For years he lived as one of the plants,
 Remembering naught of his inorganic state so
 different,
 And when he passed from the vegetative to the animal
 state,*

*He had no remembrance of his state as a plant.
Except the inclination he felt to the world of plants,
Especially at the time of spring and sweet flowers;
Like the inclination of infants towards their mothers,
Which know not the cause of their inclination to
the breast.*

*Again the great Creator, as you know,
Drew man out of the animal into the human
state,
Thus man passed from one order of nature to another,
Till he became wise and knowing and strong as
he is now.*

*Of his first souls he has now no remembrance,
And he will be again changed from his present
soul.*

Then, again Iqbal quotes Ibni- Maskwaih to illustrate evolution of self furthermore :

According to Ibn-i-Maskwaih plant-life at the lowest stage of evolution does not need any seed for its birth and growth. Nor does it perpetuate its species by means of the seed. This kind of plant- life differs from minerals only in some little power of movement which grows in higher forms, and

reveals itself further in that the plant spreads out its branches, and perpetuates its species by means of the seed. The power of movement gradually grows further until we reach trees which possess a trunk, leaves and fruit. At a higher stage of evolution stand forms of plant-life which need better soil and climate for their growth. The last stage of development is reached in vine and date-palm which stand, as it were, on the threshold of animal life. In the date-palm a clear sex distinction appears. Besides roots and fibres it develops something which functions like the animal brain, on the integrity of which depends the life of the date palm. This is the highest stage in the development of plant life, and a prelude to animal life. The first forward step towards animal life is freedom from earth-rootedness which is the germ of conscious movement. This is the initial stage of animality in which the sense of touch is the first, and the sense of sight is the last to appear. With the development of the senses the animal acquires freedom of movement, as in the case of worms, reptiles, ants and bees. Animality reaches its perfection in the horse among quadrupeds and the falcon among birds, and finally arrives at the frontier of humanity

in the ape which is just a degree below man in the scale of evolution. Further evolution brings physiological changes with a growing power of discrimination and spirituality until humanity passes from barbarism to civilization.

This shows that self has never been contained in one form and that its upward movement is made possible through time and change. In Iqbalian education this endless movement of self carries its weight and suffices to show that self-realization in better and richer ways has undefinable possibilities in future which again knows no end and is infinite therefore.

After this detailed definition of self, let us see how concrete steps can, in the spirit of Iqbalian ideological map, be taken for the purpose of self-realization which is the fundamental goal of Iqbalian education. These concrete steps we shall designate as other subsidiary aims of this fundamental goal.

A. Education for physical fitness and material welfare

This aspect of Iqbalian education cannot be underestimated for the sake of his highest and loftiest ideals. First,

Iqbal is a great lover of Mohammad^{PUH} and considers him the Perfect Man. He earned his bread himself, also as Amin (امین) of Khadeja^{AS}. He participated in social and religious activities which required manual work. He married, had children and liked to have good things of life like dates, honey, clothes and perfume. He worked very hard and his God advised him not to exert too much. Physically sound, he spend much of his time in the company of nature and in solitude at night. So Iqbal can in no way neglect physical fitness aspect of education if he is to serve mankind. Second, Iqbal believes in perfection and an integrated personality. Without physical fitness and material welfare, which forms the basis of life, such perfection and integration cannot even be imagined. His Iblis poems show how plunging into ordinary life is also of vital importance. His longing for power and strength must have a physical base too. Third, Iqbal is quite interested in the economic and material prosperity of India, of Muslims and of mankind. Bangi-Dara poems throw a sufficient light on this Iqbalian interest.

دیا رونا مجھے ایسا کہ سب کچھ دے دیا گویا لکھا کلک ازل نے مجھکو تیرے نوحہ خوانوں میں
 نشان برگ گل تک بھی نہ چھوڑ باغ میں گھنٹیل تیری قسمت سے رزم آریاں ہیں باغبانوں میں
 ہویدا آج اپنے زخم پنہاں کر کے چھوڑوں گا لہو رو رو کے محفل کو گلستاں کر کے چھوڑوں گا
 آشنا اپنی حقیقت سے ہواے دہقاں ذرا دانہ تو کھیتی بھی تُو باراں بھی تو حاصل بھی تو
 آہ کس کی جستجو آوارہ رکھتی ہے تجھے؟ راہ تو رہو بھی تو رہبر بھی تو منزل بھی تو

We have already quoted Iqbal for economic and material prosperity that he was interested in for Indians and Muslims. Second, he was happy that Japan was progressing scientifically and technologically. Third, his concern for the poor and for the working class is significant which shows that he wanted general economic welfare. Fourth, Iqbal was well aware of Islamic teaching which gives the material world due recognition and considers that this material world has not been created in vain. Fifth, Iqbal was unhappy with that mysticism which stressed other - worldliness at the cost of this world. He was fully aware of the significance of matter even for the realization of spiritual ideals. Sixth, he recognized science and technology and treated any quest for such knowledge as a form of prayer. Seventh, he himself lived according to modern standards and was impressed by the West also for Western material welfare. All these proofs suggest that Iqbalian self - realization design must begin with physical and material welfare. All that is done in modern education for this purpose must be done in Iqbalian education also provided, of course, that it does not damage other areas of Iqbalian education which are non-material and are concerned with the subtler aspects of human life.

B. Education for intellectual development

We have already mentioned that God created man very potential by inspiring in him of His own Spirit and by

teaching him names or concepts. We also know that Iqbal can never be ignorant about the following Quranic teachings :

See you not that Allah has made subservient to you whatever is in the heavens and whatever is in the earth, and granted to you His favours complete outwardly and inwardly.

(31 : 20)

And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all, from Himself. Surely there are signs in this for a people who reflect.

(45 : 13)

*Read : And thy Lord is the Most Bounteous,
Who teacheth by the pen,
Teacheth man that which he knew not.*

(96 : 3-5).

*Nun. By the pen and that which they write
(therewith),*

(68 : 1)

The Beneficent

Hath made known the Quran.

He hath created man.

He hath taught him utterance.

(55 : 1- 4)

And whoever is blind in this (world) he will be blind in the Hereafter, and farther away from the path.

(17 : 72)

And certainly We have created for hell many of the jinn and the men --- they have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not. They are as cattle; nay, they are more astray. They are the headless ones.

(7 : 179).

And He it is Who made for you the ears and the eyes and the hearts. Little it is that you give thanks!

(23 : 78)

In addition to these verses, Iqbal must be knowing that God puts full weight on the use of mental faculties that He has bestowed man with. Do you not understand ? Do you not reflect ? Do you not see ? These and many other questions of this sort raised in the Quran show that without intellection man cannot express his potential nor can he realize himself. This takes us to an important point.

Sensory-perceptual knowledge by means of the proper development of sensory-perceptual organs and their proper utilization alone is possible. Hence Iqbalian education cannot underestimate a regular and effective development of these organs. Nor can it find fault with *Montessorian* or *Froebelian* type of training which in modern education is given for effective development of sensations and perceptions and other mental faculties. But the basic education need be extended and developed furthermore in terms of the proper development of all mental processes. These are, for instance, conceptions, ideas, imagination, thinking, association of ideas, relation-formation, grouping, comparing, contrasting, analysis, synthesis, judgement, abstract intellection, memory, application and so on. There is no doubt that the development and utilization of these mental endowments will depend upon individual capacities inborn. But no idea of inborn capacities can be had without providing for facilities inside and outside schools for this purpose. Equal opportunities and equal excess are necessary requirements for any Iqbalian claim of helping mental development. All the environmental factors including good conditions created with the help of modern technological devices used in education cannot only be appreciated by Iqbalian design but also treated as necessary and indispensable. In this connection we must stress that any class or caste treatment of education

in Iqbalian scheme is detrimental to it. Islam and Iqbalian educational design is egalitarian and any deviation in this egalitarianism cannot but frustrate this design and its religious base.

We have already seen that man as a potential creation is supreme because God has inspired in him from His own Spirit. We have in the Ibni- Arabian and Iqbalian sense come to know about the essential and fundamental richness of man and his self. A creature with a soul from the soul of God in him cannot but be so. However, all the external arrangements and provisions necessary for the expression of these potentialities and natural gifts are indispensable. Just as the development of child, also in terms of his mental faculties, cannot take place satisfactorily unless in the womb of the mother suitable requirements are provided to him by nature immediately after conception, no proper development of man, also in the intellectual sense, can take place after birth if congenial atmosphere for this purpose is not provided for. This congenial atmosphere includes not only nature but also man-made facilities in homes, in schools and everywhere. A psychological setting is required too because as modern psychology shows, inborn capacities of the child are seriously damaged if proper psychological atmosphere around him is not found or is not created. We need not stress this point because much in the positive sense has come into limelight

in so far as heredity and environment as factors of education are concerned. Thus potential self does not express itself properly without adequate environmental conditions existing around the self also for intellectual development. Let us now take an important step forward.

A great cry in the world has been raised against man's negative interference in the educational and developmental processes of the younger generations. Romantists have raised serious objections even against state, be it Western or Eastern, religious or secular, democratic or totalitarian, developed or developing, authoritarian or liberal. Very factual informations have been collected also about indoctrination and suppression or oppression of the growing or developing minds. If this sort of political arrangement is given the charge of Iqbalian design, no proper intellectual development of self of the vicegerent can take place. Even culture and civilization that include ritual and dogmaticism cannot allow the flowering of intelligence if these aim at thrusting upon the growing mind economic, political and social considerations. We can, also in Iqbalian spirit, say, again, that man is born free and he refuses to take upon himself any chains that suppress his self or Vicegerency. But the collective and the cultural is a positive factor which we shall deal with a bit later. First let us attend to thought and intuition.

From *Ghazali, Kant* to *Iqbal* ---- with due recognition to others who held similar views ---- it has been stressed that intellection is not enough for self - realization as it is related to the innate ideas of God or Vicegerency. *Iqbal* himself, sometimes, seems to be overemphasizing that intellection has a feeble strength to reach higher goals of life and knowledge. In *Zarbi Kalim* he says :

Knowledge to me conveyed this thoughtful phrase

That Love is naught but frantic craze,

Love said that lore is vague and full of haze,

It bade, not like a moth, in books to graze.

Love brings Mighty God within your sight,

But worldly lore your eyes can blur and blight.

Love's fervour great as well as ardent glow

Maintains the gleam of world and outward show.

The Attributes of God through wisdom you can know

Love makes His glory flash and shine I vow.

The worldly lore cannot slake the thirst of soul,

Whereas Love leads to requisite aim and goal.

Love can effect many a wondrous deed,

Carves kingdoms new, grants Darveshhood and

creed,

*The race of kings like slaves its orders heed.
 It is home, earth and Time with flitting speed,
 Love is Faith and conviction complete,
 Faith the key that unlocks the door for retreat.
 In creed of Love a mansion's ease and glee
 Are things that Love ought not expect to see :
 He must forgo the coast, face stormy sea :
 He yearns for lightning, makes for crops no plea.
 The worldly lore books compiled by men do yield,
 'Bout Faith man learns from Book by God revealed.*

But this is not enough to illustrate Iqbal's overemphasis on the incapacity of intellection. He holds that the intellect can take man to the threshold but not into the sanctuary of privacy. To him Razi ultimately loses and Rumi wins because beyond the jurisdiction of intellect there is both love's revelry and the bliss of vision. He sometimes considers modern mind as fire in which he has been thrown like prophet Ibrahim^{AS}. He is unhappy with intellect and its crafts because they go on adopting ever new devices of deceit and therefore he rests in the lap of *Ishiq* which is his name for intuition and direct vision. In *Baligibril* he says :

عقل گو آستان سے دور نہیں اسکی تقدیر میں حضور نہیں

نے مہرہ باقی نے مہرہ بازی جیتا ہے رومی ہارا ہے رازی

علم کی حد سے پرے بندہ مومن¹ کے لئے لذت شوق بھی ہے نعمت دیدار بھی ہے

عقل عیار ہے سو بھیس بدل² لیتی ہے عشق بے چارا نہ ملا ہے نہ زاہد نہ حکیم

عذاب دانش حاضر سے باخبر ہوں میں کہ میں اس آگ میں ڈالا گیا ہوں مثل خلیل

Ultimately, however, Iqbal resolves the controversy between intellect and intuition. He uses a Quranic metaphor by which thought as a whole is a kind of "Preserved Tablet" (لوح محفوظ). In his English lectures he says :

Nor is there any reason to suppose that thought and intuition are essentially opposed to each other. They spring up from the same root and

1 : Momin I wish could mean the same thing as in

2 : In some versions it is سو بھیس بنا لیتی ہے قلب او مومن داغش کافر است

complement each other. The one grasps Reality piecemeal, the other grasps it in its wholeness. The one fixes its gaze on the eternal, the other on the temporal aspect of Reality. The one is present enjoyment of the whole of Reality; the other aims at traversing the whole by slowly specifying and closing up the various regions of the whole for exclusive observation. Both are in need of each other for mutual rejuvenation. Both seek visions of the same Reality which reveals itself to them in accordance with their function in life. In fact, intuition, as Bergson rightly says, is only a higher kind of intellect.

Regular exercise of mental powers, inductive and deductive reasoning, experimentation and logical analysis based thereupon, observations and recording of responses related to them, reflection and thinking in solitude, listening to others and observing their behaviour, directly and indirectly, doubt and denial for the sake of rethinking and reorganization of thought, can be named as some of the devices for intellectual development, also in Iqbalian sense. These devices, no doubt, sharpen intellect and may also be used to stimulate it for beyond-the-reason flights. But what directly can be done for the developmental expression of intuition

itself ? One of the methods, as Professor *Theodore Brameld** of the United States of America suggests, is to approach higher thought as recorded in *Preserved Authority*. Scriptures are such authority and also religious books of the highest order. The authors of these books are eminent personalities known also for their strength of piety and character. Then there are great men who have influenced mankind by their role in life and by the works they have left behind for the same purpose. We can draw a list of such dignified personalities including in it saints, poets, philosophers, scientists, historians and so on. Besides, this list may cross over boundaries to include men of all faiths of all times. Truth and gnosis, as *Reza Shah Kazemi*, *Titus Burckhardt*, *Jean - Louis Michon*, *Shuon*, *Guenon* and *Martin Lings* say, know no restrictions. Truth as a matter of fact, is free like God. By studying all kinds of men, therefore, we sharpen our intellect to help it soar into the levels of intuition. Needless to repeat here, Iqbal considers science or any other form of knowledge, for that matter, as worship. He himself stands enriched by knowledge, Eastern or Western, and also by his beloved prophet, Mohammad^{PUH}, who said "seek knowledge even if you have to go to China!"

* *Philosophies of Education in Cultural Perspective* could not be quoted in bibliography due to the loss of reference card on the book.

And worship is yet another form of developing intuition for self-realization ---- worship literal or ritual, esoteric or exoteric. The Quran says :

Keep up prayer from the declining of the sun till the darkness of the night, and the recital of the Quran at Dawn. Surely the recital of the Quran at dawn is witnessed.

And during a part of the night, keep awake by it, beyond what is incumbent on thee; may be thy Lord will raise thee to a position of great glory.

*And say : My Lord make me enter a truthful entering, and make me go forth a truthful going forth, and grant me from Thy presence an authority to help (me).**

*And say : The Truth has come and falsehood vanished. Surely falsehood is ever bound to vanish.***

(17:78-81)

* This "me" looks superimposed by the translator. "Help" refers to anyone related with the man who is blessed.

* * May these verses be understood for their hidden meanings !

Maulana Abdur - Rehman Jami says :

رفتہ گلگشت چمن گل دیدہ لطف آں بدن
کز بہر آں بر خویشمن زد جامہ چاک اے نازنین

Hence the study of everything that constitutes life must be taken as worship which in Islam is direct communion with God or in short conceptual form as Ascension. We take up nature study for discussion later.

In *Javidnama*, Iqbal has dealt with the extra-perceptual possibility of knowledge fully, particularly in the section that relates itself with Ascension. He considers it as a radical change in consciousness. This in his opinion cannot occur unless man develops a deeper understanding, gets related with others and ultimately cultivates an authentic vision of the totality of life. This in other words is an I-Thou-We wholeness. Intellection may be an aid for this totality of experience but Love and an ardent desire based thereon is the most important requirement for this spiritual exaltation. As said earlier, Love is yet another name for this intuitional grasp. It is only Love that brings the lover, the love and the beloved in a straight line resolving all differences and confusions. It is love that develops a rapport between two individuals and also between the individual and the society. Love, again, lifts man beyond the threshold of the beloved and into the sanctuary of *Intimacy*.

من تو شدم تو من شدم من جاں شدم تو تن شدم
تا کس نہ گوید بعد ازیں من دیگرم تو دیگر

All sorts of dangers and damaging influences inherent in disintegration get obliterated and a harmonious relationship is established. Man and man on one hand, and man and the social and natural environment on the other, assume close ties in this established whole. No cultures, no civilizations, no collectives and no formalisms stand in the way of man for an intuitive understanding of his relations with his God. In fact man becomes very powerful and with his powerful creativity assumes the full charge of vicegerency and the heavy responsibility which it denotes. He becomes a true co-worker of God with all the requirements needed for this purpose. Iqbal tells the whole story in the following beautiful verses :

خویش را دیدن ہوِ خویش	شاهد اول شعورِ خویش
خویش را دیدن ہوِ دیگرے	شاهد ثانی شعورِ دیگرے
خویش را دیدن ہوِ ذاتِ حق	شاهد ثالث شعورِ ذاتِ حق
حی و قائم چوں خدا خود را شمار	پیش این نور ارہمانی استوار

And with this we stop our deal with intellectual and intuitional development for the sake of self - realization.

C. Nature Study

Nature Study including the study of human nature is an important aim of education. Iqbal must have this aim in view because the Quran refers to nature again and again. Let us quote some examples :

In the creation of heavens and the earth, and the alternation of night and day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the sky, then gives life therewith to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between heaven and earth, there are surely signs for a people who understand.

(2 : 164)

Surely Allah causes the grain and the date-stone to germinate. He brings forth the living from the dead and He is the bringer forth of the dead from the living. That is Allah. How are you then turned away !

(6 : 96)

And He it is Who sends down water from the clouds, then We bring forth with it buds of all (plants), then We bring forth from it green (foliage), from Which we produce clustered grain; and of the date-palm, of the sheaths of it, come forth clusters (of dates) within reach; and gardens of grapes and the olive and pomegranate, alike and unlike. Look at the fruit of it when it bears fruit and the ripening of it. Surely there are signs in this for people who believe !

(6 : 100)

There are numerous signs of God in nature which God commands man to understand. This understanding is invited because it helps him to understand his self. And understanding self is understanding God, (من عرف نفسه فقد عرف ربه). If we do not read these signs to understand them, we shall be committing an act of transgression. In other words we shall be ignoring our self and our God. And that amounts to ignorance. Following this Quranic inevitability in his English lectures Iqbal says :

Nature is to Divine Self as character is to human self. In the picturesque phrase of the Quran it is the habit of Allah.

And :

*The knowledge of Nature is the knowledge of God's behaviour. In our observation of Nature we are virtually seeking a kind of intimacy with the Absolute Ego; and this is only another form of worship.**

Given this, how does Iqbal himself proceed with nature study ? The answer is quite obvious. Iqbal's poetry is full of natural scenes and natural pictures. Since these pictures and these scenes are recorded in his mind and also preserved there,

* And our hedge-priests, oppose nature study for fear of losing their conventional chant.

their sum - total forms his imagination. This imagination goes on weaving ever new patterns also to form his brilliant art which he uses for various purposes and which we also use not only for our mundane benefits but for self - realization as well. We can easily quote various examples from his poetic works like *Bangi-Dara*, *Payami-Mashriq*, *Balijibril* and *Zaboori-Ajam*. *Himalah*, *Guli-Rangin*, *Jugno*, *Mahi-now*, *Chand*, *Payami-Subeh*, *Ashiq Aur Mout*, *Bacha Aur Shama*, *Goristani Shahi*, *Shabnam Aur Sitaray* and *Phoolon Ki Shahzadi*, are some beautiful nature-poems in *Bangi-Dara*. Iqbal deduces sacred meanings from them. In *Payami - Mashriq* poems like *Fasli - Bahar* (Spring Season), *Naseemi - Subeh* (The Morning Breeze), *Hudi* (The Camel Driver's Song), *Saqi - Nama*, *Shabnam* (Dew), *Jooi - Aab* (The Brook), *Kashmir*, are so full of natural glory, have so much of figurative significance, that they can be compared with the poetry of great masters in world literature. We quote here a few lines to show their nature - value and also their poetic beauty :

*O you, who cannot see the obvious, open your
mind's eye.*

*See tulips row on row, and see
Their bodies on fire seemingly,
But their hearts inwardly soothed by
The dawn—dew's tearful ministry ----
Stars in a twilight - reddened sky.*

*O you, who cannot see the obvious, open your
mind's eye.*

دیدہ معنی کشا، اے زعیاں بے خبر

لالہ کمر در کمر

نیمہ آتش بہ بر

ے چھ ش بر جگر

شبنم اشک سحر

در شفق انجم مگر

دیدہ معنی کشا، اے زعیاں بے خبر

Have you seen mirrored in the stream

The self - admiring bud ?

What fascinating beauty and

What unabashed self - pride !

What better things could I wish for

In such a pleasure - garden

Than wine, a book, a lute and ah !

A fair companion ?

چہ زیبا نگارے، چہ آئینہ دارے

لب جو خود آرائی غنچہ دیدی؟

شرابے، کتابے، ربابے، نگارے

چہ خواہم دریں گلستاں گرنہ خواہم

Repair to Kashmir's land and see

Hills, meadows, pastures, wealds.

See miles on miles of greenery.

And endless tulip fields.

*Whiff after whiff spring breezes blow,
And hosts of birds of spring _____
The thrush, the quail, the dove—all go
From place to place and sing.*

*The tulips burst forth from the earth;
The waves leap up in streams.
Look at the sparks the dust puts forth
And the wave's silver seams.*

*Come bring your lute and strike its strings,
And fill your cup with wine,
And let - there be gay gatherings
To greet spring's caravan.*

*Look at that highborn Brahmin maid,
Lilly - limbed, tulip - faced,
Look at her and feel yourself fade
Into someone low - placed.*

رخت بہ کاشمر کشاکوہ و تل و دمن نگر
سبزہ جہاں جہاں ہیں لالہ چمن چمن نگر
باد بہار موج موج مرغ بہار فوج فوج
صلصل و سار زوج زوج بر سر نارون نگر

لالہ ز خاک برد مید 'موج بہ آنجو تپید
خاک شرر شرر ہیں 'آب شکن شکن نگر

زخمہ بہ تارِ سازِ زن، بادہ بہ ساکتگیں بریز
 قافلہ بہار را انجمن انجمن نگر
 دخترک برہمنے، لالہ رُخے، سمن برے
 چشم بروے او سُٹا باز بخوشن نگر

Nature study direct or through the art of great artists and bards sharpens our intellect, deepens our feeling, intensifies our longing for beauty. In nature beauty knows no bounds. In nature beauty demands more and more attention, more and more appreciation (which is nothing but an appreciation of self). Clearer and deeper the perception of beauty, therefore, surer the opening of the intuitive eye to grasp the reality of self direct and wholesome. And our own nature ! Ceaseless ! Indeed ! Once we begin knowing it, we stop nowhere. Kant was overawed by both the outer and the inner nature. "The starry heavens above me; the moral law within me" is inscribed over his grave. For this also Iqbal was much influenced by Kant. Once a rapport is established between the inner and the outer nature, as for instance in Chand (Bangi - Dara), man's self assumes infinite capaciousness with infinite beautiful grandeur. And, by nature man is curious as by nature he is dissatisfied with whatever he achieves. His own seed, to which the Quran refers also in chapter 86, is a marvel and a quest that opens up ever new vistas of investigation. Genetics is one. This inner and outer nature makes man (the Prophet^{PUH} a supreme example) say

and pray : God add to my knowledge* ! God shouldn't I know you far more than I do ? God shouldn't I have far more deeper an insight in you than I have ? And, *Adler's* inferiority as an instinct of man also goads him to know more and more and to overcome his sense of nothingness. The wonder of the expanse of nature and the intensity of human nature adds to the never ending thirst of man. Hence nature in a sense is a horse driver. Man takes off on the horse - back to reach heights of glory which remain undiscovered in spite of their discovery and therefore cannot be described in words !

Yet another dimension of the utility of nature study is control over nature and its forces. Up till now man has gained tremendous power and confidence through nature - control. In future one doesn't know where he will reach and what delightfully wonderful results. God has given man power over everything, between the heavens and the earth ! Self-realization is, therefore, a marvellous game of discovery and experience !

D. Emotions and feelings ----- A Need-based Development

Education requires emotions and feelings? Yes it does and necessarily urgently! But before their application is attempted, their development needs be sought.

* The Quran, 20 : 114

Man needs his heart as much as he needs his head, more so today when he is a brute. Power has gone too much into his head. Abundance gives him science and science technology. Both enter his nostrils and his political membrane irritates so much that he sneezes violently. He controls production and monopolizes everything. Market-places and shops deal in commodities and the deal is so brisk that sellers as well as buyers lose their identity as human beings and turn into commodities themselves by a mutual business treatment. Man-eating machines cause carnage and megadeath, devastation and disease. War is not always necessary because people die slowly more conveniently for the systems that devour humanity. Wherever peace is pretended, it is pretended diplomatically with its tactics of dehumanization, alienation and genocide ----- direct, indirect and in various forms. Mass communication and propaganda machinery provide a hidden ethics for schools which prepare either man - power for establishments or robots to suit their masters' need. Wherever they are defunct under intentional financial crunch, coaching centres multiply. Coaching for what ? For everything except education and humanity ! Hospitals may turn into veterinary centres where drugs may be more important than medical science. Religion may exasperate in logic and reasoning, seeking anything, including oil dollars, except God. Faith may be given to people whose

finances are usurped for one reason or the other and mysticism may be nick-named as divinized frustration. Houses build with architectural dexterity may have facilities in them too sufficient for mundane living. Goods are a standard for life now when plastics and electronics cause them dance like *Sapphire Fairies*. Marriage is a convenience for children but children may at places be more expensive than videotape. Establishments are too colossal and the pigmy of a man is lost in the crowd. Sales and salesmanship determine taste and books are becoming more and more a clearance show.

Can Iqbal be said to be having enough resources for emotional development and intensification of feeling ? We quote him for this purpose and for the best judgement :

اس قید کا الہی دکھڑا کے سناؤں ڈرے یہیں قفس میں، میں غم سے مرنہ جاؤں

آزاد مجھکو کر دے او قید کرنے والے میں بے زباں ہوں قیدی تو چھوڑ کر دے

تھم ذرا پیتائی دل، بیٹھ جانے دے مجھے اور اس بستی پہ چار آنسو گرانے دے مجھے

واں بھی جل مرتا ہے سوزِ شمع پر پروانہ کیا؟ اس چمن میں بھی گل و بلبل کا ہے افسانہ کیا؟

پانی کو چھو رہی ہو جھٹک جھٹک کے گل کی شنہی جیسے حسین کوئی آئینہ دیکھتا ہو

پھولوں کو آئے جس دم شبنم وضو کرانے
رونا میرا وضو ہو 'نالہ میری دُعا ہو

ہر درد مند دل کو رونا میرا رُلا دے
یہوش جو پڑے ہیں شاید انہیں جگا دے

مجھے اے ہم نشیں رہنے دے شغل سینہ کاوی میں

کہ میں داغِ محبت کو نمایاں کر کے چھوڑوں گا

محبت ہی سے پائی ہے شفا ہمار قوموں نے
کیا ہے اپنے سخت خفتہ کو بیدار قوموں نے

اقبال کوئی محرم اپنا نہیں جہاں میں
معلوم کیا کسی کو دردِ نہاں ہمارا

یہ اختلاف پھر کیوں ہنگاموں کا محل ہو؟
ہر شے میں جبکہ پنہاں خاموشی ازل ہو

پھلا پھولا رہے یارب چمن میری امیدوں کا

جگر کا خون دے دے کر یہ بوٹے میں نے پالے ہیں

یہ جنت مبارک رہے زاہدوں کو
کہ میں آپ کا سامنا چاہتا ہوں

آسماں تری لحد پر شبنم افشانی کرے
سبزہ نورستہ اس گھر کی نگہبانی کرے

جوانوں کو مری آہِ سحر دے پھر ان شاہیں بچوں کو بال و پردے
خدایا آرزو میری یہی ہے میرا نورِ بصیرت عام کر دے

نرم دمِ گفتگو، گرم دمِ جستجو رزم ہو یا بزم ہو، پاک دل و پاکباز

گرم ہو جاتا ہے جب محکوم قوموں کا لہو تھر تھراتا ہے جہانِ چار سو رنگ و بو

ضمیرِ مغرب ہے تاجرانہ، ضمیرِ مشرق ہے راہبانہ
وہاں دگرگوں ہے لَحْظ لَحْظ، یہاں بدلتا نہیں زمانہ

یہی فرزندِ آدم ہے کہ جسکے اشکِ خونین سے
کیا ہے حضرتِ یزداں نے دریاؤں کو طوفانی

جنت از بہرِ ضعیفاں است و بس قوت از اسبابِ خسراں است و بس

از گلِ خود آدمے تعمیر کن آدمے را عالمے تعمیر کن

تپش می کند زندہ تر زندگی را تپش سے دہد بال و پر زندگی را

شادم کہ مزارِ من در کوئے حرم بستند را ہے ز مژہ کاوم از کعبہ بہ تختانہ
از بزمِ جہاں خوشتر، از حور و جناں خوشتر یک ہمدم فرزانه و زیادہ دو پیانہ

Iqbal is a dew drama staged on rose petals by the dazzling dance of *Zephyr*. The sun beams of the early morn shower smiles on these illuminated substances. Then everything around you is in full bloom. Those sick with civility and civilization migrate to woods to enjoy his melody which provokes thought and engenders feeling. He is the "light-winged *Dryad*" of Woods of John Keats who lulls us to ecstasy. Follow him to whirl in love round and round the candle of knowledge like a moth. Be sympathy and support for the poor and the weak and rid the world of emotional breakdown. Consider sharing of power necessary and change the undesirable conditions of living and life by mutual help. Be *Shahin* and crave for release from earthrootedness. Aspire for higher ideals, adopt difficult life and be saved from lethargy and weakness. Search for objects all around in nature and learn from them liberation from ordinariness, poverty of character and lowliness of vile-desire. Pursue longing, passion, ambition, constant search and struggle; promote life eliminating from it even fear of death. Read between each line composed by this bard and see how concerned he is about mankind and human society ---- full of pathos and sympathy; restless and wailing. Burn in his Love and see Beauty in his eyes: then, stand like a rock to grapple with life and its problems. Pass through gardens and valleys, by brooks and streams, singing and warbling, softly and joyfully

like them. But wherever your way is blocked, strike against the blocks with full strength. That is Iqbal ! His romanticism is rich enough to heal the wounds of our age !

E Aesthetics - A Need for Personality Flowering !

"Beauty is truth, truth beauty"—that is all ye know on earth, and all ye need to know". That is true for John Keats, the poet of melody, but Iqbal's Truth is drunken everywhere. Hand in hand with Adam he is led out of paradise into this world which is more than a garden of repose, with beauty and grace as its ornamental truth. Like Houries each tulip-face and Jasmine-limb welcomes him and he is spelled for a dance by a flute which the whole universe has in-hand for a musical play - بشو از نے چوں حکایت میکند (Listen to the reed as it has a story to tell you). The mountain side with poppies row and row, with flowers of various kinds dyed in myriad hues and colours, and, Iqbal betwixt and between them sings songs of spring which are heard by those who like fragrance and fragrant winds.

مشام تیز سے ملتا ہے صحرا میں نشاں اسکا

ظن و تخمیں سے ہاتھ آتا نہیں آہوئے تاتاری

Glow worms and nightingales, parrots and partridges, cuckoos and quails sharpen his beauty-sword and he bleeds himself like those who are wounded by its sharp-edged thrust. Poppy's heart is a candle of love which like a lover burns always but sea-surfaces play with waves and tides unmindful of fiery consumation. Twilight's blood in the empyrean's disc drips down as if sun's vein has been ripped open by natures' lancet. The sky steals an ear-ring from the evening bride and decorates itself as if a new moon. People come out of their houses to watch it if after the observation of their fasts they flower into the celebrations of *Eid*. The moon throws its garment of borrowed light in the deep waters of the lake. Those on whom the magic of this beauty works feel that liquid silver is mixed in waters which quivers like restless dancing fish. Each green fairy in the garden hastens to wear robes of red colour. Take a chance and see stealthily how in the fragrant evenings they drink in the goblets of reddened twilight. But the morning beauty is no less striking. The sun, like the pearls and diamonds of the necklace of a high - born belle comes out openly shining and to wash the intoxicated face of a bluish open day with its beams. Then, look at the she - camel stepping forward rhythmically in the sands of desert and listen to the song of her driver. Each word sounds like the notes of a tambourine striking the heart of a listener with

یار من - تارِ مینا نار من - یار من - دار من تیز ترک گام زن منزل ما دور نیست *

* The author changes a part of Iqbal's verse into notes.

in the open expanse like a flood of hue sweeping away lovers into the Eden of Muse. And then drunkenness is so over - brimmed now that it cannot be contained in the goblets of expression for the realization of Iqbalain aesthetics. Enough, in the words of Jean - Louis Michon, is to say that :

beauty is God's radiance in the universe, and every beautiful work is a reflection of it.

Iqbal's beautiful compositions reflect it, and reflect it exquisitely excellently !

F Ethics, Morals and Manners - Values.

These must be sought and applied functionally. Education must build our moral character and intensify our feelings for moral welfare. Like Kant, Iqbal is keen for morals and manners, values and value applications. But like all other things that he cherishes, his morals are dynamic because his religion, from which he seeks inspiration for goodness and badness, is also dynamic. He dislikes many, including Nietzsche, for moral reasons but he knows Nietzsche is not unreasonable. Nietzsche's voice against Western moral morbidity can be seen reflected in Iqbal's works also, though

in a different way. He doesn't like comfort and ease, nor does he like to eat a bread which is not earned by hard work. He does not like luxury because he is not for marbles : his harem he wants to rebuild in mud. But he does not tolerate to see anyone in abject poverty. "You cannot attain to righteousness unless you spend out of what you have - - -" is his moral objective in ordinary business of life. His eye is on *Jamshid's* cup and *Chosroes'* palace but his ideal is simple living and high thinking. His Shahin seeks not King's palaces for his roosting interest is in rocks. Given this, can we draw a model of morals for Iqbalian education ? Perhaps yes :

Build not mosques overnight if you lack sincerity or if sin is hidden in your character. Let God and His message be not put on sale. Let a small price not be taken for God's messages (5 : 44). Bank buildings raised with architectural dexterity alright but in presence of their institutionalized gambling let churchs not lose their significance. Live within means and guard against *Khudi*; let it earn repute for you. Be very kind but not at the cost of strength. See that you differentiate between a rose and a thorn. "Dig your path with your own pickaxe. It is a shame to tread somebody else's path. If you do something new, be it a sin, I tell you it will not incur God's wrath". If you preserve your ego and develop it, you are a king. If not, you will blacken your face. "In the eyes of the Mullah the denier of God is a *Kafir*, but in my eyes the

real kafir is one who denies himself". Don't be slain for the food of others. Feeble and weak if you are, you place yourself easily into the hands of Death. Live like a hawk in order to keep your blood warm but don't be like a vulture. 'There is no God but God' is the warmth of your blood. This warmth of blood is Love's honour. To be cut through, to gace the cross or the gallows is the greatest rejoicing for a true lover. It is a great honour and a great pleasure to accompany others to paradise. Self - seeking for self - repose is an ordinary life. Gather not taxes from lions because disposition makes you a fox. Help yourself like Omar because incurring obligation deprives you of the wealth of self - dependence. "By asking, poverty is made more abject. By begging the beggar is made poorer. Asking disintegrates the Self and deprives of illumination the Sinai - bush of the Self"* . Freedom is above all. Living with others is a great honour. It should not, however, make one a sacrificial goat. Humility is humanity but cowardice is an evil. Have you not heard that "you are the best nation raised up for men" (3 : 109) ? This is not because your fore-fathers were great (پدرم سلطان بود) but because goodness lies in guiding people and in helping them. Guidance shouldn't be theoretical, it must be practical. Raise your sanctuary with your own hands; don't wait for others to do your job, particularly when it means public service and creative

* The author makes some minor changes in punctuation marks.

work.

لو مجھکو رلاتی ہے جوانوں کی تن آسانی

The Quran emphasizes deed rather than word and whatever you do, right or wrong, good or bad, you do it for yourself. Each deed has its effect and proportionately according to its kind and quality.

So Iqbal's morals are practical and utilitarian. He is unhappy with the West, the West that colonizes to loot and to dominate the weak and the downtrodden for stomach and selfishness. Grand in terms of advancement in knowledge but poor due to an overemphasis on material welfare and materiality. Let God, therefore, not be forgotten at any cost. So far everything so good, but let us recite this quatrain :

I cannot say what is foul and what fair.

The riddle is too hard for me to dare.

Outside the stem you see both rose and thorn;

Inside it neither rose nor thorn is there.

And Iqbal is right and crystal clear !

G Freedom---- A Necessary condition for Self-realization

A being who is created as the vicegerent of God cannot be a slave and contained by anything. He is born to be free and in accordance with the soul inspired in him. He is to break any walls around him if they attempt to imprison him for his divine capacity of conquest and rule. Time and time's agents cannot weave anything like a cocoon around him. It is none but he who is to ride over time to mould it according to his wish and will.

حدیثِ بے خبراں ہے کہ تو با زمانہ بساز
زمانہ با تو نسا زد تو با زمانہ مستیز

Adjustment is the suggestion of the ignorant. If the time does not suit, drift against the current and with force. It is written in his nature that he perceives 'there is no God but God'. It is also given to him that he performs the most creative role to show that his freedom for creativity knows no end. Once he is conscious about himself, he cannot be determined by anything. His nature is divine which determines everything. We have said before that he does not deny the demands of mundane existence but these demands cannot involve him so much that he is kept from his flight. His flights search for ever new heights of glory. This is why like a bird he flies and flies and dashes now here and then there.

A free man worships freely. He is neither a slave of habit nor of routine. No doubt he is humble and conscious of the infinite goals of freedom he pursues, his humility does not lessen his confidence and wilfulness as a free man. Bled by mortal thorns that give him no pain but pleasure, he goes on worshipping restlessly as the zephyr worships poppy fields winding through them madly. Quaffing a cup of vernal wine, he does not stop singing songs for ever new faces that keep him thirsty for beauty and its absorbing insatiety. He doesn't worship for quick responses from God because he seeks neither redress nor appreciation. He worships in love and love alone -

اثر کرے نہ کرے سُن تو لے میری فریاد
نہیں ہے داد کا طالب یہ بندہ آزاد

He loves his beloved God for His ever-new-glorious appearances. So drunken with His dazzling moods, the free man has no time for anything except worship. So the dawn and the dusk keeps him as much busy as does the wakefulness and the sleep. The more he worships and appreciates, the more he flowers as a free man.

Iqbal defines freedom as love. So his free man is himself love, in love and for love.

جو تو سمجھے تو آزادی ہے پوشیدہ محبت میں
غلامی ہے اسیر امتیازِ ما و تو رہنا
محبت ہی سے پائی ہے شفا ہمار قوموں نے
کیا ہے اپنے سخت خفتہ کو بیدار قوموں نے

But love does not tolerate abject poverty, nor does it create miserable conditions for others. To steal words from great Persian poet, Sadi, the loving man or the free man cannot amidst the fire of Bhagdad say "what a luck, my shop is still there unharmed". Long back in 1956, Erich Fromm wrote his famous book *The Sane Society* revealing to the whole world the pathological conditions of those who daim to be free. But today insanity of the so-called free man has grown far worse. One can have a guess from Chomsky's *Class Warfare* from which we quote :

Does it make sense in an international economy where you can shift production to the poorest and most deprived and most depressed regions where you have security forces keeping people under control and you don't have to worry about environmental conditions and you have plenty of women pouring off the farms to work under impossible conditions and get burned to death in factory fires and die from overwork and somebody else replaces them - - - - - ?

Insecurity is the most undesirable condition for the free man and for those whom he serves in love. As long as economic, political, socio-cultural, religious, educational,

psychological and spiritual insecurity continues to exist in the world, freedom is a myth. So is self-realization. See what Iqbal says :

*Is Man, the Man I know, lord of the lands and seas
What shall I say about this piteous creature
Too blind to see himself, or God, or nature ?
Is he the masterpiece Thy hands have wrought ?*

H Power

Man is the vicegerent of God on the earth. That is his power. But he should be conscious about it and should realize his responsibility. But being powerful and using power is not an easy job. Iqbal quotes the Quran :

*Verily We proposed to the Heavens and to
the earth and to the mountains to receive
the trust, but they refused the burden and
they feared to receive it. Man alone undertook
to bear it, but hath proved unjust, senseless !*

(33 : 72)

This trust has so many connotations. Among other things it is a trust of self-awareness and knowledge. It is the acceptance

of a responsibility which is almost as comprehensive as providence. It is to come forward to face dangers that using power implies. Working untiringly even for enemies and ungrateful people is a part of it. Not getting disgusted in the face of opposition and undue criticism and therefore, sometimes doing a thankless job is related to it. And power is an award given to those who recognize peoples' rights. It is only for creative purposes and for the sake of common good that power is conferred to a dignified personality. Mohammad^{PUH} has been endowed with Power and, therefore, he is to care for all kinds of generations

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

(21 : 107). Is it not a fact that he was persecuted, nicknamed and taunted for the powerful responsibility he was blessed with ? Were thorns, not thrown in his way ? Were attractive things not offered to him to give up his powerful mission by those who thought these mundane things matter ? Wasn't he powerful enough always to least care about these things ? Didn't he work ceaselessly to see his power bear fruit of creating the best conditions for the honourable life of man ? The answer to all these questions is positive ! So holding the chair of power is a daring deed and an undaunted self-sacrifice !

And, is not seeing a single principle through nature and natural phenomena power ? Is saying and living not

خودی نہ پیچ غریبی میں نام پیدا کر
ہر طریق امیری نہیں فقیری ہے

an exercise of power ? Is it other than power to be born in this world only to rule it ? Is it not power that enables man to subdue caste, class, creed, colour, region or even religion? What is it to sing

*What is to be done, O Muslims ? for I do not
recognize myself.*

*I am neither Christian, nor Jew, nor Gabr, nor
Muslim.*

(Which is Pir - i - Rumi of Iqbal) ? Certainly it is, also it that the powerful man has no father, no mother, and no offsprings. If he has one like Ismail, he places a dagger on his throat !

1 Creativity

The "I" of Iqbal saw the world with its own eyes. It never begged or borrowed others' insights. That is how it eschewed authorities like *Plato* or *Farabi*. That is creativity. Through and through he has been using and developing this power. All along man has been showing newer and newer manifestations by means of his creative power, also of discovery and invention. He has been controlling nature and using the power gained therefrom for better life. He has been

defining God's greatness who created such a marvellous actor on the stage of life. He has been achieving what he has been willing. In spite of Death's merciless hands, he has been leaving behind him a record of deeds which shows he is not a perishable commodity. Now man lives in no caves unless caves in newer forms mean spacecrafts. He doesn't have the fire of yore in his hands. He has the nuclear kind of fire now which makes him energetic too much. He is no more an Aeschylus who can be bound by *Zeus*; he is man the master, man the secret digger. God proclaims his day. The angles and all the celestial bodies follow. The Quran finds him fit for what the Sacred Book bestowed upon him. The whole of civilization ---- a marvellous achievement of his deeds ---- is now with us, certifying man's creative genius. In spite of some harmful uses of man's creative power, Iqbal is proud of his genius and he ventures to address God in these words :

You made the night; I made the lamp that lights it up.

You fashioned clay; I made of it a drinking cup.

You made the wilderness, the mountain and steppe;

I fashioned garden, orchard, avenue and scape.

I change dread poisons into panaceas, and

I am the one who fashions mirrors out of sand.

This part of creativity fine, Iqbal sees reconstruction ability, too, in it. Man knows no station, nor does he like to see his culture losing its value for the furtherance of life. He knows he cannot afford to see stagnation and death of his own kind. May be some communities or nations lose their creative ability through ease, comfort, luxury and, then, lethargy, but there are other groups who, at once, come forward to bear the brunt and to take mankind ahead. He bothers not if Kofas and Bhagdads are dead because new establishments come up to take up the responsibility of life's advancement. Therefore, he knows life is no special prerogative for any kind of people. It has to be redirected, reconstructed by creative power. Life finds for itself men to do it. Iqbal's English lectures show that even now Islam as a creative force cannot rest and suffer from stagnation. While observing that the spirit of Islam, creative in its character, can find its directions and extensions, he is sure that science, history and mystic gnosis as the nurslings of revelatory religion have ample creative capacity to take mankind ahead. This Iqbalian principle applies everywhere. Systems that are less defined than Islam can also benefit from reconstructive ability of creativity. Wherever this dynamic principle is absent, people may have serious problems of various kinds. In spite of the advancement in technology the West can be cited as an example for its lack of dynamism to solve the problems

that yawn like death there even to devour the East. This is not to say that the East is creative and satisfactorily so. What we mean to say is that the West requires creative role of man in ways that suit the Western socio - economic and political demands and the East requires it in their own situations to release their systems from the Eastern type of bondage. However, both the East and the West, fundamentally, show enough of signs of decay and, therefore, need creative thrusts onward, far more than ever before.

And God is also in search of a man so that He sees through him His own Allahism*. But what is man going to do ? He must also step forward to search for his own kind even if he is like Moses^{AS}. Why ? What for ? The Teacher and the Student is a pair to produce life in the most blooming and warbling form. Such a life cannot be easily comprehended because our comprehensions at the ordinary level are a paradise without houries. *Tabriz* created Rumi and Rumi created Iqbal. Iqbal creates us and we must create kinds of people God needs. Even if such people are a single brain though a hundred donkeys, it matters not; perhaps. Creativity in the *Superman* sense is the sum and substance of *self - realization* that education aims at.

* Allahism is a term coined by Syed Hussain Nasr in *Ideals And Realities of Islam*.

2 Courses of Studies and Content

Having dealt with aims and objectives of Iqbalian Curriculum Model, we now attend to subject areas and courses of studies. Religion, sciences, history, philosophy, language and literature and other forms of art have a central place in it. Economics and political studies may not be central but have a lot to do with human life and are, therefore, a significant part of this model. These subject areas are broad. They can have many divisions and sub-divisions. Sciences may be natural or biological or like mathematics and its allied branches very close to science. They may be like psychology which doesn't have as strong a base as physics or chemistry has in spite of its being experimental. Again, sciences may be related to social sciences for mutual benefits. Similarly, philosophy may have grown-up daughters like psychology, anthropology and cosmology and history like sociology and civics. We may say that since philosophy is the mother of all sciences, it may include also chemistry, genetics on one hand and sociology and criminology on the other. Similarly economics may be political economics and politics may seek only economic interest. It may necessarily involve vocational and technical arts as well as professions. It may stretch its arms even to religion and morality or may affect many more areas.

Knowledge in our times is so specialized that Iqbalian model may have numerous courses to offer, subtle as well as what we call ordinary, depending upon socio - economic conditions of states. His model may not have prejudices to any area of study provided that the area realizes his aims and objectives and serves man in one form or the other. Each subject can further be detailed out in terms of immediately and easily realizable objectives. Contents can be chosen according to the level of learners which may be related to capacities as well as age. Again, contents may only provide a ground for learners' play. They may be a secondary question, the primary being the development of innate capacities of learners involving body, mind and soul. They may help drawing out the best in man. Today this is more important because man's individuality is being crushed by indoctrination and an overweight of information.

3 Books

As with content, so with books, the importance is due to utility and functionality. They are an aid for the learner to become and to be. There is nothing like book - centredness, particularly if they indoctrinate or create fear or provide wrong information or prove heavy for learners or are difficult. Many more defects may be found in them. Iqbalian model must, therefore, have an educational base for book production,

particularly for text - books. They must be technically sound to suit Iqbalian ideology. Their main purpose should be to promote self - learning and self - realization in all respects. Learners must find them interesting and absorbing for Iqbalian goals. As for books for extensive study, they must follow learners. "If there is anything that is absolute, it is the individual and not knowledge". Man is the measure of all things.

4 Learning Materials & Technology of Education

Iqbalian model and Iqbalian dream has a rich potential to promote learning and education at all levels for all people. This model and dream can very successfully be put through and seen through various learning materials and technological devices. In fact modern age provides remarkable facilities for this purpose. Printing press has large-scale potential but xeroxing has added to this potential for material production. Then, the audiotape and videotape have almost revolutionized learning and education. Only a proper and need - based use of these resources is required. Much depends upon how lovers of Iqbal and mankind purvey these facilities for common educational welfare and how they pour in funds for this purpose. Sincere efforts corresponding to Iqbalian ideology may, in fact, produce more and more learning materials with less and less financial resources.

The material and technological devices have the power of breaking the monopoly of schools even beyond open - school and open - university system. Production of such material on competitive basis by private agencies may facilitate learning more and more and make superior materials and technological devices available to all interests. Totalitarian systems strangle the throat of public education but Iqbalian model may help sane people to do remarkable work for it and for its reconstruction. And materials together with technological devices can cheaply be made available even for those customers of education who have minimum purchasing power. If sincere efforts towards this direction are launched in dismal conditions of today, possibly even the established religion may reawaken itself to rush forward for worshipping God through educational public - service.

Specifically pointing, learning materials and technological devices respond to Iqbalian point of view in the most positive way. Hence using all sorts of devices including colour films, which modern cameras make available cheaply, our learning materials may cover a wide range to include nature study, sciences, arts, culture, history, morality and even political frauds, social and economic misery. Issues from geography, biology, botany and environmental science can be focussed for observation, thinking, reasoning and problem solving in a self - learning way. Scientific culture in a

learning and teaching society can be promoted. Videotapes based also on social and natural environment and on people's day to day living can be produced. Many things like aesthetics, emotional sublimation, moral character, social concern, collective responsibility can effectively be promoted through materials and machines. Government and public organisations driven by Iqbalian humanitarianism can boost education as a comprehensive programme for masses if radio and television channels are readjusted for this purpose.

Iqbal's poetry, too, can have a wide circulation in the Urdu and Persian speaking world if it is brought on audio - visual tape. Videotapes, in particular, can relate them to specific situations of nature and society. Rendering these poems into other languages like French, English and Arabic may do a lot of beneficial job. Young as well as adult learners can benefit from his various poems in various ways. Then, natural, aesthetic, moral, religious and revolutionary poems written by great poets belonging to various countries but corresponding to Iqbalian style may also be brought on audio - visual tapes to serve Iqbalian educational model. Similarly debates, discussions, seminars on Iqbalian ideology can also be brought on materials hinted at in the preceding lines. Above all, experts on material production for educational purposes may on their own build upon these ideas furthermore.

5 Methods of learning and teaching

Iqbalian curriculum model should have no objection in using any method that teachers use in schools either for learning or for teaching. However, if a method does not correspond to Iqbalian spirit or does not help the learner in becoming or being, it cannot find its place in this model. Methods are not important, it is the goal they seek which is. They are only the means towards ends. Despite this, certain methods cannot be suggested. Lecture is one. It kills the spirit of self - learning, generates passivity, makes students lethargic and teacher-dependent, helps very little to understand errors in learning and to remove them, gains almost no confidence to the learner for achievement and so on. Lectures have also been used to indoctrinate and to discourage individuality and individual initiative. Students have mostly been given the feel that they are recipients of knowledge. Thus it is against Iqbalian understanding that man's mind is a kind of "Preserved Tablet" which preserves *knowledge*.

Iqbalian model incorporates Socratic Method gladly. The method appears Iqbalian. It holds that truth is revealed. It becomes an individual experience. The individual is freed by his experience. The more the truth revealed, the more the experience gained, the more the freedom achieved. When a learner faces his environment, questions are raised in his mind. He seeks answers from his originality and the answers

emerge from his own depths. They are real and true. Hence the learner does not accept ready-made answers or solutions. He raises questions. He doubts. He seeks the removal of doubts from his own self, the real self. He learns to be :

ہمے علم تا اُفتد بدامت
 یقین کم کن مگر فتارے شےکے باش
 عمل خواہی؟ یقین را ہمتہ تر کن
 یکے جوے ویکے ہن ویکے باش

Observation and experiment is also acceptable to Iqbalian model. The experimentalist and the observer is in the act of worship, he says. Experimentalist's quest begins with a hypothesis. The hypothesis is put to trial and confirmed by data. The data require a search both in the outer and the inner. The outer is more objective but that objectivity is confirmed by the depths of subjectivity. Actually there is no clash between the two. What is in is out. But what is gained by the experimentalist seeks investigations furthermore. The quest is endless because truth is infinite. Science should break its own neck and give up pride. We know "a", not "the". "The" is myth.

The spirit of the method is gained. Now apply anything in learning or teaching processes ---- projects, problem-solving and play-way and discussion and debates or what have you. Iqbal wants self. Let all methods seek it. Nothing else !

6 Laboratory and Library

The whole earth is His mosque, says *Sadi Sheerazi*, the Persian master. To Iqbal it is an experiment ground, a laboratory. The whole science is gained while grappling with truth in this laboratory. Man is always in the act of worship. Science laboratory given by modern age is nothing new. Iqbal sees it everywhere everytime. Man is very old and the old man grows greater in this laboratory. The inner laboratory is as good as the outer one. We have a world inside us and a world outside.

Libraries must make us no book - worms. Man must command the book to follow him in order to learn the Book. God's signs are scattered everywhere, between the heavens and the earth. Each sign is a book itself. Books are also signs. See how man has poured his own blood in them to know his self, his God. But books may not be of much significance without their master, their Lord ---- Love !. Let evil designs not be the reason of book production.

7 Activities

As many kinds of activities there are as there are motivations --- all sorts of motivations. From economics to politics to culture to religion to spirituality man is gripped with problems. And Iqbal has all the rhythms in his heart to feel

and respond. They need solutions not through books alone, not through other curricular areas only but through academic and non - academic activities too. Inside and outside the school activities weave a web to finish up with ignorance and ignobility, lethargy and languor, cruelty and crudity. Many more objectives can push up activities and push them through. Iqbal's dream is a madness which needs realization and realization needs activities.

میرے جنوں کو اگر سنبھال سکے یہ ویرانہ

New *Shivalas*(temples) need be raised. Lyrics of *Bhagats* (devotees) need be sung in them in order to secure both *Shakti* (strength, power) and *Shanti* (peace). *Mukti* (deliverance, salvation) need be sought in love. Activities are the best solution of social chaos. They can serve Iqbal's romantic fervour too !

Activities have the highest motivation which can be utilized for effective participation of learners in them. Goals through them can easily be sought and with good results. Many things that cannot be put through other curricular areas can be put through activities. Students take interest in them and build confidence. They can seek even adult cooperation or involvement. We can list activities for readily realizable objectives easily.

8 Teacher

The learner is the best teacher because he earns learning by the sweat of his brow. The slave driver is a slave himself trained as such. The teacher is not a master to arrange puppet or mokey shows nor does he become a mokey himself. Teaching, alone, does not make a teacher because it is the least important thing for one like Iqbal who likes the expression of individuality. It has lost its value now when technological and mechanical devices have come up. But if a teacher is dedicated and is committed, he can influence his students positively. All *Gurus* are teachers, so are poets, saints, men of God and reformers. Sitting with a teacher closely is *Upanishad*, the highest spiritual state probably.

Morning wails must consume a teacher's blood as it has consumed Iqbal's.

نوائے صبح گاہی نے جگر خون کر دیا میرا

خدایا جس خطا کی سزا ہے وہ خطا کیا ہے؟

Ideal teachers are very keen to serve as models for learners. They perfect themselves before they influence. Therefore they go through a tough inner discipline. Iqbal worked hard as a poet-teacher, got involved emotionally for the welfare of mankind. His *Pir - i - Rumi*, too, influenced him and millions of others by personal example and hard work. Teachers do not have an easy job therefore. They have to *be* and have to help

being. Madness for flowers and flower's bloom leads to gardening and the art of it. Then, the gardener knows how to look after flowers. Thorns do not matter, nor do they bother. Prophets suffered but suffering did not keep them from serving people of God. They went on influencing people, helping them learn. Great teachers like Socrates, too, suffered. Lots of people learn from great teachers and their suffering even now. But teachers cannot afford to turn their sacred profession into *mullaism*. Hedge- Priests are the worst teachers, more so now when power buys them more easily than before. Selling ideas as chemists sell spurious medicine is the greatest crime. It amounts to genocide. Crying does not make teachers; helping students does. Montessori and Froebel were good teachers. They named their schools as Kindergarten which means 'garden for children'. They were gardeners themselves, not for pruning but helping growth and development and becoming and being. Let Iqbal's poetry produce teachers to plant plants of flowers and to help them flower.

That is not enough and all. Modern teachers have to be good professionals. Professionalism requires technical know - how and professional training. Iqbal's teachers are not ordinary professionals. They need their blood to pour into their profession. Once blood is donated for Iqbalian cause, it is bound to flower into the Garden of Eden !

9 Evaluation

Evaluation is a better word for examination because examination is *Emperor's New Clothes*. Deny it and you will be smashed down by the high - handedness of examination control, one way or the other. This evil is to be accepted therefore. Then, there is a mill to go through, mill of various tests. Routine examinations, entry tests, eligibility tests, talent search probes, preliminaries, mains, interviews may in Iqbal's own words be consciously designed pretexts to keep off the

industrious : طریق کوہکن میں بھی وہی حیلے ہیں پرویزی

Formal education is a class war that ruins our education today. Examination serves as instrument to maintain interest. Non-controversial conformists are its required product. How can Iqbal appreciate the system which goes against his fundamental values openly.

Let us be brief in identifying some more evils about it. Examination is poisonous because it helps cramming and indoctrination and veils truth. A learner may secure good marks without deserving them. It dominates learning and those who do not obey its control get neither good marks nor recognition. It creates a caste system within education. Marks, divisions, ranks, grades and so on are labels which divide us and breed false prestige. Certificates based on examination do not measure man, nor do they help us peep into personality. Competence, achievement, ability, remain

almost untouched by examination. Computers have added to its spurious character, superficiality and ordinariness.

But life evaluates man everytime. He is judged through and through for his actions and intensions :

اس زیاں خانے میں تیرا امتحاں ہے زندگی

Each achievement improves personality and each flaw weakens it. Like modern education Iqbal's model must value cummulative recording of performance both for academic and non-academic aspects. Learners should continuously know what they do and achieve. They must improve themselves according to their failures. Perhaps failure is a wrong word. Man may never fail. He may commit errors which he may need to correct. And character measures a man too. How a learner conducts himself as in individual, as a member of a society and in his surroundings shows his achievement in life. Each word which he speaks and each step which he takes forward may tell us what he is and what he is going to be. What a man learns shows his achievement and how he applies his achievement in life-situations indicates his character. Iqbal was never tested by anyone of us in a formal examination hall but we know his metal and his strength. We love him, respect him and like to apply his curriculum model for a better society and a better life today.

CHAPTER - IV

IQBAL'S KINDERGARTEN AND THE GARDEN OF EDEN!

Can Iqbal be so relevant as to have a kindergarten and a school in our age which has passed through remarkable material welfare and knowledge explosion with special reference to science and technology ? Can this relevance have any meaning for people who do not belong to Iqbal's motherland, India, Pakistan and Bangladesh ----- countries which have emerged from almost a similar background and have shared similar experiences of life and culture for many years in spite of differences in language, religion, economics and social status ? The answer is positive. Let us spell it out.

Kindergarten is a garden for children, an elementary school wherein pleasure dominates everything else but the foundation of sensory - perceptual development is laid. It is an activity based school where linguistic and motor abilities are also developed in a playful way. Children are allowed ample freedom for play and song and free expression. Teachers never give them a feeling that they are being watched nor do they interfere in their freedom because there is no interference possible in free life. The garden, however, is impossible without a gardener and necessary methods and materials that contribute to the spontaneous and natural development of plants and flowers ---- the children. And the materials in a natural setting are provided and provided satisfactorily.

We have already said that Iqbal is all for freedom and pleasure, more so in learning and becoming. Since his children are like the young ones of *Shahin*, he is keen to see their natural endowments and abilities develop because without their proper development man in later life cannot successfully grapple with nature and life situations. In fact, their development in other words means self-expression or self-realization which are the ultimate goals of life which Iqbal sets up for himself and for entire humanity. Besides, Iqbal being impressed by the positive developments of modern science cannot but be impressed by modern Pedagogy which stresses play and pleasure as natural methods in a school for children. No doubt, in nothing, as Jaspers says,

Science, it is true shows us remarkable and highly surprising things about man, but as it attains greater clarity, the more evident it becomes that man as a whole can never become object of scientific investigation. Man is always more than he knows about himself. This is true both of man in general and of the individual man. We can never draw up a balance sheet and know the answer, either concerning man in general, or concerning any individual man.

nor even in pedagogical science, wherein kindergarten is placed genuinely, can the last word be written. Kindergarten, as anything else in Iqbal's ideology or education, has a dynamic base therefore.

As many as seven poems can be found in *Bangi-Dara* which Iqbal has written for children only. Six of them have their source elsewhere and are almost translations. Those which are not written for children can be used and sung by children joyfully. Abri - Kohsar (ابر کوہسار), Shama-u-Parwana (شمع پروانہ), Aftab (آفتاب), Shama (شمع), Ek Arzoo (اک آرزو), Mahi - Now (ماہِ نو), Payami - Subeh (پیامِ صبح), Chand (چاند), Jugno (جگنو), Subeh Ka Tara (صبح کا تارہ), Bacheh Aur Shama (بچہ اور شمع) and many other poems of this sort and also of deeper meanings can easily be quoted as examples. Such poems can be sung by children with joy and ecstasy, more so if they are accompanied by music. Iqbal's verse is full of music and instrumental music as used in churches and other religious places can be used in Iqbalian kindergarten to realize very important goals connected with children and their spiritual life. No doubt, Iqbal is very careful in matters which can spoil growing personalities if they are used wrongly but he has the greatest pleasure if potentially rich things like music are used for emotional, sentimental and aesthetic purposes True that *بر سماعِ راست ہر کس چیر نیست* is in his mind as is *مسجد تو بنادی شب بھر میں ایماں کی حرارت والوں نے* but does not

mean that Iqbal under-estimates things which have a very strong positive potential in transforming life. He is a perfectionist and also a restless dreamer. Therefore, sometimes, he tends to rush on to conclusions but again, he comes back and settles down to points which are useful in life. Iqbal is sincere and, therefore, nothing can blind him and his lovers who want to translate him, among other things, into kindergarten music. A man who bleeds with morning wails and composes notes upon notes permeated with aesthetic excellence has to be transmigrated* into the budding souls of innocent children. If this spiritually initiated man and spiritually blessed personality who sings

کافر ہندی ہوں میں، دیکھ مرا ذوق و شوق

دل میں صلوٰۃ و درود، لب پہ صلوٰۃ و درود

does not fill the minds of children with the ecstasy of music and musical ecstasy, who else amongst us does ? We are not Wordsworth, Keats and Shelley and even if we find someone in a corner here or a corner there, we will only be assisting him (Iqbal) in helping delicate buds bloom.

And Iqbal's poems are sung indeed! With pleasure and absorption children - or even adolescent boys and girls—can be seen and heard reciting prayer poems like Bachay ki Do'aa and whirling like dancing souls in fresh mornings. Lines like

* Transmigration carries a meaning of transference here. It has nothing to do with Hindu belief.

زندگی ہو مری پروانے کی صورت یارب علم کی شمع سے ہو مجھ کو محبت یارب
 fire imagination and fill souls with goals unrealized and
 unrealizable. Those who are concerned more with using
 nationalism for broader and deeper ends can also be heard
 singing lines like

گودنی میں کھیلتی ہیں اسکی ہزاروں ندیاں
 گلشن ہے جنکے دم سے رشکِ جہاں ہمارا
 and

بندے کلیم جسکے پر بت جہاں کے سینا
 رفعت ہے جس زمیں کی بامِ فلک کا زینا
 نوحِ نبیؑ کا آکر ٹھہرا جہاں سفینہ
 جنت کی زندگی ہے جسکی فضا میں جینا
 میرا وطن وہی ہے، میرا وطن وہی ہے

Not that prayer or national songs end there in Bachay Ki
 Do'aa (بچے کی دُعا), Qoumi Tarana (قومی ترانہ) and Hindustani
 Bachoon Ka Qoumi Geet (ہندوستانی بچوں کا قومی گیت), Iqbal, as, a
 matter of fact, is full of prayer and national concern in the real
 sense. Sometimes children sing his poems containing lines
 like

گیسوںے تابدار کو اور بھی تابدار کر
 ہوش و خرد شکار کر قلب و نظر شکار کر

اثر کرے نہ کرے سُن تو لے مری فریاد
 نہیں ہے داد کا طالب یہ بندہ آزاد

دلوں کو مرکز مہر و وفا کر
حرم کبریا سے آشنا کر
جسے نانا جو میں بخشا ہے تو نے
اُسے بازوئے حیدرؑ بھی عطا کر

متاعِ بے بہا ہے دردِ سوزِ آرزو مندی

مقامِ بندگی دیکر نہ کوں شانِ خداوندی

شوقِ میری لے میں ہے، شوقِ مری نے میں ہے

نغمہ اللہ ہو میرے رگ و پے میں ہے

فرصتِ کشمکشِ مدہِ اینِ دلِ بے قرار را

یک دو شکن زیادہ کن گیسوئے تابدار را

تڑپنے پھر کئے کی توفیق دے

دل مرتضیٰ سوزِ صدیق دے

and sometimes they sing songs like Tasweer-i- Dard (تصویرِ درد) and Khazar-i-Rah (خضرِ راہ) wherein painful sympathy overflows the bounds of expression and poetic genius fills the universe with concern and love for mankind suffering in numerous ways and wanting things that are essential for human dignity, magnanimity and excellence. So Iqbal sows

seeds well in the minds of young learners and the process goes on going even in ways that system ridden people fail to understand. God created Iqbal for definite purposes and those purposes know no end, within kindergartens or without them !

And Iqbal's poetry is full of compositions of various kinds, taking learners back into the remote past, bringing them back to see life in variety of moods of today, some pleasant, others very fierce. This richness, also in aesthetic form, is a good material for carefree innocence of kindergarten. Nature and moral poems they like but aesthetics and intellection in digestible form can slowly and steadily be also presented in easy doses. Hence pleasure giving lines and songs with moral and mental implications are sufficiently available for Iqbalian kindergarten.

This must take us to a very important aspect of kindergarten system ----- sensory - perceptual development. There are numerous words that can be chosen for this purpose. We provide a list of some chosen from his poems :

Sun, star, morning, evening, twilight, planet, moon, sky, clouds, lights, darkness, lightning, thunder, breeze, radiance, universe.

Falcon, quails, nightingale, thrush, sparrow, crow, vulture, eagle, bird, moth, glow - worm.

Garden, flowers, petals, twigs, buds, tulip, rose, poppy, narcissus, branch, leaf, dew, thorn, root, tree, scent, breeze.

Tears, crystal, flame, spark, ash, pollen, hills, dales, dell, sea, fruit, desert, river, spring, water, body, idol, thread, dart, seed, bowl, wall, wave, Church, Temple, Ka'aba, eye, ear, face, forehead, hair, curl, fire, Mosque, clay, shore, grass, breast, hand, wine, agony, wail, pale, sad, happy, day, love, joy, drink, pain, grief, art, artist, illumine, fly, soar, worship, passion, gaze, sow, harvest, path, old, new, king, queen, burn, wrath, beauty, fragrance, nature, alms, heavy, kneel, delight, sparkle; stone, drop, jewel, gold, tongue, stream, wool, chain, doom, brain, dust, blood, lamp, candle, pickaxe, Brahman, furnace, glass, mirror, throne, sandgrain, cup, wine, weight, bird, hunter, grave, food, tomb, dome, hue, rivulet, rope, net, lap, prison.

Red, white, blue, green, purple, black, yellow.

Music, rhythm, chant, sing, wail, weep, melody, flute, symphony, cry.

Gazelle, horse, donkey, cow, goat, sheep, camel, mule, dog, cat.

Many objectives, in addition to sensation and perception, can be realized from these and many other words. First, very concrete things like some objects and parts of the body can be identified and perceived by young children and then they can slowly be taken to abstract things like smell, fragrance, scent, pain, delight etc. We may use different devices and maxims to help children develop sensation and perception. Known to unknown, immediate to remote, available to non-available, simple to complex, hard to easy are some examples. Then, slowly we may, with the help of these, try to help them express feelings and emotions. Mental activities like grouping, relating, comparing, contrasting, dividing can also be organized around words. Children have been seen taking a lot of interest in such activities. Iqbalian kindergarten has the capacity of getting enriched by such interesting participation. Activities like collecting different things and arranging them in school or in note-books can also, be taken up by children. The world of plastics is so colourfully rich today that Iqbalian kindergarten can be made into pleasurable garden by collecting varieties of articles. Magazines and other resources can be used for picture collections.

This simple exercise with words can form in the minds of students images which they can use later in different ways to weave their emotional and intellectual life into various

forms and designs. These may also serve as stimuli to stir up their inner world wherefrom can emerge out wonderful experiences forgotten over long periods of time. This in brief will cover in grades and levels what in pedagogical language is known as self-expression. Hence, the zig-zag of Iqbalian kindergarten.

But the process does not end once it is set in motion and set so along beautiful and pleasant lines. Complex word pictures full of natural beauty and imagery can be provided in Iqbalian garden for children for observation and mental play. Here are some examples from his poetic art :

Twilight, the flower of the sun.

شفق سورج کا پھول

Beauty in the spring of the foothill.

چشمہ کوہسار میں حُسن

Young ones of birds busy in nest building

ننھے ننھے طاہروں کی آشیاں سازی

Flower sale of twilight.

شفق کی گل فروشی

Awful silence of the mountain side.

کوہستاں کی ہیبت ناک خاموشی

Burning of candles in the assembly of flowers..

پھولوں کی انجمن میں شمع کا جلنا

Star flying down from the sky.

آسماں سے اڑتا ہوا ستارہ

The glass of dew wearing red robe.

شبِ بنم کی آرسی کالال جوڑا پہننا

Colourful morning like a cute bride.

رنگین سحر بانگی دُلمن کی صورت

Roaming about in moonlight disturbed.

چاندنی میں پریشاں صورت پھرنا

Shedding tears in lonely nights.

عزالتِ شب میں اشک ریزی

Shedding poppy flowers from the plate of horizon.

طشتِ افق سے لالے کے پھول مارنا

Nature wearing off silvery ornaments.

قدرت کا چاندی کے زیور اتارنا

Dance of moth round the candle.

شمع کے گرد پروانے کا رقص

Child sleeping in the cradle.

گہوارے میں طفل کا سو جانا

Night's spell makes birds captives in nests.

رات کے افسوں سے طائرِ آشیانوں میں اسیر

Fall of cascade from the mountain cliff.

فراز کو ہسار سے آبشار کا گرنا

Shedding poppy petals on the grave of a martyr.

سرخاکِ شہید بر گمائے لالہ پاشیدن

Every flower bud dancing in life's ecstasy.

جھومتی ہے نشہ ہستی میں ہر گل کی کلی

Restless heart like zephyr in a poppy field.

دل نا صبور چو صبابہ لالہ زار

Once this goes into the minds of innocent children, nobody can stop them from freedom and from becoming what cannot be defined or expressed. Longing and fervour, which is Iqbal's magic, sends the sharpest darts down into the soul of innocent buds and they bleed to make life as colourful as Godhood. Are there any mad men around to try this Iqbalian dream into practice ? Behold, the doors of the kindergarten of Iqbal are opening automatically !

As said before, a garden without a gardener is impossible. Be it Montessori or Froebel, Iqbal or anyone else with a brush in his hand and a camera on his shoulder, the word pictures, simple and complex, dyed in natural glory, can be picturized actually. The brush and the camera, the natural and the mechanical artist is Froebel or Iqbal incarnated*! And we can have beautiful pictures and videotapes available in our kindergarten to revolutionize children's education ! Even adults will love to recess into childhood and away from the madding crowd they will seek immense pleasure for their love ladden souls ! Add music and sing

نغمہ من دل سُٹائے
 زیرِ پوشِ جاں فزائے
 قافلہ ہارا درائے
 فتنہ ربا، فتنہ زائے
 اے بجرم چہرہ سائے

تیز ترک گام زن منزل ما دور نیست

* Again, incarnation is used as an idea, not as a belief.

They are great men of the world who can influence everyone. Why can't Iqbal also influence people everywhere in the world? Our world values educationists everywhere, in the East and the West. We never measure them in terms of race, religion or region. They are great because they have a role to play for the whole mankind. Iqbal also is one who is prophetic. He has an international applicability therefore.

And Iqbal has been translated everywhere. The Soviets and the Chinese hung iron and bamboo curtains to keep off foreign influences because of their economic and political strategies. Or else Iqbal is known and used everywhere in the world, directly and indirectly. Some may not use him due to prejudice or narrow mindedness or political reasons, however. But if we want to benefit from his richness and his spiritual excellence, we may influence children in Iqbalian kindergarten everywhere. Froebel belongs to us all. So does Iqbal.

Iqbal can be used in kindergartens in a different sense as well. Iqbal has much German in him as he has much English influence. We have sufficiently pointed out that he belongs neither to the East nor to the West. And poetic inspiration does not know regions or religions or any other denominations or labels. It is a universal property. What Shakespeare felt can be felt by anyone of his poetic genius.

Milton, Byron, Blake, Wordsworth, Keats, Shelley can be seen and felt in the poetry of other great bards, not wholly though. Persian masters and their oriental excellence has been felt and responded to even in Germany and other Western countries. God who inspires poets is the God of everyone and every place. He is the Providence of the entire universe, mankind included. He is the Providence of Iqbal as He is of any poetic genius born anywhere in the world. Thus Iqbal can be seen in the prayer poems of all poets. His natural, moral, aesthetic and political songs are sung by bards everywhere in the world though in their own way and language. Even his kind of religious or subtler spiritual songs have been and are being sung everywhere. Iqbal is to be used spirit - wise. His name may or may not be there. Let the Persian kindergarten be the Persian, the Arab the Arab, the French the French, the German the German, and so on and so forth. Let Iqbal's art and his spiritual excellence in the form of his imagery and aesthetic grandeur be the norm of the kindergarten, however.

The universe is God's. It is full of beauty and meaning. Each bit of this world is sacramental and the book of nature is the book of God. The Nightingale sings meaning. The Cuckoo and the Thrush do the same. The orchestra is yet another flight of birds. Roosting reveals God, so does reproduction. Each bird is a glow - worm and each stream is

a bird. What burns in the candle gives life to the moth and what makes the moth restless gives colour and fragrance to the flower. The twilight is another mood of the moonlight and the moonlight is the less intense glory of the sun. The tree stands with a wordless tongue like the flower. The bird has a chant wherein the rhythm of a bard's heart can be heard. The mountain heights are reflected in the depths of lakes and the lake waters sing songs to glorify Truth. The depth of the sea is the expanse of the universe and the universal calm at night is the hustle and the bustle of the day. What is work is rest and what is rest is the creative plunge of the energetic force. The labyrinthine weave of nature is intoxicating as much as the curls of a beloved are spelling for a lover's gaze. Depths are more depths and endlessly so. Expansions, too, go on expanding to infinity. Nature is the manifestation of the Principle. Its understanding is nearness to God, the Ultimate Reality. It is truth revealed !

Is the universe or nature a school ? Yes, within the school and without it. Within the school because it links the school with the outer world where Unity can be seen reflected in Diversity, where every moment God appears in a new glory, where God's Creative Hand creates ever new forms to reveal his infinite creative capacity and where man as the best creation is seen as a co - worker of God giving ever new directions to civilization he has designed with his own hands.

Without that linkage the school is lifeless, fruitless, a monotonous assemblage of persons and school materials. Without that the school is charmless, a prison which locks out the most beautiful, the most delightful part of life and deprives learners of seeing truth with their eyes, of enjoying its graceful elements. Great seers and saints ----- or even prophets ----- could never afford to miss the phenomenal or the natural because it mirrored Reality for them. They spent the most important period of their life in its company before they reached a state whereat they became creative. Thus only their creative role benefited mankind besides benefiting their own individual personalities. Rousseau found that element absent in the school. Among other things which he did to revolutionize modern education, he wrote *Emile* to bring this element in the school. William Wordsworth sang melodies in praise of nature also to celebrate its educational influence in the making of man, the man of love and sacrifice. In India Rubindra Nath Tagore established the *Abode of Peace* to reveal to mankind the significance of an open school at a time when man's spirit is being darkened by the smoke and the soot of the industrial chimney. In the fast changing American World, John Dewey's school-and-society linkage couldn't exclude this element because his vision, important as it is for modern man, couldn't ignore its

indispensable reality. But the universe is not an inseparable part of the inside of the school only, it is in fact the lap within which school as a creative institution has to play its role. Moreover, the traditional school has developed monotony and monotonous rigidity which can only be done away with by the natural school. Then only "*Deschool Society because School is Dead*" kind of voice can be silenced. The voice resounds everywhere in the world even today in spite of Ivan Illich and Everett Reimer maintaining silence. The voice rends asunder the veils that the traditional school is trying to cover its face with ----- a face that makes school into an agent of authoritarian character. This character has demoralized and dehumanized mankind considerably in spite of its false claims of academic freedom contributing to individuality and its supremacy. Thus the School in the lap of nature and society (not the polluted but the ideal one envisaged by Iqbal) is free from class and caste considerations which, together with economic, political and social discriminations spoil the very lofty ideal of the traditional school. Being humanitarian and spiritual in essence, Iqbal loves the ideal ----- which runs through his blood vein ----- and does not like to see its realization made impossible by the traditional school. Let the school, therefore, take a new shape, the shape that will fulfil the dream of Iqbal by making human life comprehensively

colourful and colourfully rich. The school will be based on neither favouritism nor nepotism nor will it impose direct or indirect restrictions on admissions. But it won't allow individual ability or worth go waste or be sacrificed for any considerations. It won't condition the minds of learners by economic or political purpose, nor will it allow those things happen which serve the aggrandizement of commercial civilization of today to prevail upon humanity. Nothing in the school will contribute to levelization and standardization for the sake of uniformity or conformity, nor will an elite culture be born for the overlordship of the few spiritless to make the life of the people of God miserable. Growth and development of the individual in all respects will be the hallmark of freedom this school will be working for. Man's inalienable right to become what he is capable of will be the prime concern of the school. Nor shall the crowds be trained for a diseased rowdy culture in the name of the collective good to make honourable living and life impossible. We have had too much of submission before the conventionally rough and the spiritlessly ready-made. With this "will" we must now encourage the emergence of Iqbalian School so that a new man is born, man powerful enough to twist the neck of Iblis who has all along been trying to waylay him everywhere and at every step. We must encourage this school plan to

incorporate ideas that underlie further and life-long education, non-formal and social education. We must help it grow into a Madrasat-ul-Banat Wal Banoon (a school for boys and girls) wherein the structural and curricular changes are so incorporated as to give meaningful and practical shape to open-ended, open-school education which, among other things, links school and community together. God's plan of vicegerency upon the earth succeeds with the fulfilment of this dream also. Shall we call this dreamland school a Garden of Eden in spite of

باغ بہشت سے مجھے حکم سفر دیا تھا کیوں
کارِ جہاں دراز ہے اب میرا انتظار کر

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Habib is born in 1938 at Narabal "Gulmarg Road". Fed by the sun and the shower the plant and the flower, the bird and the song, he passes by Attar, Rumi, Sa'de, Jami and Iqbal to grow in the lap of Western education. A government ---- rural school product, he later studies in U.K. and Sweden where he observes western life closely appreciating by in spite of western flaws. The West intensifies his religious and spiritual longing. He works at various levels for ideal pursuits.

Romanticism, nature, fine arts, history, philosophy, religion and mysticism absorb him. Friends, flowers, music and beauty is his passion. He appears painful but his pain springs not from his stomach.

