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IQBAL'S METAPHYSICS AND ITS EDUCATIONAL  
IMPLICATIONS -- A REINTERPRETATION

BY

MAQBULUR RAHMAN

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M. RAHMAN

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## ABSTRACT

Iqbal as a poet-philosopher reflects the spirit of Islam as a religion and as a way of life. His metaphysical views have great educational implications for Pakistan because they are consistent with its ideological foundation. In the twentieth century, Iqbal's is perhaps the most consistent attempt to effect a reconciliation between religion and philosophy in Islam. He has reconstructed and reinterpreted religious thought in Islam and has given a dynamic evolving conception of it which is capable of meeting the challenge of the changing conditions of life.

The writer, in the course of his readings, has come across numerous and varied interpretations of Iqbal's philosophy and its educational implications; but with many of these interpretations the writer disagreed. Hence an attempt has been made to reinterpret Iqbal's metaphysics and its educational implications.

The method used in this study is that of reviewing both the works of and the pertinent literature about Iqbal. The scope of this study does not include or imply an exhaustive treatment of Iqbal's metaphysics, or the assertion that the inferred educational views form an exhaustive, consistent educational system.

It is asserted however that the education of man as a significant aspect of human experience cannot dispense with an underlying



sound and consistent guiding philosophy. The underlying philosophy which upholds the educational super-structure must confront and attempt to solve the following problems:

Firstly, it has to solve the problem of man's status in the Cosmic Scheme. There are thus theistic, spiritualistic, materialistic, monistic, dualistic, pluralistic and evolutionary interpretations of life and the cosmos.

Secondly, a comprehensive philosophy of education cannot dispense with the problem of human nature and its potentialities as one of its central issues. To mention a few, there is the Aristotelian conception of man as a rational animal; for MacDougall man is an instinctive animal, believing in the hormic, teleological view of life. There is also the psycho-analytic conception of man. The "Will-to-Live," the "Will-to-Power," "Elan Vital" are other approaches to the same problem at a higher metaphysical level. According to Ernest Casierer man is a symbol-making and symbol-using animal. John Dewey has emphasized man's social aspect as the core of his nature. Similarly Gardner Murphy has supported Kurt Lewin's "field-theory" of human nature as a configuration and resultant of the interaction between inner and outer forces.

Thirdly, a sound philosophy of education must also solve the problem of man's relation with his social environment in all its complexities. To mention a few, Aristotle, Plato, Locke, Hobbes, Rousseau, Comte and Dewey are some of the great representatives of social philosophy. An educational philosophy cannot be complete if it neglects the

social set-up of the individual.

Fourthly, a philosophy of education will be limited and defective without epistemology because each educational system presupposes an epistemological view. In this field there are the problems of induction, deduction, empiricism, rationalism, a posteriori and a priori. There is also the problem of distinction between subjectivism and objectivism, also known as idealism and realism respectively. In connection with the problem of truth there are correspondence, consistency and pragmatic theories.

Hence all the preceding four steps will give us a framework of educational philosophy within which we will be able to fit the educational concept in all its details.

Iqbal's conception of the 'Ego' is the essence of his metaphysics. For Iqbal life is basically individual and its highest manifestation so far is the human ego. The distance from the Ultimate Ego or God indicates the status and degree of individuality. The person who comes nearest to God, is the completest person. According to Iqbal the material world is similar to human 'Self' or 'Ego'; it is basically life. Like the inner life of the Ego it is in constant flux and change. Matter is the external, outward form of life. Egohood is not the end but it is also the very beginning of the whole process of life. Nature is an action and not a thing. The Universe is of the nature of a free Creative Will and therefore will lie at the bottom of all existence. The Ultimate Reality is an Ego; it is essentially a Spirit. The Ultimate Ego is basically Creative and His creativity is boundless. He is both Immanent and Transcendent. The relation between human ego and the Ultimate Ego is establi-

shed through prayer. The spiritual illumination gained as a result of prayer, brings a new power by shaping human personality. In connection with knowledge Iqbal believes in the synthesis between matter and spirit, Ilm and Ishq, head and heart, intellect and vision (intuition), world and God.

According to Iqbal spiritual values form the essence of religion, and of man as a spiritual being. Religious experience and consciousness reaches its climax in the prophet. Islam as a religion believes in the unity of God and the Unity of Existence. In the domain of Ethics the search for summum bonum becomes the search for God in religion. For Iqbal the Ultimate Ego is the summum bonum of our moral endeavour. That which fortifies personality is good, that which weakens it is bad. Iqbal believes in love, faqr, tolerance, courage, creativity and originality as they strengthen the human ego and is against fear, beggary, slavery and pride because they weaken the Self. In the realm of social values Iqbal believes in the basic unity of mankind. Iqbal's political views stand for an ethical ideal. He also believed in Ijtihad (Research, reinterpretation) in view of changing conditions of life. In short with Iqbal all ethical, social, political and economic values have their origin in religious values of Islam which themselves emanate from God as an Ultimate Source of all spiritual values and ideals. They are inter-related and in the last analysis are rooted in God as the ultimate spiritual basis of life.

Iqbal was primarily a poet-philosopher and not an educationist in the strict sense of the term. However, we can draw educational infe-

rences from his metaphysics. According to Iqbal the highest aim of education as of other social and cultural forces should be the strengthening of individuality of all persons so that they may actualize their full capacities. He has also emphasized the significance of community in relation to human ego. Iqbal's conception of community and life is highly dynamic. Hence education should cater for the changing conditions of life. In view of Iqbal's metaphysics, experience should be the basis of education as sense-perception is considered to be of the first importance. However sense-perception should be supplemented with vision and intuition. Iqbal also believes in knowledge of Nature as the knowledge of God's behaviour. Hence it implies the significance of scientific knowledge; but mere science which is not tempered with vision may become destructive. Iqbal also believes in the spiritual unity of life and of mankind. Hence international, humanistic, cosmopolitan outlook should be inculcated through the process of education. Education should also develop a critical and creative attitude towards life and thus the inner spiritual fibre of life should be strengthened. Similarly religion as the essence of Iqbal's metaphysics implies that education and the curriculum should be given a spiritual and religious turn -- using the term religion in the sense of a spiritual ideal and a spiritual core of life. Similarly the teacher should be an embodiment of all the qualities of the head and the heart and has to be a model to be imitated by the students. He should not be a propagandist. His relation with the pupil should be that of love and affection. He should develop vitality, courage, sensitiveness, intelligence and tolerance

among the students. All these qualities develop and sharpen the ego and imply its maturity. The teacher at the same time should have a sound philosophy of life and should be well-versed in the cultural heritage of the society which is reflected in the educational system of that society. The teaching should be charged with intuitive insight and similarly an intuitive, penetrating grasp should be encouraged among the students. The teacher should also help the student in the integration of his inner life and thus he should be freed from the slavery and bondage of his chaotic impulses in order to make him an individual in the real sense. In short education should be directed towards the tightening, strengthening, integration, and development of the human ego in vital contact and interaction with the complex physical and social environment.

A further study is needed in order to determine the extent to which Iqbal's implied educational views and educational inferences from his metaphysics can be implemented, keeping in view the present socio-cultural milieu of Pakistan.

## TABLE OF CONTENTS

	Page
ACKNOWLEDGEMENTS .....	iv
ABSTRACT .....	v
TABLE OF CONTENTS .....	xi
 CHAPTER	
I INTRODUCTION .....	1
A. Nature and Significance of the Problem	1
B. The Method of Study .....	5
C. Limitations of the Study .....	6
 II THE NEED AND CRITERIA OF A SOUND PHILOSOPHY OF EDUCATION: ITS ESSENTIAL CHARACTERISTICS	 11
A. The Need and Criteria of a Sound Philosophy of Education .....	 11
B. The Essential Characteristics of a Philosophy of Education .....	 22
1. Man's Status in the Scheme of the Universe .....	 22
2. Human Nature and its Potentialities	39
Human Nature .....	39
Human Potentialities .....	57
3. Man's Relation with his Social Environment .....	 65
4. Knowledge: Its Scope and Essence ...	73
 III IQBAL'S METAPHYSICS .....	 90
A. Iqbal's Conception of the Human Self ...	90
B. The Human Ego and the Material World ...	98
C. The Human Ego and the Ultimate Reality .	105

CHAPTER	Page
D. The Human Ego and the Realms of Value .....	130
1. Nature of Value .....	130
2. Kinds of Value .....	132
Spiritual Values .....	132
Moral Values .....	140
Social Values .....	155
Political Values .....	161
Economic Values .....	170
 IV THE EDUCATIONAL IMPLICATIONS OF IQBAL'S METAPHYSICS PERTAINING TO.....	  175
A. The Meaning and Aims of Education .....	178
B. Curriculum .....	197
C. Methods of Teaching .....	213
D. Individuality .....	218
E. The Role of a Teacher .....	222
 BIBLIOGRAPHY .....	 241

## CHAPTER I

### INTRODUCTION

#### A. Nature and Significance of the Problem

In the course of his readings the writer came across numerous and varied interpretations of Iqbal's philosophy with many of which he disagreed. For, in the writer's opinion, such interpretations failed to grasp the totality of Iqbal's thoughts and their subtle interconnections. Furthermore not enough attention has been paid to the educational implications of Iqbal's views.

Pakistan owes its political and spiritual being to Iqbal. Because the maintenance and development of that ethos are so vital for our future as a nation, the writer has chosen in this paper to re-examine and re-interpret Iqbal's philosophy pointing out in particular its meaning and implications for education. Hence the problem to be investigated in this study is "Iqbal's Metaphysics and its educational implications - a reinterpretation."

Iqbal (1873-1938) was a poet-philosopher who was destined to play a significant historical role in the reinterpretation and reconstruction of Islamic thought; he tried to probe and to make a thorough analysis of the fundamentals of Islamic institutions. He reinterpreted Islam as a dynamic rather than a static religion. In Iqbal's view Islam would cease to be Islam if its basic principles



were not vital enough to allow a continuous process of movement and adjustment to the ever-changing social and physical conditions of life. It is, therefore, this dynamic conception of Islam which made it possible for Iqbal to make a synthesis of the East and the West in himself.

The scientific and technological approach to life which is becoming more and more common and indispensable for survival and prosperity, is going to have its impact on the pattern of life in Pakistan. This pattern is the outcome of numerous cultural and social forces in which Islam as a way of life has played and is playing a dominant role.

Pakistan whose political, cultural and social life is based on Islam, is obliged today to reconstruct its pattern of values in order to render them compatible with the demands of the modern scientific approach to life. How can this synthesis and revitalization be effected? The obvious answer is: through the education of the people. For popular education is one of the main agencies of the social and individual reconstruction. Hence an examination of the educational implications of Iqbal's metaphysics will be of great help in laying the foundations for such an attempted synthesis.

Iqbal's metaphysics which is in tune with the spirit and fundamentals of Islam, stresses a dynamic conception of life and presents a view of the human ego which is capable of an effective, dynamic interaction with the complex physical and social environment. In this sense Iqbal's conception of the human self comes very close to the core of the modern trends in progressive education.

There is a great need for a philosophy of education which may reintegrate the internal and external life of the individual and society, making it possible for a developing country like Pakistan to cope with the new demands of the modern, scientific age. However, the basic features of a culture should be kept intact in order to contribute to the general unity, integrity and solidarity of the nation as a whole.

Iqbal, as a balanced thinker endowed with vision, is fully aware of the fact that life is not a mere flux. There are in it elements of permanence and stability. There are values and there are principles which are permanent and abiding, and which link up the transient life of the individual to Eternity. In this manner, Iqbal has woven the texture of his philosophy with the warp and woof of both permanence and change.

Therefore keeping in view the conditions prevailing in Pakistan, it can be affirmed with some confidence that Iqbal's metaphysics can become a stable foundation for a philosophy of education which will contribute towards the achievement of the goal to which Pakistan as a nation aspires. It is also in this light that a gradual change can be brought about in the general social pattern and mode of life.

A sound, systematic metaphysical basis is indispensable for an effective educational system. It should, therefore, become the concern of all administrators, curriculum-makers, inspectors, supervisors and teachers. They should become fully acquainted with their social and cultural heritage as a nation and should become more and more aware of the underlying philosophical ground and all its implications.

Iqbal was not an educationist in the strict and narrow sense of the term; but his poetry both in Urdu and Persian, and his system of philosophy are great sources of inspiration to the majority of the people in Indo-Pakistan sub-continent. Iqbal was also the first person who saw the vision of Pakistan as a separate, independent Islamic State. This vision was realized in August 1947.

The Government of Pakistan has also established "Iqbal Academy" in Karachi for conducting research on the different aspects of Iqbal's works.

All these facts indicate the importance of Iqbal. They justify an attempt to formulate an educational philosophy which can be based upon and deduced from his general metaphysical system. The educational philosophy once deduced can be woven into the texture of the educational system and directed towards the development of all-round, balanced individuals to play their role as citizens of Pakistan.

In the end I would like to add that besides its application to Pakistan, Iqbal's metaphysics has also a universal appeal which raises his metaphysical system beyond spatial and temporal limitations. His philosophy can thus become a possible basis for educational systems in other countries and for coming generations. Iqbal is, therefore, not only a poet-philosopher of the East but he can also be given a place in the comity of the great intellects of the world.

B. The Method of Study

The method used in studying the problem pertaining to Iqbal is that of reviewing the works of Iqbal in English, Urdu and Persian. Also an attempt has been made to study the available literature on Iqbal dealing with different aspects of his thought and poetry. Similarly the available magazines and articles have been consulted with a view to enabling the writer to become acquainted with the critical evaluation of Iqbal's thought by eminent scholars. This study has also been supplemented by the study of philosophy in general and philosophy of education in particular. An attempt has been made to see the views of Iqbal in relation to the other views on the same subject and thus to have a more comprehensive understanding and appreciation of Iqbal's thought.

The procedure followed in the study is as follows: Firstly, the nature, significance, method and limitations of the study have been stated. This is followed by a general introduction in which the need and criteria of a sound philosophy of education have been discussed. In this discussion also the essential component parts of a philosophy of education have been described in detail. The philosophy of education described consists of a discussion of the problems of man's status in the scheme of the universe, human nature and its potentialities, man's relation with his social environment and the nature of knowledge. This general detailed discussion makes it possible to appreciate and evaluate Iqbal's metaphysics pertaining to Human Ego or Self. Iqbal's

philosophy can rightly be called a philosophy of the Self in all its multi-dimensional relations. Iqbal's Human Ego has been discussed in relation to the material world, to God or Ultimate Ego, to the realm of values and to society.

After discussing Iqbal's conception of the human ego in its diverse relations an attempt has been made to draw the probable educational implications of Iqbal's metaphysics of the Human Ego. These educational implications are related to the problems of education such as the meaning and aims of education, curriculum, methods of teaching, individuality and the role of the teacher.

An effort has been made to integrate the aims of education, curriculum, methods of teaching, individuality and the role of the teacher into a consistent, systematic whole and at the same time to keep all these educational implications in line with the general trend and spirit of Iqbal's metaphysics. In this connection Iqbal's conception of the human ego has always been kept in mind as a search-light and guiding principle. Hence Iqbal's view of the human ego is the underlying current and the unifying principle which runs through the whole study both implicitly and explicitly.

### C. Limitations of the Study

This study has no claim to be an exhaustive discussion of all aspects of Iqbal's metaphysics. The study is confined to a detailed discussion of Iqbal's conception of the human ego in its diverse relations. However Iqbal's conception of the human self is the central

theme of his metaphysics and is a dominant strain in his poetry both in Persian and Urdu. In his Persian poetry he has devoted one of his works entirely to the discussion and exposition of his conception of 'Ego' or 'Self'. The work is known as Asrar-i-Khudi [The Secrets of the Self.]

Hence the understanding of Iqbal's conception of the "ego" is a key to the comprehension of the very core of his thought and poetry. He has subordinated all other aspects of life to this central theme which serves as a pivot of Iqbal's thought. Even religion and morality are shown to be subservient to the enhancement and strengthening of the "Ego." For Iqbal God is also an Ego. He says: "All life is individual; there is no such thing as universal life. God Himself is an individual."<sup>1</sup>

The second chapter serves as a general introduction to Iqbal's metaphysics. Some views regarding man's status in the universe, human nature, man's relation with society, and epistemology have been presented but the presentation of these does not exhaust all such views.

For the discussion of Iqbal's metaphysics, the views of those thinkers who hold entirely different and opposed views have not been included.

Similarly the educational deductions from Iqbal's metaphysics cannot be made acceptable to those who do not agree with the fundamentals of Iqbal's metaphysics.

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<sup>1</sup>Iqbal's letter to Reynold A. Nicholson included by the latter in The Secrets of the Self; A Philosophical Poem, being a translation of Iqbal's Asrar-i-Khudi (Lahore: Ashraf, 1940), P.xvii.

The educational implications of Iqbal's metaphysics are confined to a few major problems of educational philosophy. Therefore there is no assertion to the effect that these views form a detailed, exhaustive system. Similarly no claim has been made that all or some of these views can be put into practice irrespective of numerous other social and cultural factors. Finally there is no suggestion implying the perfection of Iqbal's metaphysics. In this respect Iqbal himself says:

Thus the universe is not a complete act: it is still in the course of formation. There can be no complete truth about the universe, for the universe has not yet become 'whole'. The process of Creation is still going on....<sup>2</sup>

The writer is of the view that once the spirit of a particular metaphysical system is grasped and accepted fully, then a detailed educational program embodying that spirit can be worked out by other educators without detailed guidance from the original source.

Similarly the temporal and spatial limitations of a system can be pruned away while keeping intact its essential, universal core which transcends such limitations. In this manner it can be made workable in somewhat different and changed conditions of life.

In this study an attempt has been made to deduce and include those views which are in harmony with the general spirit and meaning of Iqbal's metaphysics.

Though there is always a great temptation to read one's own cherished ideas in the systems of others, every possible effort has been made to curb such a tendency. However complete objectivity in

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<sup>2</sup>Ibid., P.xviii.

life is a myth and it is not claimed for this study.

Similarly with greater availability of and access to new sources a better and deeper approach to the subject would have been more possible. Thus the writer cannot assert that he has exhausted all the possible sources and that his study is an embodiment of a full, comprehensive and analytical treatment.

### Summary.

Iqbal as a poet-philosopher reflects the spirit of Islam as a religion and as a way of life. His metaphysical views have great educational implications for Pakistan because they are in harmony with its ideological foundation. Numerous and varied interpretations of Iqbal's philosophy and its educational implications have been given, but with many of these the writer does not agree. Therefore in view of these few significant facts an attempt has been made to reinterpret Iqbal's metaphysics and its educational implications.

Iqbal has played the significant historical role in the reinterpretation and reconstruction of Islamic thought. He has given thus a dynamic evolving conception of Islam which is capable of meeting the challenge of the changing conditions of life.

In view of the modern scientific approach to life, Pakistan is obliged to reconstruct its pattern of values in order to make it compatible with the new, changed conditions of the modern age. Hence by grasping the spirit of Iqbal's metaphysics which is highly charged with the Islamic spirit and imbued with a highly dynamic conception of life, such a reconstruction and synthesis can be effected by making



this metaphysics the basis of our education. Iqbal's metaphysics has also a universal appeal and in view of this it can become a possible basis for educational systems in other countries.

The method used in this study is that of reviewing the works of Iqbal in English, Urdu and Persian. Also available literature on Iqbal has been perused, supplemented by a study of philosophy in general and philosophy of education in particular. The study does not claim to be exhaustive of all aspects of Iqbal's metaphysics. Iqbal's conception of the human ego with all its implications and in all its relations has been taken as a general frame of reference. Hence Iqbal's conception of ego and its educational implications form the pivot and core of the present study. There is no claim to the perfection of Iqbal's metaphysics. Similarly the educational implications of Iqbal's metaphysics are confined to a few major problems of educational philosophy. Therefore there is no assertion to the effect that these views form an exhaustive system.

## CHAPTER II

### THE NEED AND CRITERIA OF A SOUND PHILOSOPHY OF EDUCATION: ITS ESSENTIAL CHARACTERISTICS

#### A. The Need and Criteria of a Sound Philosophy of Education

Man who is considered to be the acme and culminating point of the evolutionary process, is a reflective and self-conscious creature. The evolutionary process passing through the material, biological and conscious stages, at last reached its height in man and it is at this stage that the evolutionary process has shifted its course from the material and biological plane to psychological, psychical, social and spiritual plane. The higher we go in the scale of life, the more complex it becomes and thus the more difficult it is for the scientists to reduce man to the categories which are applicable to the rest of the physical and animal world. Hence man and his actions cannot be explained entirely in terms of rigid, mechanical and scientific causal patterns because his actions may have reference to a distant future or to some abstract conceptual system formed as a result of man's capacity of abstract and reflective thought. It is man's self-consciousness and his thinking in terms of concepts that have given rise to art, literature, science, culture, civilization, education, philosophy, religion and morality.

Man by his very nature, is made in such a way that he must have a philosophy preceding every intelligent action that he performs. To the extent that his philosophy is clear, correct and consistent, to that extent his action will be fruitful and effective. Similarly the activity of an educator will not be directed intelligently unless he starts with a sound, consistent, clear philosophy of education. For all the basic problems of education in their last analysis are philosophical in nature. For example such questions as: What is education? What is the aim of education? What is knowledge? Is education rooted in the natural endowments or does it depend upon artificial equipment? Is education a process of developing natural tendencies and inclinations or that of overcoming them and substituting in their place the habits and attitudes which are acquired under external pressure? If education is based on natural endowments and inclinations, then what is the role of the educator? If education is a natural growth from within, what is that entity in the individual which grows as a result of his education? What are the characteristics, qualities and properties of this entity? What are the conditions of its full growth? How does the process of natural growth take place?

An educator who does not answer such basic questions or does not make himself sure that his answers to such questions are reasonably coherent, ignores the very basic principles of education and therefore his efforts will not bear fruit. Increasing the number of schools and colleges, increasing the number of subjects and text-books in each class and such other measures in the direction of the extension of education

and its intensification cannot become a substitute for the basic educational principles and problems.

Again one of the salient features of the theories of the great educators who are also great philosophers, is the reflection of their philosophical views in their educational schemes and systems . Plato's idealistic philosophy is reflected in his ideal commonwealth, in his conception of morality and justice and in his educational scheme. Even art and literature were examined by him in terms of his basic idealistic philosophy. Similarly Rousseau's anti-social philosophy underlies his negative and natural education. Spencer's hedonism was the basis of his conception of discipline by natural consequences. The activity method, problem-solving method, and project method in education are rooted in American pragmatism. In fact education and philosophy are inter-dependent. This mutual dependence has been affirmed by Fichte in his 'Addresses to the German People'. He said,

the art of education will never attain complete clearness in itself without philosophy. Hence, there is an interaction between the two, and either without the other is incomplete and unserviceable.<sup>1</sup>

According to Dewey the definition of philosophy is that it is the theory of education in its most general phases.<sup>2</sup>

Now the answer to every educational question is ultimately influenced by our philosophic attitude toward life. Although we may not

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<sup>1</sup>Fichte, "Addresses to the German People" cited by Robert R. Rusk, The Philosophical Bases of Education (London: University Press, 1928), p. 12.

<sup>2</sup>Robert R. Rusk, The Philosophical Bases of Education (London: University Press, 1928), p. 12.

be formulating deliberately an aim of education, yet every educational system must have an aim which is related to the aim of life in general. Philosophy tries to find the real end of life and education helps us in achieving that end. Bode in his book Modern Educational Theories is of the view that in order to determine the objectives of education we should be in possession of some sort of guiding philosophy.<sup>3</sup> The underlying philosophical system thus provides a general unifying framework in which all other educational details are worked out. Life which is a complex, interwoven web, cannot be grasped and comprehended fully if we confine ourselves to its different parts without seeing their subtle and imperceptible inter-connections which give meaning and significance to each part and unify all the parts into a well-knit, integrated organic whole -- and we enter the domain of philosophy the moment we start referring the particular facts or branches of knowledge to this general pattern of the whole and when we start giving meaning to each part in the light of the essential meaning and significance of the whole. Thus by shutting our eyes from the totality of the cosmos, we will fail to identify the proper place and significance of that part to which we have confined ourselves as our subject. This is one of the serious objections which can be raised against the scientific way of looking at things. In our great enthusiasm for analysis, we lose sight of the underlying synthesis and the meaning of the whole. Analysis, no doubt is very important for understanding an object but it should be supplemented with

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<sup>3</sup>B.H. Bode, Modern Educational Theories, p. 87. Cited by Robert R. Rusk, The Philosophical Bases of Education (London: University Press, 1928), p. 16.

synthesis in order to grasp its full significance. The physical sciences, in their pure analytic approach, are like so many vultures who fall on the dead body of nature and run away with a piece of flesh from it. Therefore philosophy in some form or other is indispensable at the present stage of our scientific development.

In some cases the philosophical basis of an educational system may be implicit rather than explicit but its implicit character does not mean its negation and non-existence. By studying the details of an educational system in all its complexities we can infer from it its philosophical presuppositions and assumptions - thus the two are interconnected; one implies the other. If we start, for example, with the explicit metaphysical conception of reality as something objective, fixed, static, changeless, eternal, immutable and rigid with a rational pattern and a human reason and intellect capable of comprehending and knowing it in its nakedness, as it is in itself; then education will be nothing but simply a kind of medium for the communication of knowledge to the students or the coming generations. The knowledge to be communicated may be in the form of books, encyclopaedias, dictionaries, etc. and with the help of the teacher such communication is effected. According to this view knowledge which is truth, means a direct one-to-one correspondence to reality and it is thus about something - about an object. And the aim of education becomes the bringing into awareness the object as it really is. Education becomes a mirror reflecting the facts of the world and nature. It becomes a photograph reproducing the real world. The role of intellect becomes that of a spectator; its function is confined to cognition only - it becomes only a knower. It

sees the world as if through the chinks of senses and sees it directly as it is. Therefore the purpose of education becomes that of achieving of intellectual excellence by knowing the external static world most fully and thoroughly.

According to this view, knowledge starts with sense-perception and becomes conception for the intellect. Again, according to some this conceptual or universal aspect is of primary importance and sense-experience, though an essential part and basis of the conceptual thought is of secondary importance. But there are others who think otherwise and quite the contrary. In this manner some favour a curriculum giving the highest value to conceptual, abstract studies like mathematics, logic, and philosophy. The curriculum in general becomes more or less abstract in nature, emphasizing deduction rather than induction, concept rather than percept, abstract instead of concrete, general instead of particular, principles, laws and thought rather than facts and sense-data. The ideal curriculum, from this (static conception of reality) point of view is the stable, changeless and universal one. It rises above the limitations of space and time. This becomes an essentialist conception of the curriculum. Thus the ideal curriculum is conceived, at least potentially - a fixed ideal towards which we should struggle in order to achieve it. In this way curriculum is conceived after the pattern of mathematics which remains the same for ever. From this point of view the subject which has attained this status of knowledge by reflecting a particular part of reality in terms of this kind of eternal, changeless, universal and conceptual sense, is given a place in the curriculum and is deemed

to be superior to the subject-matter which is uncertain and of controversial nature.

Again if we assume and grant that different bits or parts of reality lend themselves to different degrees of importance, then this assumption will make the matter (curriculum) further complicated by giving rise to a hierarchy of truths, of knowledge, a hierarchy of subjects, arranged in order of their importance.

This metaphysical view also has another important implication for the curriculum. It implies that knowledge is a valuable, changeless something which we once possess and have, and which is handed on to the next generation by being incorporated in the curriculum. Thus once we attain such knowledge, the problem of changes in curriculum and the need for its revision do not arise at all. Therefore if once a curriculum becomes an embodiment of such perfect truths and knowledge, then, the concept of change in the curriculum becomes meaningless which (change) implies imperfection, a short-coming and a limitation.

There are some educationists who believe that there are fixed truths, that man has knowledge of some of them and therefore the curriculum should include those things of which we are certain.

Robert Hutchin's argumentative statement will be a good illustration of the view. He says,

Education implies teaching; teaching implies knowledge; knowledge is truth. Truth is everywhere the same..... The heart of any course of study designed for the whole people will, if education is rightly understood, be the same.<sup>4</sup>

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<sup>4</sup>Robert M. Hutchins, The Higher Learning in America (New Haven: Yale University Press, 1936), p. 60. Cited by Edward T. Ladd and John Brubacher, United Nations Educational, Scientific and Cultural Organization Secretariat, International Advisory Committee on the School Curriculum, A Report on Philosophical Foundations of the Curriculum (Paris: 1956), p. 20.



Such a view is generally committed to an authoritarian education, to a curriculum prepared in advance and in most cases imposed on the pupils. The purpose of education becomes the communication of the past store of knowledge to the coming generations. The subject-matter in this manner becomes pre-ordained and teaching becomes the provision of experiences from which the learners will learn.

Different devices are invented for this kind of teaching. One device is the sheer imposition and authoritarian approach to the problem. The student is compelled and forced to digest and gulp down like a bitter medicinal pill, the information provided by the teacher without taking the psychological make-up and developmental stage of the child into consideration. His wishes, aptitudes, instinctive urges, etc., are ignored and he is not given any choice.

The second device is that of sugar-coating the knowledge which has to be conveyed because of its eternal, universal value. The co-operation of the child is secured and his interest and curiosity are aroused by making an appeal to his self-interest or evoking the appropriate instincts.

The third technique is a very **tricky** and clever one. In this case an apparently free choice is given to the student but at the same time all the external and internal conditions are manipulated in such a way that the child selects whatever is already proposed for him by his teachers and elders. Thus the child thinks as if he made a free choice but in fact his free choice becomes only an illusion, because it implies a hard, deterministic, pre-ordained core. It is determinism disguised in the form of freedom.

Now, I think, it has become quite clear how an effective metaphysical basis of education determines its aims, curriculum, methods of teaching, administration, the attitude of the teacher and the relations between the teacher and taught, etc. Even discipline reflects the philosophical assumptions of an individual or age. For example discipline by natural consequences implies a hedonistic ethics and a naturalistic metaphysics. On the other hand freedom in education implies an idealistic conception of life. Spencer is of the view that always there has been an intimate relationship between the successive systems of education and the successive social and political states with which they have co-existed. Having a common source in the natural mind, the institutions of each epoch have family resemblances. Along with political despotism, for example, there always have grown up a similarly harsh academic discipline. On the other hand the growth of political liberty and democratic spirit have been accompanied by a similar progress towards non-coercive education. The pupil is given more and more freedom and means other than punishment are used to govern and direct his life. Thus the externally imposed discipline becomes more and more an internal self-discipline. Hence the educational systems have also always reflected the social and political philosophy of the age.

According to Schopenhauer every man is a born metaphysician and a similar view has been expressed by Chesterton saying that he is one among those people who think that the most practical and important thing about a man is still his conception and interpretation of the universe. Chesterton further expresses his view more explicitly and emphatically by

saying:

....The question is not whether the theory of cosmos affects matters, but whether in the long run anything else affects them.<sup>5</sup>

I.E. Miller in his book Education for the Needs of Life has expressed and emphasized a similar view by saying that

one's attitude towards life may be a very decisive factor in his teaching at very critical points. It makes a profound difference to the work of the instructor whether his philosophy of life is crassly materialistic or whether it is idealistic enough, to make him believe in the imperishability of moral and spiritual values. It makes a difference to his own interest and enthusiasm, and in what he selects for emphasis in his instruction.<sup>6</sup>

In short from every angle of education there comes a persistent demand for a philosophical foundation of the subject. Therefore we can neither shut our eyes from a philosophy of life nor from a philosophy of education as the two cannot be separated from each other.

Again we should not feel disappointed when various and even opposed metaphysical views present themselves as explanations of the riddle of life and universe because we should keep the fact constantly in mind that there are very few theories or views which are either completely false or entirely true. Most of the views contain an element of truth, though that element of truth may be expressed in an exaggerated or distorted form. Therefore we should not confine ourselves exclusively to one particular view but should try to synthesize the different elements

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<sup>5</sup>Cited by Robert R. Rusk, The Philosophical Bases of Education (London: University Press, 1928), p. 23.

<sup>6</sup>I.E. Miller, Education for the Needs of Life, p. 314. Cited by Robert R. Rusk, The Philosophical Bases of Education (London: University Press, 1928), p. 23.

of truth embodied in different theories; but the synthesis should be a consistent whole and not simply a confused aggregate of the different elements put together without any unifying principle. The problem of synthesis is not as hopeless as it often appears on the surface. If the elements of exaggeration, distortion, and misinterpretation are eliminated and if we could evaluate a particular view of education in the light of its proper historical, social, cultural, political and general level of scientific knowledge, then perhaps we might arrive at a true conception compatible with the actual facts of life. However, if we come across a system which is more comprehensive and inclusive, based on a sounder scientific and psychological basis, meets the present social and cultural needs in a better manner and is a logically coherent whole, such a system will be preferred to another conception which lacks these essential characteristics.

At present there is still a wide gulf between philosophy and the different sciences. But this state of affairs should not discourage us from evolving a system which is in complete conformity with the established facts discovered by different sciences in their different fields.

This does not mean a crude eclecticism, a patch-work or a mere aggregate of disconnected facts. It is no doubt a difficult task to evolve such a consistent and explanatory system but I think it is and ought to be the primary function and task of a philosophy in the real sense. Philosophy is really an attempt in this direction. Hence philosophy is indispensable for life. Life which is not based on a sound philosophy, means aimless wandering and groping in the darkness which will lead us nowhere.

Life should have a pivot, a direction and a meaning, in the absence of which life amounts to mere drifting on the vast shoreless sea of eternity to become a complete wreckage in the end.

B. The Essential Characteristics of a Sound Philosophy of Education.

I. Man's Status in the Scheme of the Universe.

I would like to mention at this stage of my discussion that a comprehensive philosophy of education must tackle the problems of man's status in the scheme of the universe, human nature, man's relation with his social environment, epistemology and education. All these problems are interwoven and interconnected. None can be studied in complete isolation from the rest. All the great educationists have tried to answer these questions either implicitly or explicitly, directly or indirectly, knowingly or unknowingly.

Man has been one of the great riddles of philosophy. Thinkers have been trying since times immemorial to understand man in his complex relations and thus to determine his nature and position in the cosmic scheme of which he is an integral part. By finding a solution to this riddle we will be able to solve numerous other subtle and complicated problems which are rooted in the basic issue of man's status in the universe.

There was a time when man thought this earth to be the centre of a universe in which all things are subservient to his benefits and purposes; but this view was shattered completely after the Copernican revolution

when the 'geocentric' view was replaced by the 'heliocentric' system. Man was thus shown to be not dwelling at the centre of things, but is the inhabitant of a small and obscure speck of matter in the vast expanses of space. To the contemporaries of Copernicus this new theory appeared as if it struck the very foundation of theological conception of man and the universe, because in a universe so vast, man cannot be the purpose of creation. The astronomy of the last four centuries has made this earthly habitation more trivial in the light of the known cosmos. Sir James Jeans in his book The Universe Around Us has brought out this point by showing the insignificance of our planet in the scheme of the universe.<sup>7</sup>

Modern astronomy thus placed man in an infinite space in which his existence seems to be a single, vanishing point; surrounded by a mute universe, by a world that is silent and does not respond to his religious feelings and to his moral demands. Bertrand Russel in his essay "A Free Man's Worship" has shown life as something accidental and purposeless. He says:

That Man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and beliefs, are but the outcome of the accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling can preserve an individual life beyond the grave; that all the labours of ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of Man's achievement must inevitably be buried beneath the debris of a universe in ruins.....<sup>8</sup>

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<sup>7</sup>James Jeans, The Universe Around Us (New York: The Macmillan Company, Cambridge, 1929), pp. 305-331.

<sup>8</sup>Bertrand Russel, "A Free Man's Worship," The Basic Writings of Bertrand Russel, ed. Lester Denonn and Robert E. Egner (London: George Allen and Unwin Ltd., 1961), p. 67.

Life is thus like a transient, faint glimmer in the mute and pitch darkness of an alien, inhuman and hostile universe. The second law of thermodynamics also implies the utter annihilation of the world in the future. Hence according to this view man and life in general have a very dark, destructive future. Schopenhauer, a great pessimist, also considers man to be like a ship-wrecked mariner, struggling against the high waves of the sea, and at last to be engulfed by them.<sup>9</sup>

Again the evolutionary theory of the 19th century further humiliated man by showing man's derivation from the lower forms of life and thus his claim of a special position of importance in the universe was further weakened and made doubtful.

According to Darwinism the infinite and eternal power which has become manifest in the physical life of the universe is in no way akin to the human soul. Therefore the conception of a beneficent purpose finds no place in nature, and a blind process known as Natural Selection is governing the course of evolution. The evolutionary process through natural selection makes the survival possible only for the fittest but the word "fittest" does not necessarily imply moral fitness. The moral and ethical categories of "goodness" and "badness" are not applicable to "natural selection" and evolution. But in the course of evolution a stage was reached at which the psychical changes began to be of more use than the physical changes to the animal ancestors of Man. Through further struggle for existence the useful changes in this creature occurred oftener and oftener in the brain and less often in other parts of the organism and

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<sup>9</sup> Frank Thilly, A History of Philosophy (New York: Henry Holt and Company, 1926), p. 488.



thus gradually and slowly through a long period of time the size of his brain has been doubled and its complexity increased a thousand fold, while in all other respects his appearance was not very different from that of his kin apes. The slight anatomical changes derive their significance mainly from the great intellectual changes in connection with which they have been produced. The emergence of man opened really a new chapter in the history of the universe. Henceforth the life of the nascent soul became of first importance and the physical, bodily life became subordinate to it. Henceforth it appeared that at least in this physical direction the evolutionary process became less significant and a process of psychological change became more dominant and important. Henceforth the dominant aspect of evolution was not to be so much the beginning of new species but the progress of civilization. According to Darwinism the evolutionary process is still going in the direction of the creation of Man as its highest manifestation, and towards which Nature tended from the beginning. Therefore the perfection of humanity appears to be the task of Nature's long and tedious work.

Man, now, appears to be the acme and culminating point of the evolutionary process and can be called as the crown of creation. Now the destinies of all other living creatures are more and more dependent upon the will of Man. He has been the dominant species in the world. The primal origin of consciousness which foreshadowed the true life of the soul in the case of man, is hidden in the bygone eternity. That it cannot possibly be the product of any subtle arrangement of material particles, as the materialists believe, is demonstrated by what we know of the correlation



of physical forces. In the beginning the psychical life was merely an appendage to the physical life.<sup>10</sup> At this stage of development self-preservation and race preservation were the two main pivots of life. But in the case of man and civilized society immaterial ends have added themselves to these physical, biological ends and in some instances the immaterial ends take the place of the physical ends. In other words man can no longer be explained simply in physical, biological and material terms. He does not live by bread alone. We know this truth from the past history of mankind that there have been countless martyrs who have undergone all kinds of sufferings and tortures and have sacrificed their physical, earthly life as so much worthless dross, for the sake of purely spiritual truths. As with religion, so with the scientific and artistic spirit, -- the thirst for knowledge and the yearning and urge to create and appreciate the beautiful. In the highest human beings such spiritual ends as these, have become uppermost and dominant in their consciousness. Thus there is infinite scope of progress and development of humanity and civilization in this direction along with the material prosperity.

As far as the process of evolution is concerned, it is excessively slow and its goals are achieved at the cost of tremendous waste of life, but surveying its past course through numerous ages, its direction has been towards the goal to which a reference has been made. But men who are ahead of their time in this direction, can help humanity in general and

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<sup>10</sup>John Fiske, The Destiny of Man (Boston: Houghton and Mifflin and Company, 1900), p. 62.

the evolutionary process which is tending in this direction. They can become active agents in their efforts to bring about and make common what is now rare and exceptional. We can thus say briefly that in its rude beginning the psυχical life was but an appendage to the body or in the terms of philosophy and psychology, an epiphenomenon. In the fully developed humanity however the body is but the vehicle for the higher spiritual values and truths. The higher spiritual values and truths are like the flowers or fruit towards which the whole developmental process of the plant or tree tends. The flower, though in direct vital contact with the soil, is yet completely different from it. The final result as a flower is also different from the different stages through which the process has passed.

The psυχical development of humanity, since its earlier stages, has been largely due to the reaction of individuals upon one another in their various relations which are characterized as social. With the genesis of the family, the unit of human society, the Creation of Man can be said, in a certain sense, to have been completed. The lengthened period of infancy, the extent of cerebral surface, the consequent capacity for progress, the definite constitution of the family, the emergence of distinction between good and bad in the ethical, moral sense -- these are among the qualities which fundamentally distinguish Man from other creatures. All these are the direct or indirect results of evolution when natural selection predominantly confined itself to psυχical variations. The lengthened infancy period also lies at the root of the origin of family and thus the growth of sympathies and ethical feelings was made possible.

Henceforth the work of evolution, so far as our planet is concerned, is chiefly devoted to the developing and perfecting of this last product of the evolutionary process.

As man is not born perfect but has become perfect relatively and is still perfecting himself; therefore the basic feature of Man is his improbableness. Man is capable of the desirable changes in the right direction. Thus all the distinctive attributes of Man have been developed to a great extent through the long ages of social evolution. The spiritual, psychical development of Man is destined to continue in the future as it has been in the past. By surveying the past we can foresee to a limited extent the general outline of this progress in the future. In future, it seems, that perhaps man may become more and more fundamentally different from the other creatures than he is at present. Now this spiritual, psychical element which has become so enormously intensified in the web of life that it has become something indispensable. We may therefore be sure that by the continuance of the same process its influence is going to increase still more in the future. Sympathy and ethical feelings have followed a similar course of development. The ethical feelings have grown up along with sympathy and depend to a great extent upon it for their vitality. Altruism which has its roots in the genesis of the primitive human family, has become now an important integral part of the progress of civilization; but as yet it has scarcely kept pace with the general development of intelligence.<sup>11</sup> It is quite obvious, and there can

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<sup>11</sup>Ibid., p. 74.

be little doubt about it, that in respect of justice and kindness the advance of civilized man has been less marked than in respect of the intellectual acuteness and quick-wittedness. This is perhaps because of the fact that man's development has been largely effected through the constant struggle for survival in the form of fighting and the use of sheer brute force. But the altruistic and moral feelings which are rooted in the psychical aspect of life can thrive only through the elimination of strife and at the same time their gradual development implies the gradual extinction of the inhuman struggle. The history of mankind indicates such a gradual eliminating of strife though the process has gone on with extreme slowness that characterizes all the work of evolution. The most successful primitive men, from whom the civilized people have descended, must have been very cruel, treacherous with acute, quick wit and a strong will-power. The moral sense was scarcely more developed in them than in tigers or wolves.

Now at present the rise of empires and the integration of small groups of men into larger and larger political systems, is the chief work of civilization from the political point of view. The whole world is thus gradually becoming an integrated whole. The geographical boundaries and racial distinctions are vanishing and mankind are being united on humanistic, moral and spiritual grounds. Warfare which was once dominant over the face of the earth, will become extinct gradually with the passage of time. In spite of the obstacles and adverse forces the course of history is moving towards cosmopolitanism, humanism and federalism which are the natural consequences of the development of

humanity in spiritual and psychical direction. The highest moral, intellectual, aesthetic and spiritual values of which we catch a transient glimpse on rare occasions, will become more and more common, stable and as if woven in the texture and web of human personalities. As a result of all this the inhuman struggle, blind brute forces, cruelty, wickedness and treachery of all kinds are going to be eliminated at the advanced human stage. These have been the essential characteristics of the evolutionary process but now the order is going to be reversed and thus evolution at the human level in the sense of brute struggle will cease. Right is gradually becoming might in the case of humanity while in the animal domain 'might' has always been a determining, basic factor for survival.

If now we contrast the civilized-man intellectually and morally with the savage, we find that man has along with his vast increase of cerebral surface, an immensely greater power of representing in imagination things, relations and situations which are not present to his senses. This is the fundamental intellectual difference between men and savages. The power of imagination, or ideal representation, lies at the basis of science and art, and has an intimate relation with the ability to work hard for the sake of a distant reward in future. Imagination is also closely connected with the development of sympathetic feelings. The more intense is the imaginative power, the more readily we can sympathize with other people. Half the cruelty in the world is the direct result of the stupid incapacity to put one's self in the shoes of the other man; it is the incapacity to identify oneself with the other person and thus to

realize his feelings and situation. So close is the relation between our intellectual and moral natures that the development of sympathy is considerably determined by increasing the width and variety of experience.<sup>12</sup> Hence the development of this representative faculty enhances our power of sympathy and moral sensitivity. A cruel, stone-hearted person in a sense is also an unimaginative person.

However, as I have already pointed out, these sympathetic emotions are still weak, even in the highest races of men. We have made more progress in intelligence than in kindness and love towards humanity. For thousands of generations, and until very recent times one of the chief occupations of men has been to loot, bruise, kill and indulge in all sorts of cruelties and treacheries. The ugly, selfish and strong animal passions which we have inherited from our animal ancestors since the dawn of animal consciousness, have had but little opportunity to grow weak from disuse. The kind, tender, moral and unselfish feelings, which are a later and recent product of evolution, have too seldom been allowed to grow strong from exercise. Even now the man who has become rich by overreaching his neighbours is implicitly spoken of in terms of approbation. Though gentlemen do not attack one another with knives and clubs, they still hurt the feelings of one another with harsh, cruel words, sneers and sarcastic pinching remarks. The free-thinker though not burned and chained to stakes, but still the people try to hurt his reputation in so many direct and indirect ways. The moral qualities of tolerance, self-control, self-discipline and the sense of duty to mankind are still in a very rudimen-

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<sup>12</sup>Ibid., p. 100.

tary form. However in all these respects some improvement has been made along with the decrease in warfare, but that time is still far ahead in the distant future when warfare will become completely extinct. By that time the development of the sympathetic aspect of human nature will become prodigious. The manifestation of selfish and hateful feelings will also be discouraged and sternly repressed by public opinion, and such feelings will become weakened by their disuse; while the sympathetic feelings will gain in strength by their exercise and wide scope.

Man's progress in the present cosmic situation really means the discarding of the animal, brute inheritance through struggle in order to make the struggle needless in the end. Man is progressing slowly from a primitive social state in which he was more or less a brute, towards a final social state in which his character shall have become so transmuted that nothing of the brute will be found in him. The ape and the tiger in human nature will become extinct.<sup>13</sup> In terms of religion the principle of Evil or Devil will become completely vanquished by the principle of Goodness or God. Man's soul which is an arena of these two conflicting forces and the forces of evil which have been dominant for so many ages in the past history, will become annihilated. The conception of the original sin can also be interpreted as the brute-inheritance which every man carries with himself and the process of evolution is an advance toward true salvation. Thus it is not so much the negation of matter but its subservience and direction towards a higher spiritual goal of life.

I think it has now become clear that so far from degrading and humiliating humanity, or placing it on a common level with the animal

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<sup>13</sup>Ibid., p. 103.



world in general, the doctrine of evolution showed us for the first time how the creation and perfection of Man is the goal towards which Nature's work has been tending from the very beginning.

Again a distinction should be made between the view that Man was the conscious, deliberate goal which was a directing and determining force in the course of evolutionary process; and the view according to which man is the emergent product not foreseen and deliberately aimed at by the process of evolution which is directed and controlled by its own physical and biological laws. The acceptance or rejection of one view or the other does not make so much difference to the present status of Man in the Universe; however the former view enhances the significance of Man as the conscious goal of evolutionary process.

Before closing this discussion I would like to evaluate one more problem and that is the question whether Man is going to meet his end and to vanish like the grass that withers and the beast that perishes? It is very difficult to give a scientific answer to this question. The problem really hinges upon the determination of the essential nature of man from the metaphysical and physical point of view and at the same time making a thorough analysis of the conception and meaning of immortality. Again the question arises that whether it is the type of problem which can either be proved or disproved, because if it is the type of problem which can neither be proved nor disproved, then we cannot give either a positive or negative answer to this question. Logical positivists and scientists reject problems of this type and instead of finding a solution, they simply avoid the problem, as for them a problem of this type is not a real and genuine problem at all. In religion such problems become matters



of faith and in philosophy they generate sceptical attitude and with reference to God it becomes agnosticism. Science cannot solve all kinds of problems because the problems which deal with entities which are not spatial and temporal but are transcendental and metaphysical, lie outside the scope and limitations of science, therefore, the scientific methodology is not applicable to such problems.

There are also problems which lie outside the scope of philosophy and metaphysics and belong properly to the domain of religion. In the case of metaphysics reason is the main instrument of investigation in tackling the metaphysical problems; but there are entities and experiences which cannot be subjected to rational enquiry. They are supra-rational. Therefore reason and logic have also their own limitations and are not applicable to a domain which transcends human reason and human experience.

Thus identifying the nature of this subtle problem, now let us have a recourse to science, especially to cerebral physiology for an answer which is within its scope and limitations. The cerebral physiology when studied with the help of molecular physics, tells us that although thought and feelings during the present life, are always manifested in connection with a particular form of matter, yet thought and feeling are in no way the products of matter.<sup>14</sup> As far as this evidence is concerned, it goes against the materialistic interpretation of life and consciousness. On the other hand Cabanis has said in his famous remark that the brain secretes thought as the liver secretes bile. But the thought really does not go in the brain in the strict sense. What goes on in the brain is a complex series of molecular movements, with

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<sup>14</sup>Ibid., p. 109.

which thought and feeling are in some unknown way correlated, not either as effects or causes, but as concomitants. This is the explanation known as parallelism. This is the kind of reply given by cerebral physiology but it says nothing about immortality. According to the materialistic interpretation soul, mind, consciousness and life are the products of matter. Therefore according to materialists the life of the soul ends with the life of the body. Consciousness or mind is an epiphenomenon or the by-product of matter. Now this interpretation is an instance of baseless assumption because there is not enough scientific evidence in favour of this view except the fact that during the present life we know mind, consciousness, or soul only in its association with body and the disembodied mind or soul cannot be discovered. There is therefore also no positive direct evidence in favour of the belief in the soul's survival. But logically speaking when in the nature of things, proof is inaccessible, it does not imply and we should not infer a negative presumption from it. Scientifically speaking, there is no evidence for either view. As I have already pointed out that it is a problem which belongs to religion which transcends human experience and therefore a scientific answer cannot be given. The disbelief in the soul's immortality can also be traced to a philosophy like Bertrand Russell's which has regarded humanity as merely a local incident, a transient phase, a phantom show, in the aimless, blind, mechanical series of cosmic changes. The people who take such a view of the status of man in the universe, do not believe in a future life; but those who believe in the teleological and theistic conception of the universe, evolution and Man, they believe in the soul's survival.

We live in a world of mystery, at all events, because whenever we make a thorough and searching examination of a problem even in the case of the most exact sciences, it leads to a transcendental problem which becomes enigmatic and defies all possible explanations. Such is the case even with the most fundamental basic principles of science which are called axioms in scientific terms. The categories like causality, uniformity and unity of nature, induction, etc. are the basic principles which can be questioned. Every science in its last analysis is based upon some metaphysical ground which that science has taken for granted as an axiom. Therefore in order to avoid such baffling situations in the case of some problems, an appeal is made to a broad common sense argument.

Now we have seen that the doctrine of evolution does not permit us to take the atheistic view of the position of Man because this doctrine cannot reduce adequately life and consciousness to matter. The phenomena of consciousness and life defy purely materialistic interpretations. As we know that Henry Bergson believed in the Elan Vital and Creative or Emergent Evolution, the views which are basically different from the materialistic, mechanical evolutionary views of Charles Darwin.

The evolutionary conception is based on metaphysical underpinnings. There are views like materialistic monism, spiritualistic monism, neutral monism, dualistic and pluralistic views as explanatory grounds of the phenomenal world and the evolutionary process.

Modern astronomy shows us nebula becoming condensed into fiery suns, cooling down into planets fit for life, and at last growing cold and rigid in death, like the moon. This will be the fate of our planet

also, according to the astronomers and physicists. And there are also indications of a time when the dead planets will turn into the primordial nebula and the evolution may begin over again like that with which we started. These great cosmic events appear to our limited vision like endless series of cosmical changes which follow a mechanical, recurrent pattern.

Similarly if the body returns to dust of which it is made and heavens and all the elements become vapours with heat -- then the question arises whether Man's highest spiritual qualities which are the products of a long, laborious evolutionary process of the creative energy, are going to disappear with the rest? Is Man's situation so hopeless and purposeless? Is it all a transient, empty show, a dream, a bubble that bursts and a vision without a substance? Is it a mirage, an illusion or a hallucination? Is the Creator's work like that of a child who builds toy-houses out of the blocks, just for the pleasure of destroying them again? Should we believe in the words of Shakespeare's *Macbeth* that:

life is a tale told by an idiot,  
full of sound and fury signifying nothing.

Should we accept the views of the great pessimists like Thomas Hardy and Schopenhauer describing man as a play-thing, a puppet in the hand of a blind, aimless, irrational, unconscious Immanent Will?

On such a view the enigma of life and universe becomes a riddle without meaning. But if it is so, then why are we more called upon to abandon our belief in the permanence of the spiritual element in Man than we are called upon to give up our belief in the constancy of Nature?

The ground of our belief that like causes must always be followed by like effects, is not more secure than our belief in the permanence of the spiritual element in man. The Uniformity of Nature which lies at the root of Inductive generalizations and Causality is a mere postulate and therefore cannot be proved without doubt. But if we change a little the form of the above word 'postulate' we can call it 'a supreme act of faith' -- the expression of a trust in Nature and God, that they will not put us to permanent intellectual confusion. Because if there is no law and order in the world, if the world has no rational pattern and plan, then the universe will be a chaos, an utter confusion and therefore nothing can be certain and stable in a universe which is chaotic, lawless and disorderly. But these conclusions will go directly against the very foundations of science and will under cut the very basis on which the superstructure of science has been erected. What I want to emphasize is the point that in the last analysis every event and thing is rooted in a domain of uncertainties and when we reach that point in our examination and analysis, then it becomes a matter of faith, a hypothesis about which nothing can be said with certainty.

As I have already pointed out in a different context, there are evolutionists who believe that 'the conscious soul is not the product of a collocation of material particles but in a deepest sense is a divine effluence. For Spencer also the divine energy which is manifested in the whole universe, is the same energy that appears in the form of consciousness. This view is also known as energism because energy is shown to be the source both of material universe and mental world.

In short we can say that belief in Man's immortality is a matter

of Faith rather than Science and therefore this problem is appropriate to the domain of religion.

Man's prestige which was shaken by the Copernican revolution and Darwinism, that dignity was restored to Man in the light of our new knowledge which enlarges ten-fold the significance of human life and makes it the consummate fruition and culmination of that creative energy which is manifested in the whole cosmos. Man thus regained his dignity and once again established the title of being the crown of the Cosmic Scheme, with the bright future when strife and sorrow shall disappear and peace and love shall reign supreme.

## 2. Human Nature and its Potentialities.

### Human Nature

A correct theory of education, as indeed of any human activity can be based only on a correct theory and understanding of the nature of man. However our knowledge of the nature of man has not reached that stage which we have attained in the physical sciences. Skinner, a famous psychologist writes in his book Science and Human Behaviour:

Science has evolved unevenly. By siezing upon the easier problems first, it has extended our control of inanimate nature without preparing for the social problems that follow..... There is no point in furthering a science of nature unless it includes sizable science of human nature because only in that case the results will be wisely used.<sup>15</sup>

Thus our ignorance of the nature of man has prevented the development of all social sciences. Such sciences are the great need

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<sup>15</sup>Skinner, Science and Human Behaviour cited by Rafiud Din, First Principles of Education (Karachi: Iqbal Academy, 1961), p. 1.

of our age. William MacDougall in his book World Chaos says:

My thesis is that in order to restore the balance of our civilization we need to have far more knowledge (systematically ordered or scientific knowledge) of human nature and of the life of society than we yet have.<sup>16</sup>

Not only this but a philosophy of education can be based only on a true interpretation of the nature of Reality and of the nature of man. The major question of philosophy always has been and always will be, the old question: "What is man?" Is he a creature a little lower than the angels, or a little higher than the apes? Is he the darling of gods, their puppet or a rebel against them? Is he best described as the only rational animal, as the animal that laughs, as the only animal that makes and uses tools or as the only animal that eats when it is not hungry, drinks when it is not thirsty and fights when it is not angry. Is he a monster, a chaos, or a bundle of contradictions?<sup>17</sup>

Different answers have been given to this basic question by different thinkers at different times because self-knowledge is one of the highest aims of philosophical inquiry and this very objective has always remained unshaken and stable in all the conflicts between different philosophical schools. Thinkers and scientists have tried to understand and interpret human nature through introspection, experimental and behaviouristic approach, and by using dialectical method. Similarly numerous other approaches have been made to the understanding of human nature but none of them has succeeded in giving us a complete and comprehensive view of human nature. They give us only partial, incomplete

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<sup>16</sup>William MacDougall, World Chaos cited by Rafiud Din, First Principles of Education (Karachi: Iqbal Academy, 1961), p. 1.

<sup>17</sup>Lewis White Beck, Philosophic Inquiry: An Introduction to Philosophy (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1958), p. 3.



glimpses of man because in their understanding of man's nature, their technique becomes one of the most important determining factors and therefore the defect of their method becomes the limitation of their interpretation.

As we know from the history of thought that in its earliest stages Greek philosophy seems to be entirely concerned with the physical universe. Cosmology thus predominated all other branches of philosophical investigation. Heraclitus was perhaps the first thinker who stands on the border-line between cosmological and anthropological thought because he was sure of the fact that it is impossible to penetrate and grasp the essential secrets of Nature without knowing the secrets of man. Man as an integral part of the world may be a cosmos in miniature reflecting the external universe. Hence we should grasp and know our inner self and nature through self-reflection if we want to understand reality and its meaning.

Socrates was the first thinker who made the problem of man as the very essence and pivot of his philosophical reflections. The problem of man, thus became a kind of land-mark which separates the Socratic thought from the pre-Socratic thought. According to Socrates the nature of man cannot be discovered in the same manner that we can penetrate the nature of physical objects because physical objects can be interpreted in terms of their objective properties and ingredients but man can be defined only in terms of his consciousness. In other words our empirical observation and logical analysis are not adequate and efficient techniques for the understanding of human nature which we can know only by an immediate, direct intercourse with human beings. Hence by dialectic



thought can we approach the knowledge of human nature.

After a close examination of the views of Socrates, Plato and Aristotle, we arrive at the conclusion that reason has been considered to be the core and the very essence of human nature and reason is the very element which distinguishes man from animals; Socrates believed that reason is the sole determinant of the quality of human activity and virtue is knowledge and vice implies ignorance.

Also in Plato's tripartite conception of soul, reason has been raised to the status of a governing principle. In his Republic, he has interpreted justice as the product of the harmonious functioning of the different parts of the soul under the guidance of reason. For Plato, therefore, a just soul is a rational soul. Plato's Republic is the reflection of the justice of soul writ large. Reason is also the dominant factor in his conception and programme of education.

Aristotle was the first person who explicitly defined man as 'a rational animal'. But he did not mean that man is all the time directed by reason, he only implies that man is potentially rational. The view that reason is the determining faculty of human action dominated philosophy for about two thousand years till Bentham who interpreted human actions in hedonistic terms. But Hedonism also does not offer an adequate explanation of human action and human nature because the desire to get pleasure and avoid pain is not the sole motive behind human conduct and actions.

William MacDougall, one of the most well-known social psychologists, is of the view that all human activities are rooted in the

instincts which man inherits from his ancestors. He has also given a heroic or a teleological interpretation of human behaviour. However William MacDougall did not say that adult human behaviour is directly motivated by the instincts. What he really said was that human behaviour is motivated by sentiments which are rooted in instincts and still possess the emotional characteristics of the instinct which lies at its basis as an ultimate motivating force. MacDougall in his book Social Psychology says:

We may say, then, that directly or indirectly the instincts are the prime movers of all human activity; by the conative or impulsive force of some instinct (or of some habits derived from an instinct), every train of thought, however cold and passionless it may seem, is borne along towards its end, and every bodily activity is initiated and sustained. The instinctive impulses determine the ends of all activities and supply the driving power by which all mental activities are sustained; and all the complex intellectual apparatus of the most highly developed mind is but a means towards these ends, is but the instrument by which these impulses seek their satisfactions, while pleasure and pain do but serve to guide them in their choice of the means.

Take away these instinctive dispositions with their powerful impulses, and the organism would become incapable of activity of any kind; it would lie inert and motionless like a wonderful clockwork whose mainspring had been removed or a steam-engine whose fires had been drawn. These impulses are the mental forces that maintain and shape all the life of individuals and societies, and in them we are confronted with the central mystery of life and mind and will.<sup>18</sup>

But following the trend of thought of MacDougall, can we say that man is nothing but a bundle of instincts? Is it possible to explain man's higher spiritual, moral, religious and intellectual aspirations and achievements in terms of the instincts which he possesses in

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<sup>18</sup>William MacDougall, Social Psychology (London: Methuen and Co. Ltd., 1945), p. 38.

common with the animals as his ancestors. To identify these achievements and aspirations with the instincts from which they might have emerged, is the commitment of naturalistic fallacy. Emergents are not explicable exclusively in terms of its antecedent causes because they become different qualitatively from the factors which gave rise to them. However, according to Rafiud-Din man's real nature and self is his ideal self which has its origin in the self-consciousness of man as an ultimate ground of explanation. Thus he makes a distinction between the desires of man which are rooted in the human self, i.e., self-consciousness and the desires of the animal nature of man, i.e., the instincts which have served a biological purpose in the evolutionary process and have perpetuated themselves through natural selection. Rafiud-Din is of the view that when the self asserts its own desire over the instinctive desires -- it results in volition or will. William MacDougall in spite of his efforts to explain all the activities of man in terms of the urge of instincts, is compelled to assume this fact, is quite clear, from the following passage:

The essential mark of volition -- that which distinguishes it from simple desire or simple conflict of desires is that the personality as a whole or the central feature or nucleus of personality, the man himself or all that which is regarded by himself and others as the most essential part of himself is thrown upon the side of the weaker motive; whereas a mere desire may be felt to be something that in comparison with this most intimate nucleus of personality is foreign to the self, a force that we do not acknowledge as our own, which we or the intimate self may look upon with horror and detestation.<sup>19</sup>

MacDougall thus gives different names of 'personality as a whole,' 'the central feature or nucleus of personality', 'the most

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<sup>19</sup> Cited by Rafiud Din, First Principles of Education (Karachi: Iqbal Academy, 1961), p. 101.

intimate nucleus of personality', 'the man himself', 'the most essential part of man', 'the intimate self' of man, to something which he cannot explain consistently in terms of the theory of instincts. According to Rafiud Din all these names, as mentioned by MacDougall, indicate something which is no other than the self or the self-consciousness in man. William MacDougall failed to define what exactly this "most essential part of man" is, yet he is of the view that it has a desire which, though it may be weak in itself, is potentially and ultimately capable of dominating a stronger desire, which has its direct origin in one of the basic instincts -- a desire which it not only refuses to "acknowledge" as its "own" but also looks upon "with horror" and "detestation."<sup>20</sup>

William MacDougall may be quite justified in explaining the behaviour of animals exclusively in terms of instincts but man, though an animal is yet different from an animal because the higher and higher we rise in the scale of life, our instincts become more and more subservient to higher spiritual and intellectual values of life and in most cases they (instincts) are sacrificed and abandoned completely in view of a higher reason and value.

Self-preservation and race-preservation which are the two main basic instinctive urges in animal and in man as an animal, are superseded by a spiritual, ideal urge in the case of human beings who are on a higher pedestal of humanity and spirituality resulting in the form of martyrdom, asceticism and such other sacrifices for a noble cause and in order to live a noble life.

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<sup>20</sup> Mohammad Rafiud-Din, First Principles of Education (Karachi: Iqbal Academy, 1961), p. 101.

A recent attempt towards the understanding of human nature has been made by the school of psycho-analysis, Sigmund Freud. The founder of psycho-analysis is known mainly for his introduction of the concept of the 'unconscious' mind as an ultimate ground of human activities. He tried to explain and interpret almost the whole pattern of life in terms of this basic theory of the 'Unconscious'. His views give the impression as if conscious life is a puppet, an empty show, or a bubble on the underlying current of the unconscious. Thus briefly the theory of Freud is that a very small part of the human personality is above the conscious level, while the rest of it, which is a major part, is below this level. The contents of the conscious mind are derived from the unconscious which contains the hidden main springs of human activities.

According to Freud's conception, human nature consists of the super-ego, Ego and the Id or Libido. Ego is that aspect of human nature which maintains the life of the individual in relation to the world of reality. The Id consists of those forces and urges which struggle to preserve the race. The super-ego functions as an inhibiting or restricting force driving the unruly, instinctive urges into the unconscious. It is the moral censor. As most often demands and urges of the Id are not compatible with the reality-principle and thus they cannot find direct, spontaneous outlet, therefore they are suppressed and driven back to the unconscious mind. These suppressed urges manifest themselves in dreams, day-dreams, phantasies, etc. and thus find indirect, unreal gratifications.

According to Freud, unlike Rousseau's view, man is vicious by nature, being controlled and directed by his basic, instinctive sex urges. Freud has tried to explain even such higher activities of man

like art, science, religion, etc. in terms of this urge. In his book Civilization and its Discontents he has tried to show that these activities of man are his attempts to compensate his basic unfulfilled sexual desires. Thus the so-called higher activities of man, according to Freud, have their roots in the evil nature of man which he cannot manifest in a direct, undisguised form. Conscience has been explained as the result of instinctual frustrations. Reasoning is nothing but a series of rationalizations. Art is "a mild narcotic" and is needed "to create illusions." In this manner the higher activities of man have been explained as unreal, illusory substitutes for the real instinctive urges of man. Freud has thus given a very miserable picture of human nature. Man has been depicted as a beast endowed with an intellect which he uses for his self-deception when his urges do not find a direct outlet and satisfaction.

Freud has given a distorted picture of human nature by exaggerating the role of the sex instinct. He has wrongly, unnecessarily stretched the meaning of sex to explain practically all the facts of life many of which do not lend themselves to such an explanation.

Adler also belongs to the school of psycho-analysis. His view of human nature is somewhat different from Freud's conception. According to Adler, "the key to human psychology is the desire to compensate for an unconscious feeling of inferiority." This basic inferiority complex which forms the core of human nature, has diverse and different manifestations in human behaviour. Self-assertion is one of its products. Similarly superiority complex in its last analysis can be traced to the

underlying inferiority complex. Thus according to Adler every one has a fundamental will for power, an urge towards domination and superiority. In this respect Adler's view of will to power resembles Nietzsche's view of will-to-power. However, with regard to the source of the will to power the two might differ from each other.

Adler's view thus reveals an important aspect of human nature but does not explain the whole truth about it.

Jung unlike Freud has used the term 'libido' in a broader sense. He included in his conception of libido both Freud's libido and Adler's will for power and the whole range of motives. Jung made it equivalent to Schopenhauer's will-to-live and to Bergson's Elan Vital. He thus identified the term with the total energy which manifests itself in all kinds of activities. Freud confined himself to the individual unconsciousness but Jung bases his conception of human nature on a broader basis of "Collective Unconsciousness." This "Collective Unconsciousness" transcends space and time and is a common, stable, solid basis of all the individual minds which are rooted and embedded in it. It stands for the common core and essence of all minds and individuals; a thread running through the necklace of different individualities. It is the primitive, primordial, basic, permanent, universal and the underlying deeply rooted unity and homogeneity behind the multiplicity of the spatial, temporal, accidental and superficial individualities of the human beings. It is the inherited, common evolutionary sap and vitality which is still pulsating through the veins of life as manifested through the guise of individual human beings who are conditioned by their peculiar spatial



and temporal relations. Thus according to this view the pre-historic cave-man and even our ancestors beyond that period, are still alive within us and are forming the core and essence of our human nature.

Similarly there is the biological and evolutionary conception of human nature, to which reference has already been made in a different context. According to this view man is continuous with Nature and a product of the evolutionary process through natural selection. However there are different conceptions and interpretations of evolution and the most well-known of them are Darwinism and Bergson's Creative or Emergent view of evolution.

According to one view the clue to the understanding of man's nature is symbolism. Therefore in the human world we find this new characteristic which appears to be the distinctive and peculiar mark of human life. It not only enlarges the functional circle of man quantitatively but the functional circle has also undergone qualitative changes. It appears as if man has discovered a new method of adapting himself to his environment. Thus this new acquisition of the symbolic system has transformed the whole of human life. As compared with the rest of the animal world man not only lives in a wider and broader reality but in a sense he lives in a different dimension of reality from the rest of creation. Man, therefore, no longer lives in a merely physical universe but he lives in a symbolic universe. Language, art, religion and such other products are parts of this symbolic universe.

Hence the tangled symbolic web of human experience is interwoven with these threads. The secret of human progress in thought and



experience lies in the refinement and strengthening of this net. Man is no longer in direct and immediate contact with reality; he cannot confront and see it, as it were, face to face. With the advances of symbolic activity of man the physical reality recedes in the same proportion. Owing to this symbolic system which man has evolved, man lives more or less in the midst of imaginary emotions, in hopes and fears, in illusions and disillusion and in his fantasies and dreams of all kinds. He is no longer tied down and determined entirely by his immediate physical environment but he has become now a denizen of a different world and his life has a different reference and framework. Epictetus has aptly remarked by saying:

What disturbs and alarms man, are not the things,  
but his opinion and fancies about the things.<sup>21</sup>

In short man's reflective thought is dependent on man's symbolic thought. Without symbolism the life of man would be similar to the prisoners in the cave of Plato's simile. Man's life will become stunted, cramped and confined to his biological needs and practical interests. Man will fail to have an access to the 'world of ideas' which can be attained and reached through symbolism and is open to him from different sides by religion, art, philosophy and science, etc.

Attempts have also been made to understand man in terms of culture and civilization as the product and distinctive marks of human nature. But can we apply the same evolutionary principle to human life and human culture? Is the cultural world, like the physical organic world, made

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<sup>21</sup>Cited by Ernest Cassirer, "A Clue to the Nature of Man", First Readings in Philosophy, ed. Richard H. Scott (Beirut: American University of Beirut, n.d.), p. 232.

up of accidental, mechanical changes? Does it not possess a definite teleological pattern? This was the kind of problem which was faced by the philosophers who started with the general evolutionary assumption. In order to be consistent with their theory of evolution, they had to show that the cultural world, the world of human civilization, is reducible to a few causes which are the same for the physical as well as for the so-called spiritual phenomena. Taine holds the mechanical, evolutionary view of culture as a reflection of human nature by saying:

Here as elsewhere, we have but a mechanical problem; the total effect is a result, depending entirely on magnitude and direction of the producing causes.<sup>22</sup>

In other words it is the same necessity that determines our physical and cultural life.

Without entering into the discussion of the under-pinnings and underlying forces of culture at present, I would like to point out that the approach to the understanding of man in terms of human culture can be traced to Plato. Plato interpreted the maxim "know thyself" in an entirely new sense when he tried to study man, not in his individual life but in his political and social life and thus differed from his teacher Socrates who used to cross-examine individuals in order to arrive at the truth. According to Plato human nature is like a difficult text the meaning of which can be deciphered by philosophy; but in our personal experience this text is written in such small letters that it is not legible. Thus in order to read these letters, they must be

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<sup>22</sup>Cited by Ernest Cassirer, "A Clue to the Nature of Man," First Readings in Philosophy, ed. Richard H. Scott (Beirut: American University of Beirut, n.d.), p. 232.

enlarged and they can be enlarged if they are seen in the context of the state. A satisfactory theory of man is not possible until we develop a theory of the state because the nature of man is written in capital letters in the nature of the state. In a sense the nature of man is writ large in the social and political context or state. Here the concealed and hidden meaning of the text becomes clear and legible.

But the limitation of this view is that the political life is not the only form of a communal human existence. Long before this man had made other attempts to organize his feelings, desires and thoughts such as in language, in myth, in religion and in art. Thus we must accept this broader basis for the understanding of human nature. All these activities of man in their historical development, though closely connected with the development of the state and the forms of political life, have nevertheless a purport and value of their own and they are antecedent to the development of the state. In modern philosophy Comte was one of the first to approach this problem in a systematic way. According to Comte's positivism the method of studying man must be subjective but it cannot be individual. But the subject whom we try to understand is not the individual consciousness but the universal subject. If we substitute for this subject the term "humanity," then we must affirm that humanity is not to be explained by man but man in terms of humanity. Such a broad basis for the understanding of man we can have in sociological and historical thought. "To know yourself," says Comte, "know history."<sup>25</sup>

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<sup>25</sup>Cited by Ernest Cassirer, "Man and Culture," First Readings in Philosophy, ed. Richard H. Scott (Beirut: American University of Beirut, n.d.), p. 256.

"The so-called observations made on the mind, considered in itself and a priori," wrote Comte in a letter, "are pure illusions. All that we call logic, metaphysics, ideology, is an idle fancy and a dream when it is not an absurdity."<sup>24</sup>

According to Comte social phenomena are subject to the same rules as physical phenomena, yet they are of a different and much more complex nature. Man has been described as an integral part of Nature and is not basically different from the animals. According to Taine what we call "intelligent behaviour" is not a special privilege of human nature; it is only a more refined and complicated play of associative mechanism which we find in the case of animal reactions. Hence according to this explanation the difference between intelligence and instinct becomes insignificant because according to this view it is a difference of degree and not of kind. Again "instinct" is a very vague term. John Dewey has also said in his book Human Nature and Conduct:

It is unscientific to try to restrict original activities to a definite number of sharply demarcated classes of instincts.<sup>25</sup>

Ernest Cassirer offering his complementary view to the former views thinks that the definition of the 'essence' or nature of man can only be understood as a functional one and not a substantial one. In his Philosophy of Symbolic Forms he has expressed the view that man

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<sup>24</sup>Ibid.

<sup>25</sup>John Dewey, Human Nature and Conduct, cited by Ernest Cassirer, "Man and Culture," First Readings in Philosophy, ed. Richard H. Scott (Beirut: American University of Beirut, n.d.), p. 259.

cannot be defined by any inherent principle which constitutes his metaphysical essence -- nor can he be explained in terms of an inborn faculty or instinct which can be ascertained by empirical observation. Man's salient feature and his distinctive mark is not his metaphysical or physical nature -- but his product, his work and his creation. It is this product, work and creation which determines and defines the circle of "humanity." Hence language, art, religion, myth, science, history are the components, the various sectors of this circle of "humanity." Therefore the function of a philosophy of man would be to give us an insight into the fundamentals of each of these activities and at the same time to enable us to comprehend them as an organic whole. Language, art, myth, religion are <sup>not</sup> separate, isolated, random creations. They are cemented and tied together by a common bond. Therefore they should be traced to a common origin, if possible.

It is, therefore, the function of philosophy to seek a universal synthetic view which includes all these individual forms of "humanity." In other words philosophy should help us in finding the principles or the "categories" by virtue of which to bring the phenomena of religion, of art, of language into a systematic order. Philosophy should thus try for achieving greater and greater centralization and condensation of this type. In the infinite multiplicity and variety of mythical images, of religious dogmas, of linguistic forms, of works of art, philosophic thought should reveal the unity of a general function by which all these creations are tied and held together. Myth, religion, art, language and even science are considered as so many variations on a common subject

and theme -- and it is the task of philosophy to make this theme clear and comprehensible.

In short in the complicated texture of life we must find the inner, hidden driving force which controls and directs our thought and will. The principal aims of all these theories was to show the unity and homogeneity of human nature. But keeping in view these numerous explanations, the unity of human nature appears very doubtful. Every philosopher believes that he has found and grasped the central core and pivot of human nature -- the main spring or the master-faculty which will reveal human nature in all its complexities and subtle ties but as to the character and identification of this main spring all the explanations differ and contradict one another. Each one has given his own interpretation of human nature. All these philosophers have shown us the facts but their interpretation of the empirical facts implies an arbitrary assumption and explanatory ground or pattern. This basic arbitrary assumption becomes more and more obvious when they try to accommodate all the facts in their details within their framework and mould. Nietzsche asserted the will-to-power, Freud emphasized the sexual instinct, Marx idolized the economic instinct, etc. as their general explanatory principles. In this manner the empirical facts are stretched to fit a pre-conceived pattern resulting in artificialities and far-fetched explanations of all kinds.

Owing to all this our modern view of man has lost its intellectual pivot. There is a great anarchy of thought. Metaphysics, theology, mathe-

matics, and biology successively assumed the role of guiding principles and determined the direction for the understanding of human nature. But the problem became more critical as each asserted framework disappeared. Theologians, politicians, scientists, sociologists, biologists, psychologists, ethnologists, economists, all tried to give a solution to the problem of the meaning of human nature from their own peculiar viewpoints. The unification of these diverse viewpoints is next to impossible. It is difficult to evolve a comprehensive, consistent theory from the elements which are contradictory and inconsistent by their very nature. Max Scheler reflecting on the present situation with regard to human nature has remarked:

In no other period of human knowledge, ... has man ever become more problematic to himself than in our own days. We have a scientific, a philosophical and a theological anthropology that know nothing of each other. Therefore we no longer possess any clear and consistent idea of man. The evergrowing multiplicity of the particular sciences that are engaged in the study of men has much more confused and obscured than elucidated our concept of man.<sup>26</sup>

Inspite of our rich body of facts provided to us by psychology, ethnology, anthropology, history, sociology, etc., and by our technical instruments, for sharp and penetrating observation and experiment -- we have not yet found a method for the mastery and organization of this material; we are lost in a mass of disconnected and disintegrated data which seem to indicate the lack of basic conceptual unity.

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<sup>26</sup> Ibid., p.234.



## 2. Human Potentialities.

After this brief discussion of the different views of human nature, I would like to discuss briefly in the end the problem of human potentialities which is an integral part of the problem of human nature. In a sense human nature and human potentialities are not two separate things because one implies the other. However it is possible to make a distinction between the two. Human nature contains its human potentialities in the sense of its unknown and untapped possibilities which might become actual under suitable and favourable conditions of life. Actuality is thus the salient feature of one and possibility stamps and is implied by the other. But the very word 'possibility' implies something indeterminate, unstructured; something which results from the concurrence of numerous factors on one particular point; add or eliminate one particular factor and it will become a different resultant or possibility. Every phenomenon is the product of the interaction of numerous forces -- withdraw or take away the underlying forces and the phenomenon will vanish like a bubble that bursts. Hence the cosmic scheme is an intertwined web and net or a configuration of forces and therefore a change at one point has its impact and repercussions on the system as a whole. Every change thus disturbs the equilibrium of the whole system and thus the system undergoes constant changes and is reshuffled time and again. What appears to be constant, static and permanent, may be the limitation of the point view of the perceiver or knower. It may be simply the projection of a subjective limitation on an objective canvas



which has a different context and connotation. A subject's point of view cannot be a cosmic criterion and therefore he should not make it an arbitrary assumption for which there is no justification. Such assumptions might be of great practical utility and convenient footholds but they become invalid when we analyse them in the strict scientific terms.

Thus man is an event, though a significant one, in a series of cosmic events. His existence is phenomenal though deeply embedded in the very heart of the cosmic scheme.

Gardner Murphy supporting Kurt Lewin's "field-theory" says:

Kurt Lewin and other creative thinkers in the land of "field-theory" have undertaken to show that the "life-space" of man is a function neither of man's inner existence nor of his environment nor of some bland formula regarding the interaction of the two but of new creations of possible systems of relationship between man and environment.<sup>27</sup>

The essence of this point of view is that the human nature of the future cannot be predicted in terms of what it is at present because it is not simply an extension and continuation of the present trends. The sudden transformations, mutations and "emergents" do not lend themselves to such predictions because the product in such cases cannot be explained in terms of its component parts. Therefore, according to this view the human nature of the future will be the result of the biological and cultural conditions different from what they are at present. New components and new interactions will give rise

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<sup>27</sup>Gardner Murphy, Human Potentialities (New York: Basic Books, Inc., 1961), p. 21.

to the kind of human nature and human experience which will be as different from ours as ours is different from our animal ancestors of the remote past. Changes in the biological, anatomical structure of the organism give rise to the corresponding changes in the experiences and in pattern of responses to the external environmental conditions. The changes may be quantitative but they become qualitative when they go beyond a certain limit. This limit is different in different species. Similarly changes in the environmental forces modify accordingly the biological, anatomical structure of the organism and thus indirectly change the quality and response of that organism.

Man is, in a sense, a universe in miniature and therefore his fulfillment depends on this fact that there are in most cases no sharp boundaries between what man is and what the universe is. Both are interwoven and intermixed like the threads in a net-work. The relation is thus the spiral of interactions between the two. Therefore human potentialities will be realized not only by bringing out what is hidden and concealed but by constant creation of realities and dimensions which do not form a part of its present pattern and constitution but will become a part of that emergent, redefined human nature which new interactions with the universe will bring into existence. So this problem hinges not so much on the question of our changing within the world as of our changing with the world through a constantly changing and evolving pattern of new interactions and inter-relations. These interactions may be and are very subtle and imperceptible in most cases. The process is gradual and continuous because there is really no stable

boundary and line of demarcation between man and his cosmic environment. Gardner Murphy holds the view that mankind is still changing biologically and that his social-cultural evolution is going on at an extra-ordinary speed.<sup>28</sup> Science is becoming more and more the underlying ground and basis of the general pattern of life in all its details and dimensions.

From a purely biological point of view man is intimately related with his animal ancestors. Therefore this first biological human nature consists of a number of instinctive drives, urges and impulses and are subservient to self- and race-preservation. It is the first, broad, elementary, primitive, raw, instinctive basis of the subsequent developments. This question of our core biological nature is one of the great challenges which can ever be directed to a view of a future for humanity which is fundamentally different from all the pasts which humanity has experienced. Jonathan Swift, one of the great English satirists, in his Gulliver's Travels has brought out this point by describing the despicable, brute features of human nature. His depiction though exaggerated and therefore distorted, is at the same time highly realistic.

Man attained a still higher stage when he developed a cultural pattern of life by sharing his skills, ideas, feelings with his children in such a way that they in turn transmitted such skills, ideas, feelings, etc., to their children. At this cultural level the first human nature which was basically an enlargement of the simian nature, underwent such a profound transformation and transmutation that we may call it the genesis of a second human nature. This is the kind of human nature

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<sup>28</sup>Ibid., p. 25.

which is organized around symbols and values and capable of transmission to the coming generations. Thus the beginning of culture makes man a different kind of creature and human nature a different kind of nature. But culture has not exhausted all the inner potentialities of the first biological human nature; it has only incorporated and assimilated a very small portion of the first human nature, still leaving a very large part of it uncultivated, undeveloped and untapped. Also throughout the whole humankind the elementary biological phenomena and core are basically similar except for quantitative differences. Thus the basic characteristics of human nature are roughly the same.

From the cultural point of view the degree and form of human plasticity and flexibility are very significant. This second cultural human nature is a rich but rather rigid system of patterns that we must outgrow in order to enter a new phase of development and achievement characterized by creativity and higher understanding especially of a scientific kind. But creativity is stifled when the cultural mould becomes rigid to the extent that it gives rise to a fixed pattern and mode of thinking and behaving resulting in the lack of objective observation and study of nature. Thus the sharpest tool of thinking becomes dull and even the greatest creative impulses are reduced to petty prejudices and life on the whole becomes automatic and mechanical. In the case of an individual, creativity is the product of the long immersion of a sensitive mind in some specific medium leading to the acquisition of rich experiences which are consolidated and assimilated after passing

through a long period of incubation resulting in a sudden inspiration, illumination, insight or flash of mind. At the final stage the inspiration is tested and evaluated according to a criterion which is appropriate to the field from which the inspiration has originated.

The sub-conscious and unconscious mind is the rich store of human potentials and therefore in creativeness much of the material wells up from these sources. Also in every mind there are great possibilities of creativeness if once the individual is placed on the right track and the spark has been allowed to generate the fire. Our present rich culture, civilization and scientific advancements are the cumulative products of a very small portion of the tremendous unconscious forces which still lie dormant and unexplored. Our present advancements may not be the climax of human progress but only the rudimentary beginning of an era which is just beginning to dawn. The spark of intellectual curiosity, as the essence of scientific spirit, should be constantly kept alive in mankind as a necessary basis for still more and more progress and creativity.

Creativeness has a double reference -- it springs from the unrealized portions of individuality, as well as from the potentials of the field which is explored. Now this third or creative human nature is often in conflict with the second or cultural human nature because the second prefers that which is familiar to that which makes a strenuous demand on comprehension. Therefore we should evolve the kind of humanness and social order that will fulfill the potentialities of all the three human natures and reducing them to a single, harmonious integrated,

dynamic whole. But it is impossible to predict the humanness of the future because the social changes which are going on at such an extraordinary pace, makes us wonder what it is to be human. It cannot be inferred from the human nature of today as an eye or an ear cannot be deduced from a protein molecule which is called a gene. Human nature and realities are the product of constant interactions between potentialities in genes and potentialities in the environment; therefore nothing can be predicted either from heredity or from environment alone.

According to Schrodinger's doctrine and emergent conception the step from non-life to life was not a continuous, gradual, slow transition but a leap and in the same manner change from one form of life to another was also a leap.<sup>29</sup> Hence according to the principle of emergence new conceptual categories are needed at each emergent level of integration. The new is not explicable in terms of the old. Hence, from this point of view man is not a being but a becoming. In man quantitative, qualitative and configurational changes are at work, giving rise to new dimensions and possibilities. Hence to realize human potentialities is to make use of the whole sensitized system of the moulded perceptual, conceptual, emotional and intellectual habits of experiencing. Human nature and society are evolving together along with an evolving and changing universe. The realization of all that man latently is today would not be the fulfillment of human potentialities a thousand years from now. Man will be stretched for ever as he moves towards the reception which the cosmos offers. His new discoveries and understanding of the cosmos are becoming part and parcel of his nature resulting in

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<sup>29</sup>Ibid., p. 252.

the enrichment of his nature and inner possibilities. Man's interaction with the cosmos through the arts and sciences, will produce more and more of the novel in man. Thus with the passage of time man may transcend himself and become a new kind of man in each emergent phase.

The world of the electronic microscope will probably reveal the vast, underlying complexities of the structure and texture of the world. Man can realize his own potentialities through grasping and utilizing the potentialities which the cosmic structure offers to man. Man by understanding the subtleties and complexities of his own nature might be in a better position to know the same in the universe. There is no longer any place for the "nothing but" kind of explanation of man which assumes man to be a fixed, static, eternal entity. Also there is no room for the "other things being equal or remaining the same" kind of explanation because other things will never remain equal. Science has repudiated completely the "nothing but" method -- it is a poor method to apply in the biological sciences and the poorest of all, for explaining man who cannot be interpreted fully in terms of such static categories. Hence there are many possible natures within man and therefore it is the duty and responsibility of man to make the right kind of choice to the extent to which such a choice is humanly possible in the midst of the complex forces of the universe. In short, we can say with some confidence that the potential self-realizations and self-fulfillments lie scattered beyond the horizon and man, with all the wisdom which he can command, must strive to define them and choose among them.

### 3. Man's Relation with His Social Environment.

Aristotle has defined man as a gregarious animal besides being a rational, and that is why he considered a lonely person to be either a beast or a god.

Similarly Plato interpreted human nature and the abstract concept of 'justice' in terms of a Republic or political system in which they are writ large and in bold characters. Also Comte emphasizing the social aspect of the individual's life has remarked: "To know yourself, know history."<sup>30</sup>

In the same manner John Dewey's pragmatic philosophy of education has a social framework and at the same time social concepts as determining factors are woven into the very texture of his educational system. John Dewey has emphasized the social core of education by saying:

With the renewal of physical existence goes, in the case of human beings, the recreation of beliefs, ideals, hopes, happiness, misery and practices. The continuity of any experience through renewing of the social group, is a literal fact. Education, in its broad sense is the means of this social continuity of life... society exists through a process of transmission quite as much as biological life.<sup>31</sup>

Therefore when we examine closely the life of an individual, we arrive at the conclusion that a major portion of the individual's life is the one which he has borrowed from the society of which he is an integral part. The individual in a sense is a society in miniature. The individual has not merely inherited his physical constitution through

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<sup>30</sup>Supra., p.52.

<sup>31</sup>John Dewey, Democracy and Education (New York: The Macmillan Company, 1961), pp. 2-3.



genes but he is also a mirror reflecting the beliefs, ideals, habits, customs, traditions, modes of thinking and behaving. In short the general patterns of the life of the society constitute his mental and psychological equipment. The individual may be imbibing all these social impressions consciously or unconsciously, directly or indirectly, formally or informally. These constituents develop self-consciousness, self-identification and result in the general expansion and enrichment of the self. If we strip off the human individual self of all these external, environmental impressions and especially the social ones, I just wonder then what will be the nucleus which will be left behind when all these additions are subtracted. Will it be reduced to John Locke's tabula rasa and thus no longer remaining a self in the sense of possessing the characteristics of self-identification and self-consciousness. Even our thought processes flow in terms of concepts and through the medium of language which are the tools which we have borrowed from society.

Education is thus, in a very significant sense, a process of the socialization of the individual and which implies the social perpetuation through the transmission of the cultural heritage from one generation to another. But there will be status quo and no progress if the individuals in successive generations become only vehicles for the perpetuation of the past. For thus the past will become a heavy load which is carried by each generation and it might become a great obstacle and hurdle in the way of progress if it is at the expense of the introduction of new patterns of life and the evolution of individual personality.

Again there should be a constant re-evaluation, reinterpretation, reconstruction and its adaptation to the changing conditions of life. **I**

other words there should be constant sifting, elimination, and the perpetuation of what is good and helpful for the understanding of the present and enhancement of the life in general. The beliefs, ideals, customs and modes of living and behaving which are no longer applicable to the present day situations will be discarded and replaced by better patterns. Thus the antiquated and obsolete aspects of the past will have perhaps a historical significance but they will not be of any great help from any other point of view.

Ralph Linton emphasizing the significance of the cultural transmission has said:

Human beings owe their present pre-eminence partly to their superior mental equipment but even more to the ideas, habits, and techniques which have come down to them from their ancestors.<sup>32</sup>

In short the development of the personalities of the individuals is intimately connected with the society and the cultural pattern. Mr. Sapir has defined personality as:

.....the totality of those aspects of behaviour which give meaning to an individual in society and differentiate him from other members in the community, each of whom embodies countless cultural patterns in a unique configuration.<sup>33</sup>

But can the individual be reduced to nothingness in view of the great moulding forces of culture and society. Every individual in a sense, is also unique. Hence this uniqueness can become the nucleus of making further additions and contributions to the general cultural level.

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<sup>32</sup>Ralph Linton, The Study of Man (New York: Appleton-Century-Crofts, Inc., 1936). Cited by Blaine E. Mercer and Edwin R. Carr, Education and the Social Order (New York: Rinehart and Company, Inc., 1957), p. 9.

<sup>33</sup>Edward Sapir, "Personality," Encyclopaedia of the Social Sciences, xii, 85. Cited by Blaine E. Mercer and Edwin R. Carr, Education and the Social Order (New York: Rinehart and Company, Inc., 1957), p. 12.

Again, if we make a thorough analysis of society and culture, we find in the last analysis the individuals, who have determined and directed in some important respects the general mode of living, thinking and behaving. John Dewey in his book Democracy and Education has quoted saying:

All culture begins with private men and spreads outward from them. Simply through the efforts of persons of enlarged inclinations, who are capable of grasping the ideal of a future better condition, is the gradual approximation of human nature to its end possible.<sup>34</sup>

Hence we can conclude from the preceding discussion that society is a unity in multiplicity and variety. John Dewey has expressed the view that society is not simply an aggregate of individuals who are living in physical proximity but of members who should be fully aware of a common end and thus actively participating and regulating their own specific activities in view of that common goal. Now this awareness of a common end implies cultural ties which relate individuals into communities. But culture or the general mode of social living is something which is learned and acquired by the individual members of that group or community. Also the community may be making a deliberate attempt to inculcate this general pattern of life through numerous direct and indirect means. But the most important and critical question which can be asked at this stage is this: To what extent should the life of the individual be moulded by society?

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<sup>34</sup>Cited by John Dewey, Democracy and Education (New York: The Macmillan Company, 1961), p. 95.

Different answers have been given to this critical question, giving rise to different conceptions of society, political systems and states. Hence the underlying social and political philosophy of the state also affects the very foundations of its educational system besides other social institutions. Therefore the whole problem hinges on the question of the status of the individual in a state or society.

According to one view the individual is the basic unit and therefore he antedates society and state. The state has been interpreted in terms of a voluntary compact of the individuals which make it up. In the presocial state the individuals were free and independent. In forming society, of course, they inevitably subjected themselves to certain limitations to their former freedom and independence. In this sense it can be called an atomistic conception of society since in it the individual is recognized as the ultimate component of the state. It interprets the nature of individuals as independent of, and therefore, external to their mutual relations. Hence this view of the relation of the individual to society implies the basic opposition between individual and social interests. Hobbes, John Locke and Rousseau are the great exponents of this view.

According to John Dewey it is the factor of communication rather than contract which ties the individuals into a society. John Dewey in his Democracy and Education says:

Men live in a community in virtue of the things which they have in common; and communication is the way in which they come to possess things in common. What they must have in common in order to form a community or society are aims, beliefs,

aspirations, knowledge -- a common understanding --  
like-mindedness as the sociologists say.<sup>35</sup>

Thus for John Dewey it is the communication, which insures such participation of the individuals in a common understanding resulting in similar emotional and intellectual dispositions. Hence when expressed in political terms, the relation is called democracy, giving rise to a democratic state and political system.

There is also an organic conception of society. According to this view individuals are organic component parts of the social organism. The health and well-being of the whole depends on the proper functioning and health of the parts. But at the same time the organic-whole is not merely the sum-total of parts but it is something more and in addition to that. Thus the organs are subservient to the purpose of the whole. This conception of the relation of the individual to his social set-up has given rise to totalitarian, Fascistic and Communistic states and political systems. Thus according to this view society is a whole which is greater than its parts and the sum of its parts. Hence individuals as component parts are subservient to the purpose of the society as a whole which precedes individuals in this respect. It has also another significant implication that the part has no independent existence and significance. In such a political set-up the individual is educated as a citizen rather than as a human being. The state becomes an end in itself and the individual becomes a tool, a means to its realization. The purpose of the state becomes the purpose of the individual members. In certain

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<sup>35</sup>John Dewey, Democracy and Education (New York: The Macmillan Company, 1961), p. 4.

cases and societies individuality may be suppressed, dominated, crushed and in a sense obliterated. Uniqueness is discouraged and universal rather than individual and particular aspects of life are emphasized. Individuality or personality is interpreted and considered as a limitation, and is identified with a personal, selfish and narrow approach and point of view. On the other hand society or state stands for and represents social consciousness which gives meaning to the life of the individuals, according to this totalitarian ideology and philosophy.

According to another view society is not something artificial based on such external factors as contract and expediency. Again society is not organic in the sense of implying the negation of the individual. But society is rooted and embedded in the very nature of man. Man has a social nature and is social by instinct. Therefore society is not an imposition or external compulsion but it stands for and is the result of the realization of man's own nature. Hence society is subservient to the individual in the sense that it is the means to his self-realization. In short man is in a continuous interaction with the society and consequently he changes the society and is changed by it. These changes, if properly directed and if they are on the right lines, lead to more and more progress and keep the social structure dynamic and evolving. The individual is thus in vital contact with the society through numerous avenues. He has political, social ties, religious, moral and spiritual relations, and is thus linked in so many other ways.

In connection with man's relation to society, we must keep this thing constantly in mind that in the present day world there is a dire

and urgent need for the widening of intellectual and spiritual horizons; therefore we have to widen the meaning and connotation of man's relation with society. We have to rise from the national plane to an international level and it does not imply any contradiction. We have to start thinking in terms of the whole mankind as a single community and the whole world as a single unit because the world is shrinking very rapidly and all physical, intellectual and religious barriers are vanishing. All the conflicting forces, ideologies, religions, etc. are neutralizing one another. Nothing can be kept and preserved in water-tight compartments.

Similarly no artificial walls and barriers can be erected in order to protect one's cherished but weak beliefs or ideas from the onslaught of other ideas and beliefs which are more forceful and convincing. In the modern scientific era we are shifting more and more the centre of our thinking from emotion, feeling and sentiment to reason and intellect. An idea or belief which is defeated on this plane, will be discarded. But a belief which is held on sentimental ground, will not be shattered with the weapons of intellect and thus the person can live within his narrow shell unaffected by the outer antagonistic forces. But as I hinted above that in this scientific age, it is no longer possible to hold views on sentimental grounds. Hence on the higher psychical and ideological plane natural selection is going on. What I want to emphasize is the point that inspite of the present conflicts, the world on the whole is moving towards a unity, both physical and ideational. Mountains, rivers, seas, and distance are no longer boundaries and cannot serve as a protective barrier against the onslaught of new ideas.



Press, radio, television and other fast means of communication and transportation have brought all the distant corners of the world in close contact with one another. For this reason every individual has to adjust himself to a broad social set-up and he should think in terms of this wide social environment which is very complex and interwoven. Hence man is becoming a citizen of the world and humanism or the basic humanity is going to become the common ground of contact and brotherhood for all mankind and for the whole world.

#### 4. Knowledge -- Its Scope and Essence.

The problem of knowledge or epistemology is an integral part of all philosophical systems and at the same time is also of great significance for all educational systems because every system of education implicitly or explicitly presupposes an epistemological assumption and the value of that system depends to a great extent on the kind of epistemological assumption on which it is based. The epistemological assumption is not simply a basis of an educational system but all the details of an educational system with regard to the methods of instruction, the aims of education, curriculum, discipline and administration, etc., are going to be affected and determined by that epistemological basis.

The epistemological basis of education is in a sense a philosophical basis of education because the knotty and complicated problem of epistemology implies metaphysical and ontological problems. Metaphysics and epistemology are thus vitally interconnected because each presupposes, implies and depends on the other.



Let us explore and make a brief but thorough and comprehensive analysis of the problem of knowledge or epistemology. Epistemology or theory of knowledge has numerous, complicated inter-connections. It cannot be studied in isolation except in its proper context. The very word 'knowledge' implies a subject, an object and the relation between the two. Thus the word 'knowledge' is not a simple word but a complex and compound term. For a comprehensive view of knowledge we have to keep this complex relation in mind. Hence while analysing the concept of knowledge, we will be investigating the origin, structure, methods and validity of knowledge.

As I have already mentioned knowledge implies the relation between a subject and an object, therefore epistemology is related on the one hand with psychology which studies the mental process and on the other hand it is related with ontology which studies the nature of reality. In the same manner it is also related with logic which is the science and art of the laws of valid thinking. Leaving the extreme views of some of the thinkers, the relation between metaphysics (or ontology) and epistemology is that of inter-dependence, i.e., one presupposes the other. In the case of logic and epistemology the basic difference is that the former is the formal science of the principles governing valid reasoning but the latter is the philosophical science of the nature of knowledge and truth.

The relation between epistemology and psychology is very intimate but the two are different from each other in the sense that epistemology is interested in the cognitive elements of the perception, i.e., their

apparent reference to external objects; whereas psychology is the investigation of all states of mind including the cognitive aspect in the context of the mental life as a whole. Therefore epistemology investigates only the cognitive states with respect to their cognitive import or meaning referred generally to an object in the external world.

The further investigation of the problems of epistemology and the solutions which have been offered by different thinkers from time to time, will further clarify the nature and scope of epistemology or theories of knowledge.

One of the basic problems of epistemology is that of the very possibility of knowledge: Is real, genuine knowledge at all attainable? And if the answer to this question is a negative one, then it ends the problem. We are generally inclined towards giving a positive answer to the above question, but this belief or dogmatism of ours is shaken the moment we are confronted with the skeptic's challenge which is based on the unreliability of the senses. As we know that senses are our gateways to the external world of which we are conscious and if the senses are not reliable and are deceptive as it is generally thought to be the case; then this lack of objective validity naturally results in skepticism.

Even reason has been challenged by the skeptics because of the contradictions into which it is often betrayed. Again if we admit the unreliability of our senses, then the data which is provided to the reason by the senses, will become the limitation of the reason rather than its ally. The findings of the modern psycho-analysis appear to be strengthening the skeptic's position by showing reason to be rationali-

zation and showing its helplessness in its relation to the strong, embedded, unconscious, insinctive impulses and urges of the human sub-conscious nature. Modern science and technology along with its culture and civilization might be of some help in strengthening the claim of the superiority of reason. However, the Freudian interpretation of the human civilization and culture is in terms of the instinctual frustration.

An epistemologist who rejects an extreme scepticism may perhaps try to determine the limits and boundaries of knowledge. Thus he might assert that genuine knowledge is possible within certain prescribed limits but is impossible beyond those limits. This is also the technique used by some people with regard to some exceptional, personal experiences, by showing that they belong to a realm which is beyond the limits of human reason; thus protecting those experiences and beliefs from rational evaluation and criticism. Especially most of the religions have been placed by their followers on this high pedestal and are shown to be related to such a supra-rational realm.

There are numerous ways of thus delimiting the knowable from the unknowable. One of the typical example of this kind of sceptical delimitation of knowledge is the Kantian distinction between the phenomenal and noumenal world. The world as it appears to human senses, he calls the phenomenal world and the reality as it is in itself (thing-in-itself), he calls noumena. In this way he has delimited human knowledge to the phenomenal world and has shown the noumenal world to be something which is beyond human comprehension and understanding. A similar epistemological position is implied in the doctrine of certain recent logical positivists

and extreme empiricists that the knowable is identical with the meaningful and verifiable. And unknowable is identical with the meaningless and unverifiable. Thus numerous epistemological problems related to the unknowable were shown by these people to be unreal problems.

Another fundamental problem with regard to knowledge is the origin of knowledge, viz: By what faculty or faculties of mind is knowledge attainable? The answer to this question has resulted in the two different views of rationalism and empiricism. The rationalists rely primarily -- though not completely and exclusively on reason as the source of genuine knowledge, and the empiricists rely mainly on experience. A broadly conceived empiricism like that of Locke's which acknowledges the validity of knowledge derived both from the inner sense (Reflection, Introspection) and the outer senses, contrasts with that of sensationalism. Sensationalism is an empiricism which is restricted to the outer senses. According to Locke the ideas of sensation are the raw materials of all experience. For Locke the mind of the child after birth is a tabula rasa on which the characters of experiences are written through the life-span of that individual. In this respect unlike Socrates and Plato, he did not believe in the innate, embedded truths and principles in the mind. Unlike Plato, knowledge for Locke was not a reminiscence of the soul. Locke also made a distinction between the primary and secondary qualities of the objects in the external world. According to Locke the primary qualities like extension, number, motion and solidity do in fact belong to things in the external world but the secondary qualities like

colour, taste and smell change with the changing circumstances, and in certain circumstances vanish altogether. The secondary qualities are simply the "powers" which bodies possess of producing effects in us.

Kant in his Critical philosophy made an effort to reconcile rationalism and empiricism by assigning to reason and experience their respective roles in the constitution of knowledge. There are few epistemologists who are either rationalists or empiricists of an exclusive and extreme sort.

The methodological problem also looms large in epistemology and the solution of it follows in general the lines of rationalism and empiricism. Rationalists have emphasized deductive and demonstrative procedures in the acquisition and details of knowledge while empiricists have taken the support of induction and hypotheses. But there are few persons who have relied exclusively upon either inductive or deductive method. In most cases they have taken the support of both these methods, because they supplement each other and each one is incomplete without the other.

The inductive method is one of the most important methods of modern science and technology. Francis Bacon was perhaps the first person who emphasized the importance of the inductive method and in this sense he was the pioneer of the modern trend which culminated in our modern civilization and which is based on the firm grounds of scientific facts. The Greeks were more inclined to deduction and therefore they failed to develop a real, scientific, experimental spirit, though they proved themselves quite adept at initiating theoretical studies.

Pragmatism, operationalism and phenomenology can be considered in some of their aspects as recent attempts to evaluate new epistemological methods.

Another problem of knowledge is that of a priori and a posteriori knowledge. But the problem arises when an attempt is made to isolate the a priori or non-empirical elements in knowledge and to account for them in terms of human reason. It is very difficult to explain knowledge exclusively either in terms of reason, innate principles or sense-experiences.

According to rationalists and the a priori conception of knowledge the mind is provided initially with a number of ready-made principles, or faculties. In order to obtain knowledge the mind only needs to reason in accordance with these principles and to use these faculties. Therefore a thinker who believes in rationalism, is one who is of the opinion that reason alone, without the help of observation, can provide us with philosophical knowledge, which is also true knowledge. Such knowledge is called a priori knowledge. This attitude presupposes also a rational, cosmic scheme which can be understood by the proper application of the rational, inner principle. The view presupposes and implies a metaphysical conception. The theory as a whole will fall to pieces if we either question the claim of reason as an explanatory principle or the metaphysical assumption of the cosmos as a rational whole which lends itself to a rational understanding and interpretation.

Kant thought that although all our knowledge begins with experience, it does not all spring from it, and the knowledge that does not spring from experience is what is called a priori. It is the

knowledge which we have possessed in some sense all the time, but to the existence of which the instances actually experienced have been necessary to draw our attention.

Three principal theories of the a priori have been advanced.

Firstly, according to the theory of the intrinsic a priori the basic principles of logic, mathematics, natural sciences and philosophy are self-evident truths or axioms. And distinctness and clarity of ideas indicate that they are of the nature of axioms. These are our first basic principles from which we start.

There is also the pre-suppositional theory of a priori which shows a priori truths as the pre-requisite, necessary conditions of the very possibility of experience.

According to the postulational theory of the a priori these are rules, postulates or assumptions which are arbitrarily posited in the construction of formal deductive systems without any reference to the facts in the actual world.

According to the empirical epistemology the most elementary epistemological distinction is between non-inferential apprehension of objects by perception, memory, etc. and inferential knowledge of things. In the case of inferential knowledge of things the knowing subject has no direct apprehension. Acquaintance in turn is either perception (acquaintance with external objects) or introspection (subject's acquaintance with the "self" and its states). Inferential knowledge includes knowledge of other selves and historical knowledge including besides history in the narrow sense, also astronomical, biological, anthropological

reconstructions of the past. Finally, this inferential knowledge also includes scientific knowledge in so far as it involves inferences, conclusion and construction from data through observation.

Again one of the major problems of knowledge is the relation between the subjective and objective components of the knowledge situation. The principal gulf in epistemology from this point of view is between subjectivism and objectivism. We can also call it a distinction between idealism and realism. In the case of subjectivism the object of knowledge becomes one and identified with the subject but on the other hand in objectivism all perceived and cognized qualities are attributed to the object as something completely independent of the subject or perceiver. Locke made an attempt to reconcile the two opposite extremes by making a distinction between primary and secondary qualities.

But from the epistemological point of view this kind of anti-thesis between subjective and objective is vague and therefore requires more precise, accurate, exact and definite analysis of the knowledge situation. The perceptual situation (which is a knowledge situation) consists of a subject (the self, or pure act of perceiving), the content (sense-data) and the object (the physical thing perceived). In terms of this analysis, two issues can arise. The first issue is whether content and object are identical, and if the answer is positive, we call it epistemological monism. The second issue is whether the content and object are numerically distinct and if they are distinct, it is called epistemological dualism. Similarly we have epistemological idealism and epistemological realism.



In connection with the problem of knowledge, the problem of truth is perhaps the culmination of the epistemological enquiry. In this enquiry we find ourselves almost on the border of metaphysics. The simple question of what is truth? is at the same time the most difficult one.

Let us examine the following traditional answers given to this question of the nature of truth. The most popular view is perhaps that of "correspondence". This theory is really based on the metaphysical or ontological theory that there is an objective world which is independent of the human knower. In term of philosophy this view is known as realism. On this basis truth is objective and thus the theory implies external rather than internal relations. According to this theory truth is not temporal; rather it is eternal, immutable.

The second view is known as Coherence theory which adopts as the criterion of truth, the logical consistency of a proposition with a broad, wider system of propositions. The theory is based on the metaphysical assumption that truth as exact correspondence to naked reality lies forever beyond human comprehension and understanding. The best we can do is to seek truth as the consistency between our ideas or impressions about reality. This is the 'Consistency' theory of truth. There is also the pragmatic conception of truth which interprets it in terms of the workability of an idea in the actual, practical affairs of life. According to John Dewey:

.... the criterion of the truth or falsity of the meaning, of the adequacy, of the cognitional thing

lies within the relationships of the situation  
and not without.<sup>36</sup>

Similarly there are also phases of knowledge known as intuitionism and mysticism which will be discussed in greater detail in a different context.

In short these are some of the significant epistemological problems which are organic to each system of educational philosophy and in the absence of which the system will be a mere form without any substance.

Now I think it has become evident that a sound and comprehensive philosophy of education cannot afford to neglect and ignore any one of the components which I showed to be of paramount importance for the purpose. Starting from man as the pivot of our educational system and enquiry we have to determine his relations with the physical and social environments and we should also understand his internal nature and possibilities. The plans and aims of human life should be in tune with the possibilities and nature of the cosmic scheme and that is why a sound physical and metaphysical knowledge is indispensable for a realistic scheme of life. Man's groping in the darkness of ignorance or the deliberate shutting of his eyes from the harsh facts and realities of life will have their dire consequences. If we, for example, accept or arrive at a mechanistic, deterministic, metaphysical view of the universe, in which there is no place for a 'self', freedom of will and such other spiritual values; in which man's life becomes something accidental, transient, purposeless and a product of blind, mechanical forces -- it is going to

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<sup>36</sup> John Dewey, Influence of Darwin on Philosophy and other Essays (New York: Henry Holt and Company, 1910), p. 107.

generate its own peculiar outlook on life which is going to be reflected in our educational systems, institutions; in our personal conduct and pattern of life. This metaphysics will also give its own peculiar tinge to all our external and internal relations. It has to affect the whole mode of our thinking, feeling, and willing. Hence it will be a serious mistake on our part as human beings to attribute qualities, aims and characteristics to the cosmos of which it knows nothing; and especially when we act in view of these imaginary, fictitious and wrong characteristics which we have attributed to it. The same applies to an opposite metaphysical view.

Again an educational philosophy cannot be complete if it does not take in its consideration the social environment of the individual because education has to serve the needs of the individual and the changing society of which the individual is an integral part. The development of one depends on the other. Hence a sound social philosophy is an essential part of educational philosophy.

Philosophy sets the goal or goals in the light of a comprehensive view of the universe but it is the function of psychology to tell us whether the attaining of the goal is humanly possible or not. And in order to show us the ways and means, if it is attainable, it must make a thorough study of human nature, its inner strength and weaknesses, its potentialities and limitations. Therefore it should also tell us, besides so many other things, whether human nature is rigid or flexible, good or bad, improvable or not, its inner possibilities of progress and the determination of the direction of that progress. Hence a thorough know-

ledge of human nature is also indispensable for the understanding of all other creations of man. However for a still more comprehensive understanding of man's external creations and the manifestations of his internal nature, we must know the external environmental conditions which reacted upon him in the form of patterns of stimuli and to which man has responded from time to time in the form of creativity and overt behaviour in order to adapt the external conditions to himself by bringing about the desirable changes in the external environmental conditions. And sometimes man has tried to adjust himself as well as his environment to an ideal in his own mind.

Similarly metaphysics and epistemology are the two different sides of the same coin. Each presupposes the other. However it is quite a different matter that in philosophical systems sometimes the one and sometimes the other, is the dominant and salient feature which makes it a philosophy of its own brand. Each educational system presupposes an epistemological view and to the extent to which it forms an effective basis to that extent it determines and moulds the educational superstructure. Therefore epistemology or the theory of knowledge is one of the important underpinnings of education and educational philosophy. Hence after passing through all these four stages and solving the problems with which we are confronted at each stage, we can arrive at the conclusion which will give a clear, and complete view of the aim, nature and scope of education. All the preceding four steps will give us a framework within which we will be able to fit the educational concept in all its details.

Summary.

Man, who is considered to be the highest manifestation of evolutionary process, is a self-conscious creature. His capacity for thinking in symbols has made it possible for him to inject himself into the stream of events and to direct it according to his needs, capacities and beliefs. Thus the course which he attempts to follow is based, in part at least, on beliefs which are grounded in philosophical pre-suppositions. In using the term 'philosophy' in a broad sense, it can be affirmed that every individual has a philosophy of some sort which gives meaning and direction to his life.

The education of man as a significant aspect of human experience, cannot dispense with an underlying, guiding philosophy. The strength and weakness of that philosophy are inevitably reflected in the educational systems. This underlying philosophy which upholds the educational superstructure, must confront and attempt to solve the following problems:

Firstly, it has to solve the problem of man's status in the Cosmic Scheme. In this respect different thinkers, and scientists have given different interpretations of the Cosmos and its relation to man. The most ancient view is the 'geocentric' one which was replaced by the 'heliocentric' system of Copernicus. Sir James Jeans has further confirmed the insignificance of our planet in the Cosmic System. Bertrand Russell has interpreted life as something accidental and purposeless. Charles Darwin has described life in terms of evolution and the mechanical, physical laws which direct the course of this evolutionary process. Henry Bergson believed in "Elan Vital" and "Emergent Evolution". There

are thus theistic, spiritualistic, materialistic, monistic, dualistic and pluralistic interpretations of life and the cosmos.

Secondly, a comprehensive philosophy of education cannot dispense with the problem of human nature and its potentialities as one of its central issues. Social phenomena in its last analysis is the manifestation of human nature. In order to have a balanced and harmonious progress, the equilibrium between the physical and social sciences must constantly be maintained.

The Greeks believed in man as a rational animal. According to William MacDougall's hormic psychology, the behaviour and nature of man can be explained in terms of instincts as "prime-movers" and "main springs" of activities.

According to Dr. Rafiud Din man's real nature is his ideal self. Sigmund Freud believes in human nature as consisting of Super-ego, Ego, and the Id or Libido. Adler is of the view that "the key to human psychology is the desire to compensate for an unconscious feeling of inferiority." Jung based his conception of human nature on the broad basis of "collective unconsciousness." For Neitzsche the key to the understanding of human nature is the Will-to-Power and it was the Will-to-Live for Schopenhauer. Bergson considered "Elan Vital" as the basis of all activities. Similarly there are biological, evolutionary conceptions of human nature.

Ernest Casierer has defined man as a symbol-using animal and it is the capacity which lies at the root of man's achievements in all aspects of life. Attempts have also been made to understand man in terms of

culture and civilization as the product and distinctive marks of human nature. Similarly John Dewey has emphasized the social aspect of man as the core of his nature.

Gardner Murphy has supported Kurt Lewin's "field-theory" of human nature as a configuration and resultant of the interaction between inner and outer forces. According to this view there are many possible natures within man.

Thirdly, a sound philosophy of education must also solve the problem of man's relation with his social environment in all its complexities. To mention a few Aristotle, Plato, Comte and John Dewey have emphasized the social aspect of man each in his own way. For John Dewey education is a process of socialization of the individual in a very significant sense.

John Locke, Hobbes and Rousseau believed in the "Contract" theory of society. There are also social theories like totalitarianism, fascism, communism and democracy. However the modern trend is more towards democracy and internationalism. The world is becoming more and more an integrated whole inspite of some conflicts and tensions. Man is gradually becoming cosmopolitan.

In short an educational philosophy cannot be complete if it neglects the social set up of the individual because education has to serve the needs of the individual and of the society of which the individual is an integral part.

Fourthly, a philosophy of education will be limited and defective without epistemology because each educational system presupposes an epistemological view.

Knowledge implies the relation between a subject and an object. Hence epistemology is also related to psychology and ontology. It is also related to logic. In the domain of knowledge there is the skeptical attitude which denies the very possibility of genuine knowledge. Kant believed in the distinction between the phenomenal and noumenal world. There is also the problem of the origin of knowledge which has resulted in the two different views of rationalism and empiricism. Similarly the methodological problem has resulted in the inductive and deductive methods. Pragmatism, operationalism and phenomenology in some of their aspects are recent attempts to evaluate new epistemological methods. There is also the problem of a priori and a posteriori knowledge as implied by rationalism and empiricism. It is very difficult to explain knowledge exclusively either in terms of reason, innate principles or sense-experiences. There is also the problem of the distinction between subjectivism and objectivism which are also known as idealism and realism respectively.

In connection with the problem of knowledge, there is also the problem of truth. The traditional answers to the question of the nature of truth are the correspondence theory, consistency theory and pragmatic theory. Similarly there are also phases of knowledge known as intuitionism and mysticism.

Hence after passing through all the above-mentioned four stages of educational philosophy, we can arrive at the conclusions which will give a clear and complete view of the aim, nature and scope of education. All the preceding four steps will give us a framework of educational philosophy within which we will be able to fit the educational concept in all its details.



## CHAPTER III

### IQBAL'S METAPHYSICS

#### A. Iqbal's Conception of the Human Self

The philosophy of Mohammad Iqbal can rightly be called the philosophy of the 'Ego' or 'Self'. It is the main strain which runs through his thought and poetry. For a comprehensive and complete understanding of Iqbal's message and thought, a clear conception of Iqbal's metaphysical view of 'Self' or 'Ego' is indispensable. The whole superstructure of his philosophy is based upon this basic conception. The denial of it, therefore, will amount to the rejection of his whole philosophical system.

Iqbal's conception of the 'Self' finds its first expression in his book entitled Asrar-i-Khdi (The Secrets of the Self) which has been translated into English by R.A. Nicholson of Cambridge. For Iqbal the Self exists in its own right and we can have a direct experience of it through intuition. The reality of the Self gives meaning to human experience. Intuition also reveals the Self as free and immortal. The intuition of the Self is possible only in moments of significant decisions, action and profound feeling. Action, struggle and effort reveal the very essence of our being. The Self is the pivot of all our activities and struggle of all kinds. This centre of our activities is also

the essence and core of our personality. It is the Ego which manifests itself in our thinking, feeling and willing. The knowledge of the existence of 'ego' is not an inference but it is a direct, immediate awareness. Therefore intuition alone is the most certain approach to the knowledge and existence of the ego.

Ghazzali considered the Self to be an entity, a substance underlying our mental states and experiences. This underlying substance was thought to be simple, indivisible and immutable. The Self was thus interpreted by him to be the core of our experiences which is static and remains the same for ever. Iqbal does not agree with Ghazzali in this respect because Ghazzali has assumed the self as a metaphysical entity in order to explain the various human experiences. Also this conception of the self cannot explain the psychological phenomenon of split personality.

The traditional, psychological interpretation of the self is also not acceptable to Iqbal because psychology regards the ego to be a mere flux of experiences and therefore the self is regarded as a mere accumulation of these experiences. But the self is something more than that because there is an inner unity behind this multiplicity of experiences and it is this inner harmony which is the core and the very essence of all our experiences. It is this very nucleus of our existence which gives meaning to our experiences as self-conscious beings and organizes them as such.

David Hume's conception of the self is that of a series of mental events. William James considered it as 'a stream of consciousness'. But

the experiences are not discrete and isolated; they are stitched together. The self is really the thread which runs through the necklace of experiences and thus keeps them together as the experiences of a self. The self is, therefore, a unity in diversity and variety in unity. The essence of the self is of the nature of will. The very existence of the self depends upon action, effort, struggle, wishing, yearning and desiring. These are also the essential ingredients of life. Life is but another name for longings, yearnings, and desires. The more intense they are, the higher we are in the scale of being -- without them life will become static, inert and motionless. Iqbal says in his Lectures that the life of the self implies a kind of tension and strain caused by the self invading the environment and the environment invading the self. Thus the real personality is not a thing but it is an action. The life of the ego consists in assertion and not in negation. Hence for Iqbal it is wrong to get rid of our desires. He also does not agree with the view that the higher life consists in the negation of desires.

Love is considered to be a higher and more advanced stage of desires. Love gives an impetus at the same time to the onrush of desires yearnings and longings and thus changes and shakes the whole fabric of life as if electrified. Love thus transmutes and transforms life and gives it a new meaning and a new force.

According to Iqbal, Love (Ishq) strengthens the Ego. He uses the word 'Love' in a very wide sense which implies the desire 'to assimilate and absorb'. The highest form of this love is the creation of

values and ideals and the struggle and effort to realise those values and ideals.

The Self has numerous direct and indirect relations with its physical and social environments. It is always in a continuous interaction with its environments and moulds it and is moulded by it. The 'Self' therefore cannot grow in isolation from its environment. At every step the ego confronts a non-ego.

Iqbal's conception of the 'self' is also teleological. But for Iqbal this teleological character of our life does not mean an inverse causality which negates freedom because the ego itself makes a choice and sets before itself the object of its desires. Again we have a direct experience and intuition of our own personal causality and as self-determining free agents. Therefore this freedom of the ego is not an assumption but a fact of human consciousness. This freedom of the ego or its self-determination has also significant implications for morality because in the absence of this, morality will not be possible. Therefore this freedom of the ego is not an inference but a fact.

Life cannot be explained fully in mechanical causal terms. These are the categories which help us in adaptation and grasping the phenomenal world for our practical purposes but they do not reveal and explain reality as it is in itself. However the freedom of the Ego is not absolute but it has its own external and internal limitations. It is also obstructed and hindered in its activities and freedom by the material conditions of its physical environment. But according to Iqbal these obstructions are of paramount significance for the life of the Ego because they sharpen the insight of the Ego and strengthen it. These

hinderances also make us self-conscious and therefore the self-consciousness helps us in penetrating through the deep, inner recesses of our being and thus makes us aware of a free cause and free personality. Again the life of the Ego consists in an unending series of obstacles and the overcoming of those obstacles. This permanent element of tension is the essential characteristic of Ego. Change, movement, struggle and effort are indispensable for life and they form the essence of it. Iqbal has expressed this idea very emphatically in his book Payam-i-Mashriq (The Message of the East). He says:

Take not thy banquet on the shore, for there  
Too gently flows the melody of life:  
Plunge in the sea, do battle with the waves,  
For immortality is won in strife.<sup>1</sup>

He has expressed a similar idea in another place advocating the view of a constant struggle. He says:

A life of ceaseless strife is better than  
perpetual peace;  
The dove becomes a falcon when struggling  
under a snare.<sup>2</sup>

In short this conception of struggle and the overcoming of the obstacles is a strain which runs throughout his poetry as one of its essential elements; but this view has its origin in Iqbal's metaphysical conception of the human Ego.

For Iqbal the limitation of the ego does not imply a determinism because the ego is free within its possibilities. According to Iqbal

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<sup>1</sup>Mohammad Iqbal, Payam-i-Mashriq (The Message of the East) cited by Syed Abdul Wahid, Iqbal His Art and Thought (London: John Murray, 1959), p. 208.

<sup>2</sup>Cited by Syed Abdul Wahid, Iqbal His Art and Thought (London: John Murray, 1959), p. 112.

life is individual and its highest manifestation so far is the human ego. There is a gradual rising note of egohood in the whole universe and as every object possesses an individuality therefore, the status of every object is determined according to the degree of its individuality. In man individuality has reached the highest development and has become a personality. But inspite of all this man's individuality is not yet perfect and complete. The distance from the Ultimate Ego or God indicates the status and degree of individuality. The person who comes nearest to God, is the completest person. Iqbal is against the mystical view of the absorption of the self in God. According to him a real person absorbs God Himself into his Ego. Ego is also not bound by space in the sense in which the body is. It is unique and essentially private. The foundation of Iqbal's metaphysics is his faith in the evolution of man. This evolution is going on in three directions -- Personal Freedom, Personal Immortality and Production of the Superman. This evolution on these three different levels can be attained by strengthening and fortifying individuality. Therefore man must follow all that which strengthens this personality and must abandon whatever weakens it. Iqbal says:

The idea of personality gives us a standard of value; it settles the problem of good and evil. That which fortifies personality is good, that which weakens it is bad. Art, religion and ethics must be judged from the standpoint of personality.<sup>3</sup>

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<sup>3</sup>Iqbal's letter to Reynold A. Nicholson included by the latter in The Secrets of the Self: A Philosophical Poem, being a translation of Iqbal's Asrar-i-Khudi (Lahore: Ashraf, 1940), p. xxii.

This fortification and strengthening of personality through personal efforts and struggle lead toward personal immortality. This personal immortality must be distinguished from an impersonal immortality like Ibn Rushd's who conceived Intellect as universal and eternal which transcends individuality and therefore the Intellect which manifests itself in finite egos, never suffers death. Now this implies the impersonal immortality of Intellect rather than the personal immortality of the individual. This is also an Aristotelian conception of immortality. Similarly Nietzsche bases his conception of immortality on the law of conservation of energy. Therefore, according to this view the underlying substance behind the individual, particular beings is a certain fixed amount of energy. Hence death means the disintegration of the energy-centres in the case of a particular individual; in other words individuality is the peculiar combination of the energy-centres. But again this is an immortality and eternity of energy and its recurrence in the individual forms. This conception is like Ibn Rushd's view that regarded intellect as universal and immortal but its manifestation in the individual, finite ego as a transient, temporary phase of its existence. In such views the universal, common aspects and characteristics of life are considered more significant and eternal nature than the unique, individual elements of life. The unique, individual aspects are considered as temporary, transient and accidental. According to Renan:

The eternal unity of the intellect may mean the everlastingness of humanity and civilization; it does not surely mean personal immortality.<sup>4</sup>

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<sup>4</sup>Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1930), p. 156.

William James has also advocated an impersonal immortality. He believes in a transcendental consciousness which manifests itself temporarily in a physical medium and then abandons it in pure sport. Similarly Bergson's Elan Vital is another instance of an impersonal immortality.

Kant believes in personal immortality but he bases his argument for it on an ethical basis which can be questioned and rejected when examined strictly from a logical and metaphysical point of view.

According to modern materialism consciousness is the function of the brain and therefore it ceases to exist with the cessation of brain processes. In other words consciousness is a function and not a substance or entity. It is a by-product, an epi-phenomenon. Materialism also implies, in a sense, an impersonal immortality as it believes in the eternity of matter.

Iqbal bases his conception of the personal immortality on religious, theistic, intuitive and ethical bases. His other grounds of argument are his idealistic metaphysics of a personalistic, theistic, pluralistic type. Iqbal also agrees to some extent with the Bergsonian Emergent evolutionary view.

However, we must keep this one thing constantly in view that Iqbal's conception of personal immortality is conditional; in other words for Iqbal personal immortality is not ours by right or as a gift, a datum, but we have to achieve it by the intensification and fortification of our personality to a certain level in order to avoid dissolution.



The growth in self-possession, in uniqueness reaches the culminating point when the ego is able to retain complete self-possession, even in the case of a direct contact with the all-embracing Ego. A man can become immortal if he belongs to the meaning and purpose of the universe.<sup>5</sup> But he can belong to the meaning of the universe as an ever-growing ego. Iqbal rejects the hedonistic view that acts are either pleasure-giving or pain-giving but he thinks that acts are either ego-sustaining or ego-dissolving. Therefore it is the deed or action which prepares the ego for dissolution or makes it fit for a future career and immortality. Iqbal says:

Personal immortality, then, is not ours as of right; it is to be achieved by personal effort. Man is only a candidate for it.<sup>6</sup>

Similarly for Iqbal Heaven and Hell are states of the Ego and not localities. Hell is the regretful, painful realization of one's failure as a man or human Ego and Heaven is the joy of success over the forces of disintegration and dissolution of the Ego.<sup>7</sup>

#### B. Human Ego and the Material World.

There are three main levels or stages of experience -- the material or physical level, the biological or organic stage and the mental or psychological stage. Physics studies the material world as revealed by

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<sup>5</sup>Ibid., p. 164.

<sup>6</sup>Ibid., p. 165.

<sup>7</sup>Ibid., p. 170.

sense-experiences. It is confined to perceptible, sensible, material, phenomenal world. But in order to understand the physical world, we must know clearly what we mean by matter. According to the old, classical conception the physical world or matter consists of atoms -- small impenetrable, indivisible physical entities or particles. Atoms form the permanent, underlying basis of all physical transitory objects. This atomic conception of the world can be traced as far back as Lucretius and Democritus. But this classical atomic view of matter and physical world is no longer tenable in the light of the new discoveries of modern nuclear physics. Reality is not static as assumed in the old theory. It is a constant flux, highly dynamic, changing all the time. Change is also the essence of life. Therefore the fixed, rigid categories are not applicable to life and reality. In modern psychology mind is no longer an entity but it has become "a stream of consciousness" -- a view held by William James, the famous American psychologist.

According to modern physics, matter is no longer passive, inert, static and motionless; but it has become a negative and positive discharges of electricity, not something electrified but is electricity in itself.<sup>8</sup> Nature is no longer a thing but is an action. The apparent fixity of things is an illusion. According to the famous German physicist Professor Heisenberg there is a principle of indeterminacy which reigns in the sub-atomic world.<sup>9</sup> Bertrand Russell writes:

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<sup>8</sup>Ibid., p. 69.

<sup>9</sup>John S. Brubacher, Modern Philosophies of Education (New York: McGraw Hill Book Company, Inc., 1962), p. 32n.

Now, owing chiefly to two German physicists, Heisenberg and Schrodinger, the last vestiges of the old solid atom have melted away, and matter has become as ghostly as anything in a spiritual seance.<sup>10</sup>

Henry Bergson gave another severe blow to the concept of a block, mechanical universe by asserting that the evolutionary process has no pre-determined, immutable, fixed goal towards which it is moving and thus he introduced the concept of Emergent Evolution. It also implies that the future course of evolutionary process is not predictable because this course is not directed and controlled by fixed, determined, mechanical, physical laws. According to this view the nature of reality is that of a free will and therefore unpredictable.<sup>11</sup>

Teleology or the concept of purposefulness in the sense of the realization or attainment of a particular goal, is not applicable to reality. The course of evolution is not purposive and purposeful in this sense. This progress is not a progress towards some fixed end. John Dewey has well illustrated this point of view by saying:

No, nature is not an unchangeable order, unwinding itself majestically from the reel of law under the control of deified forces. It is an indefinite congeries of changes. Laws are not governmental regulations, which limit change, but are convenient formulations of selected portions of change followed through a longer or shorter period of time, and then registered in statistical forms that are amenable to mathematical manipulation.<sup>12</sup>

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<sup>10</sup>Bertrand Russell, Philosophy (New York: W.W.Norton and Company, Inc., 1927), p. 98.

<sup>11</sup>Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1930), pp. 70-71.

<sup>12</sup>John Dewey, Influence of Darwin on Philosophy and other Essays (New York: Henry Holt and Company, 1910), p. 72.

John Donald Butler has also expressed a similar view of reality in connection with his discussion of pragmatism. According to Butler's elucidation the world is an onrushing, fast-moving stream; there is nothing which is static or permanent; there is nothing outside the flowing river of life's changes. Everything is in constant flux; "both structure and process change, and all things flow onward."<sup>13</sup> In short the fixed, rigid and static materiality of the classical physics gave way to a highly dynamic changing conception. In a sense matter has become a kind of spirit -- it is no longer a persistent, static thing lying in space.

According to Einstein's view it is only "a system of inter-related events."<sup>14</sup> For Whitehead reality is an "organism."

Professor Whitehead is of the view that Nature is not something static situated in space; but it is a system of events characterized by a continuous, creative flow which human intellects divided into discreet, isolated immobilities out of whose inter-relations arise the concepts of space and time.<sup>15</sup>

Similarly for modern Relativity-physics 'substance' is not a persistent thing with changing states, but is a system of interrelated events.

Bergson claims the knowledge of matter by intuition because the nature of matter, according to Bergson and Iqbal, cannot be revealed

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<sup>13</sup>J. Donald Butler, Four Philosophies and their Practice in Education and Religion (New York: Harper and Brothers, 1957), p. 454.

<sup>14</sup>Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1930), pp. 47, 52.

<sup>15</sup>Ibid., p. 47.

either by thought or sense-perception as thought and sense-perception assume reality to be static and fixed. The subject, therefore, must start his enquiry about the material world from his own self or ego. And matter should be conceived in terms of an Ego or Self. But as Bergsonian intuition implies the absorption of the ego in order to grasp the essence of the material world, Iqbal emphasizes an affirmation of the ego.

According to Bergson real time is of the nature of pure Duration -- a time which characterizes the inner self or experience in which the past, the present and the future form an organic unity in which there is change without succession. And as the physical world also exists in time, therefore, the world must also be regarded as a unique self.

Therefore the nature of the material world is identical with that of the human 'Self' or 'Ego'; it is basically life.<sup>16</sup> Like the inner life of the Ego it is in constant flux and change. No two moments in the life of reality are identical. It is pure action and movement. Matter is the external, outward form of life. Life is, therefore, a metaphysical entity, an Elan Vital.

According to Nietzsche the essence of life is constant activity. Our impulses manifest this basic characteristic and urge of life. Will is the developed form of the impulse. Schopenhauer, Nietzsche and Bergson agree on this point that life is essentially a Will. Bergson and Schopenhauer identify this Will as Will-to-Live but Nietzsche considers it as Will-to-Power. Iqbal believes in the teleological character of

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<sup>16</sup>Ibid., pp. 82-83.

life. According to Iqbal we choose new ideals and new aspirations and as ideals imply thought and intelligence which indicate that the self is not only a will but is also interwoven with will and thought. Again thought and will are not two discreet and contradictory concepts because in our inner experiences of the self, thought, will and purpose are so interwoven that they form an organic whole. Iqbal does not agree with Bergson's view of will-to-live in the sense that in man the will-to-live has become the will-to-live-well. Life is sometimes sacrificed for the latter.

For Nietzsche better life means the will-to-power. Power is the only value. Every other thing is subservient to it. Iqbal does not believe in the will-to-power as an end in itself; it is a means to the enhancement, enrichment and intensification of life, the Will-to-Egohood. An undue emphasis on will-to-power results in the destruction of the complete growth and organic unity of the human Ego. Egohood is the end or should be the end of all our activities. The idea of personality gives us a criterion of value. Art, religion and ethics must be evaluated in terms of personality and not by Nietzsche's standard of the will-to-power. Egohood is not the end but it is also the very beginning and starting-point of the whole process of life. All our aspirations, ideals, longings, desires, imply and presuppose an ego.

For Iqbal mind and body are not vitally different from each other. Mind is the emergent from lower sub-ego called body but both belong to the same system.<sup>17</sup> This position of Iqbal can be called Spiritual

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<sup>17</sup>Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1930), p. 147.

Monism as opposed to Materialistic Monism. Both Nietzsche and Bergson negate teleology. Nietzsche believes in Eternal Recurrence. Bergson's Elan Vital is also not arriving at a pre-conceived result. "It is wholly arbitrary, undirected, chaotic and unforeseeable in its behaviour."<sup>18</sup> Bergson's conception of reality is of the nature of a free, creative, blind, undetermined impulse storming and changing for ever. Bergson negates teleology; he interprets it as an inverse causality which contradicts freedom and creativity of reality as empirical facts. Iqbal uses the term 'teleology' in a sense which does not contradict the freedom and creativity of reality as such. He bases his view on the empirical fact of our consciousness. Iqbal says that in our life

though there is no far off distant goal towards which we are moving, there is a progressive formation of fresh ends, purposes and ideal scale of value as the process of life grows and expands. We become by ceasing to be what we are.<sup>19</sup>

In this way he reconciles the freedom and creativity of life with a teleological, purposive and purposeful view of reality. For Iqbal the ends and purposes whether conscious or subconscious form the essence of conscious experience which has a reference to future. William MacDougall also holds a hormic and teleological view of life.

In short, the universe, on the analogy of our own self is of a free creative character. It is life and is therefore free, creative and original in its essence.

The universe, therefore, is a constantly growing universe which is bursting and bourgeoning at every instant.<sup>20</sup>

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<sup>19</sup> Ibid., p. 74.

<sup>20</sup> Ishrat Hasan Enver, The Metaphysics of Iqbal (Lahore: Ashraf, 1944), p. 64.



It is an organic whole, comprising will, thought and purpose. Our universe, therefore, is not a sum-total of blind, mechanical forces as the materialists believe and it is at the same time not "chaotic, false, cruel, contradictory and seductive" as Nietzsche believed.<sup>21</sup> It should be also distinguished from Schopenhauer's Immanent Will which is unconscious, blind urge for existence -- not governed by any ethical, moral principle and is the source of all struggle, sorrow, and evil in the world.

Iqbal's conception of the universe implies a 'reason and a plan' -- both. It is purposive and purposeful. There is no finality to this universe. It is an ever moving, progressing, self-generating and self-evolving universe whose inner possibilities of growth know no bounds and therefore will never be complete and perfect in the sense of its complete realisation of its inner possibilities.<sup>22</sup>

### C. Human Ego and the Ultimate Reality.

Before entering into the discussion of Iqbal's conception of the Ultimate Reality and its relation to the Human Ego, I would like to present a few negative and positive views of other thinkers and scientists as an introduction to Iqbal's conception. The discussion of these views will facilitate a better comprehensive understanding of Iqbal.

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<sup>21</sup> Nietzsche, "Will-to-Power" Volume ii, Section 523, p. 38. Cited by Ishrat Hasan Enver, The Metaphysics of Iqbal (Lahore: Ashraf, 1944), p. 64.

<sup>22</sup> Ishrat Hasan Enver, The Metaphysics of Iqbal (Lahore: Ashraf, 1944), p. 64.



As I have already pointed out in my preceding discussion that the modern 20th Century conception of matter is different from the old, classical view. The modern view of matter is coming very close to a spiritual conception of Reality. It appears as if matter and spirit are becoming identical. There are enough evidences of the great scientists and thinkers which support this particular point of view. I would like to mention a few. I think in the history of thought every one is fully acquainted with Plato's idealism. Similarly Berkeley as a subjective idealist completely denied the existence of matter. This subjective idealism of Berkeley has been strongly supported in modern times by Benedetto Croce and Giovanni Gentile.

According to these thinkers the Universe is nothing but mind or spirit. This controversy that whether mind or matter is real, is a very old one. Science has always remained a great obstacle in the way of a spiritual explanation of the universe. But the Theory of Relativity, Quantum Theory, the Modern Nuclear physics and some recent biological views, shock the very foundations of the classical materialism on which science has been relying for such a long period of time. Hence the discoveries of modern physics have reduced matter, energy, motion, space, time and ether to an absolute nothing. Joad says:

Modern matter is something infinitely attenuated and elusive; it is a hump in space-time, a mush of electricity, a wave of probability undulating into nothingness, frequently it is not matter at all but a projection of the consciousness of its perceiver.<sup>23</sup>

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<sup>23</sup>Cited by Mohammad Rafiud Din, First Principles of Education (Karachi: Iqbal Academy, 1961), p. 79.

Similarly Rougnier, while discussing the implications of the Relativity Theory, says in his book Philosophy and the New Physics:

Thus matter is resolved into electrons which themselves vanish in etherised undulations, so that there is a final loss of matter and an uncompensated dissipation of energy. For the universal principle of invariance which the ionic natural philosophers placed at the basis of natural philosophy and which assured its intelligibility, namely, 'nothing is created nothing is lost' one must now substitute the contrary principle 'nothing is created, everything is lost.' The world marches towards a final bankruptcy and the ether of which it has been asserted in vain that it is the matrix of the worlds is revealed as being their final tomb.<sup>24</sup>

In the beginning of the scientific era there was a great hope that science will unravel so many knots of/enigmas of the universe and will bring us nearer and nearer to certainties resulting in clarity of our views and attitudes towards life and universe. But we now have become sure that with the advance of scientific knowledge we are becoming more and more aware of the profound mysteries of life and the universe. It, however, does not mean that the advancement of science has not resulted in the solution of numerous complicated problems pertaining to the universe and life and that it has not clarified our ideas in so many ways; but the point which I want to emphasize is that science has landed us and has brought us in contact with the aspects of life where we are almost at a loss and do not know how to proceed further. By unravelling one knot it has disclosed and introduced itself towards numerous other problems and thus with the advancement of science

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<sup>24</sup>Rougnier, Philosophy and New Physics. Cited by Mohammad Rafiud Din, First Principles of Education (Karachi: Iqbal Academy, 1961), p. 79.

these complexities of life are increasing in number and in subtlety.

Harry Schmidt in his book Relativity and Universe is almost touched with despair while giving an account of the universe in view of the Theory of Relativity. He says:

Space and time sank to shadows, motion itself became meaningless, the shape of bodies a matter of view point, and the word ether was banished for ever.<sup>25</sup>

It has become now evident, therefore, that the disappearance of matter is making the spiritual explanation of the world more and more possible and perhaps indispensable according to some thinkers. Matter is becoming more and more unreal and physicists feel and have become dimly aware of the fact that they are unable to solve the problems of physics by confining themselves merely to the world of matter. They are, therefore, compelled to go beyond the world of matter in their search after truth. Scientists like Eddington, James Jeans, Whitehead, Einstein, Schrodinger and Planck have tried to explain the material world from a spiritual point of view; from physicists they have become metaphysicists. Their way of thinking indicates as if the reality of the universe is a form of Consciousness. Planck, the exponent and proponent of the Quantum Theory has remarked in an interview:

I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we postulate

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<sup>25</sup> Harry Schmidt, Relativity and Universe. Cited by Mohammad Rafiud Din, First Principles of Education (Karachi: Iqbal Academy, 1961), p. 79.

as existing, requires consciousness.<sup>26</sup>

Einstein writes:

The Universe is ruled by mind and whether it be the mind of a mathematician or of an artist or of a poet or all of them, it is the one reality which gives meaning to existence, enriches our daily life, encourages our hope and energizes us with faith when knowledge fails.<sup>27</sup>

According to James Jeans all matter is reducible to mathematical relations. The smallest atomic particle as well as the systems of heavenly bodies are governed by strict mathematical relations. But our knowledge of mathematics is a priori. But when we reflect on the external physical world, we find that these very laws of mathematics are its ultimate nature. But how could there be such a coincidence between our a priori knowledge of mathematics and the laws of mathematics which govern the physical world, unless it is a fact that the material world is a creation of a mind like our own -- a mind that is capable of thinking accurately and mathematically as we are? It follows that both the physical world and our own minds must be the product of the creativity of this higher mind.<sup>28</sup>

James Jeans in his book The Mysterious Universe says:

The Universe cannot admit of material representation and the reason, I think is, that it has become a mere mental concept ...Thirty years ago we thought or assumed that we were heading toward an ultimate

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<sup>26</sup> Planck's interview with J.W.N. Sullivan in the Observer of the 26th January 1931. Cited by Mohammad Rafiud Din, First Principles of Education (Karachi: Iqbal Academy, 1961), p. 80.

<sup>27</sup> Cited by Mohammad Rafiud Din, First Principles of Education (Karachi: Iqbal Academy, 1961), p. 80.

<sup>28</sup> James Jeans, The Mysterious Universe. Cited by Mohammad Rafiud Din, First Principles of Education (Karachi: Iqbal Academy, 1961), pp. 80-81.

reality of a mechanical nature ...Today there is a wide measure of agreement which on the physical side of science approaches almost to unanimity that the stream of knowledge is heading towards a non-mechanical reality; the Universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator or governor of the realm of matter....not of course our individual minds but the mind in which the atoms out of which our individual minds have grown exist as thoughts. The new knowledge compels us to revise our hasty first impressions that we had stumbled into a Universe which either did not concern itself with life or was actively hostile to life. The old dualism between mind and matter which was mainly responsible for the supposed hostility seems likely to disappear, not through matter becoming in any way more shadowy or unsubstantial than heretofore or through mind becoming resolved into a function of the working of matter but through substantial matter resolving into a creation and manifestation of mind. We discover that the Universe shows evidence of a designing and controlling power that has something in common with our own individual minds -- not so far as we have discovered, emotion, morality or aesthetic appreciation but the tendency to think in the way which for want of a better term we describe as mathematical. And while much in it may be hostile to material appendages of life; much also is akin to the fundamental activities of life; we are not so much strangers or intruder in the Universe (As Bertrand Russel says in his essay 'A Free Man's Worship') as we at first thought. Those inert atoms in the primaeval slime which first began to foreshadow the attributes of life were putting themselves more and not less in accord with the fundamental nature of the Universe.<sup>29</sup>

James Jeans with the caution of a scientist admits only one characteristic of his Universal Mind, that of intelligence and mathema-

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<sup>29</sup>James Jeans, The Mysterious Universe (New York: The Macmillan Company, Cambridge, 1932), pp. 167-187.

tical thought, the only quality which could be established and which has been established scientifically or mathematically. James Jeans is of the view that the Universal Mind is like our mind as far as mathematical thinking goes.

Similarly in the field of biology J.S. Haldane and Driesch no longer entertain a purely mechanical interpretation of life. Henry Bergson also introduced the concepts of Emergent Evolution and Elan Vital.

After this brief, preliminary introduction to the proper understanding of Iqbal's conception of the Ultimate Ego, let us examine his point of view. As I have already pointed out that the universe is of the nature of a free creative will and therefore will lies at the bottom of all existence. It is bursting, bubbling and manifesting itself in the phenomenal world of our every day experience. It is not subject to any compulsion from without. Again this basic will is either teleological or it is a blind, unconscious urge and impulse. According to Iqbal as the chaotic view of the universe contradicts the empirical evidences, therefore, it should be rejected as untenable. For Iqbal the universe is a teleological, rational creative whole.<sup>30</sup> But the question which can be asked at this stage is that whether the world is directed and controlled by a Being outside it or is it itself Self-intelligent and purposeful. In other words whether God is transcendental or immanent. Iqbal rejects

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<sup>30</sup> Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1930), p. 82.

the first view because if God is wholly transcendental then the end of the universe will be an imposition from above and thus creative freedom of the universe will become an illusion and the universe will become deterministic. There will be also a gulf between the universe and that Being and therefore God will not be the creator of the universe. He will be only a contriver. Even if he were the creator of the material world, it contradicts his wisdom to have created His own difficulties by creating a matter besides and in addition to Himself.<sup>31</sup> On these grounds the conception of a transcendental Being is not tenable.

The second alternative is that the Universe itself is a Self or an Ego. This hypothesis can be justified in terms of our personal experiences. Our life is the life of an Ego or Self. It is not a mere stream of consciousness but it has a core or centre. All life is individual in character. Everywhere there is an urge to egohood. There is also an all-comprehensive Ultimate Ego. The Universe as a whole can be regarded as an Ego.<sup>32</sup> The universe possesses a Will as its core and the Will is purposive; therefore the Universe is also purposive. And the Universe can be purposive if it is of the nature of an Ego or Self. The Universe, therefore, is not a mere series of events but it has a point of reference or an egohood. Here Iqbal differs from the Bergsonian conception of Elan Vital. Bergson's Elan is impersonal or supra-personal.

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<sup>31</sup>Ibid., p. 41.

<sup>32</sup>Ibid., pp. 99-100.



Again for Bergson selfhood is a transient phase of the Elan because it does not exist besides the Elan. But for Iqbal individualities are real and existent by themselves. Iqbal places Bergson's Elan Vital under the category of Selfhood or the Ultimate Ego. For Bergson Elan Vital is the ultimate reality and therefore his position regarding the ultimate reality for ever remains absolutely pantheistic but Iqbal's position is different as he is not a pantheist.

In the history of modern thought Descartes also tried to establish the existence and reality of 'self' by saying that "I think, therefore, I am." Similarly Berkeley's subjective idealism reduced the material world to ideas in the mind of the perceiver, as he has expressed his notion very briefly by saying that "to be, is to be perceived."<sup>33</sup>

Bernard Bosanquet has objected to Descartes' "I think" by saying that Descartes would have been nearer to truth by saying that "It thinks in me."<sup>34</sup> In other words, according to Bernard Bosanquet to think of an individual self as an isolated thinker is not a just description of reality. The individual self is a part of reality, it is a partial manifestation and individuation of the reality as a thinking being and is thus an integral part of it. Therefore the individual self is reality in miniature.

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<sup>33</sup>Cited by G. Watts Cunningham, "A Search for System" in Contemporary American Philosophy, ed. George P. Adams and Willaim P. Montague, Vol. I (New York: The Macmillan Company, 1939), p. 272. Quoted by J. Donald Butler, Four Philosophies and their Practice in Education and Religion (New York: Harper and Brothers, 1957), p. 178.

<sup>34</sup>Bernard Bosanquet, "Life and Philosophy," Contemporary British Philosophy, Series Two, ed. J.H. Muirhead (New York: The Macmillan Company, N.d.), p. 61. Cited by J. Donald Butler, Four Philosophies and their Practice in Education and Religion (New York: Harper and Brothers, 1957), p. 177.



However one of the serious problems of the idealist metaphysics is the nature of the relation of the part to the whole -- in other words the idealist has to show whether the spiritual reality or whole is a solid unity or an aggregate, a multiplicity and community of individual selves.

According to the Spiritualist Monism the Ultimate Reality is of the nature of a Universal Mind, Spirit, Ego or Self. According to the Spiritualist Pluralism, the Ultimate Reality is a community of selves. There are other idealists who try to reconcile these two extremes by explaining Reality as a Unity in multiplicity and multiplicity in Unity. But if there is a real unity, it becomes very difficult to maintain the independence of the parts.

Again the conception of a Universal Mind does away with the personal immortality along with the freedom of will and personal, moral responsibility.

However Bernard Bosanquet following very closely Hegel's metaphysics, has emphasized the unity of Reality rather than its multiplicity like Iqbal. Thus Bosanquet believes in Reality as a Single Spirit running throughout all the individual forms which go to make the world. Bosanquet also maintains the view that the whole is not merely a total or summation of its parts but by its very nature, it must be greater than the sum of its parts as in the case of a living organism the whole is always greater than its parts. The meaning of the whole cannot be found in the finite parts which go to make that whole.<sup>35</sup>

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<sup>35</sup> Bernard Bosanquet, "Life and Philosophy," Contemporary British Philosophy, Series Two, ed. J.H. Muirhead (New York: The Macmillan Company, n.d.), pp. 70-71. Cited by J. Donald Butler, Four Philosophies and their Practice in Education and Religion (New York: Harper and Brothers, 1957), p. 182.

On the other hand J.A. Leighton has rejected the position that finite selves are "mere parts" of an all inclusive Mind. He describes the universe as a spiritual community. For Leighton there is a cosmos only in the sense that its members are in inter-communication.<sup>36</sup>

Mary Whiton Calkins has attempted a reconciliation and synthesis of this conflict between the one and the many. She has quoted the following poem as an illustration of her synthesis:

Within my earthly temple there is a crowd.  
There's one of Us that's humble; one that's proud.  
There's one that's broken-hearted for his sins,  
And one, who unrepentent, sits and grins.  
There's one who loves his neighbour as himself,  
And one who cares for naught but fame and pelf.  
From much corroding care would I be free,  
If once I could determine which is Me.<sup>37</sup>

Now in the case of finite self, she tells us that:

No one of these conflicting selves but the  
articulating whole of which they are parts  
constitutes the human Me.<sup>38</sup>

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<sup>36</sup>J.A. Leighton, "The Principle of Individuality and Value," in Clifford Barrett, Contemporary Idealism in America (New York: The Macmillan Company, 1932), p. 158. Cited by J. Donald Butler, Four Philosophies and Their Practice in Education and Religion (New York: Harper and Brothers, 1957), p. 183.

<sup>37</sup>Edward Sandford Martin, "Mixed," in A Little Brother of the Rich and Other Verses (New York: Charles Scribner's Sons, 1899), p. 49. Cited by Mary Whiton Calkins, "The Philosophical Credo of an Absolutistic Personalist," Contemporary American Philosophy, ed. George P. Adams and William P. Montague, Vol. I (New York: The Macmillan Company, 1930), p. 216, and quoted by J. Donald Butler, Four Philosophies and their Practice in Education and Religion (New York: Harper and Brothers, 1957), p. 184.

<sup>38</sup>Mary Whiton Calkins, "The Philosophical Credo of an Absolutistic Personalist," Contemporary American Philosophy, ed. George P. Adams and William P. Montague, Vol. I (New York: The Macmillan Company, 1930), p. 216. Cited by J. Donald Butler, Four Philosophies and their Practice in Education and Religion (New York: Harper and Brothers, 1957), p. 185.

In the same manner this illustration can be applied to God, the Universal Self, no one of the individual selves is real, essential Self of God, only the integrating whole, of which they are parts.

Similarly Iqbal also says:

Reality is, therefore essentially Spirit...  
I have conceived the Ultimate Reality as an  
Ego; and I must add now that from the  
Ultimate Ego only egos proceed.<sup>39</sup>

Iqbal has also tried in his own way to reconcile the unity of the Ultimate Ego and the independence of the finite human egos. Three kinds of relation are possible.

Firstly the Ultimate Ego can be considered as the ultimate Reality and the finite egos as the transitory forms of reality, are finally absorbed in the Ultimate Ego.

Secondly, the Ultimate Ego can hold the finite egos in itself without obliterating their separate existence.

Thirdly, the Ultimate Ego can be considered as separate and beyond the finite egos.

Iqbal rejects the last transcendental, anthropomorphic, and the traditional theistic, personalistic conception. Iqbal also denounces the first view, because though it differs from pantheism in the sense that it believes in the Ultimate Reality as person but it resembles pantheism when it asserts that the Ultimate Ego is the only Reality and nothing exists or can exist outside and beyond it. Iqbal thinks

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<sup>39</sup>Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1950), p. 99.

that through the intuition of the self, we are assured of the reality of the self that has a being of its own. The 'Self' is thus conscious of its freedom and its existence as reality. Again it is not determined from without but is self-determined. Its purposes and activities have inner springs. As self-existent it is aware of its eternity and immortality. Is the life of all human beings the result of a mere creative sport? It cannot be so, according to Iqbal. Man is destined to a constant continuous progress and evolution. Iqbal does not agree with those biologists who think that man is the final link in the chain of evolution. Iqbal has expressed this idea in one of his poems in Payami Mashriq saying:

Imagine not the tavern-keeper's work  
Has come to its appointed end;  
For there are a thousand wines still,<sup>40</sup>  
Untasted, in the veins of the grape.

He has expressed this very idea more explicitly in Bali Jibril:

This Universe is perhaps still unfinished,  
For one can hear the command:  
"Let there be" and lo! it is born.<sup>41</sup>

Moreover if we believed that the evolution pertaining to man and universe has come to an end, it will make life insipid, dull, monotonous, and all our higher purposes and aspirations will be crushed completely. Even eternal perfection makes life fixed and determined for ever.

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<sup>40</sup> Mohammad Iqbal, Payami-Mashriq (The Message of the East), p. 108. Cited by K.G. Saiyidain, Iqbal's Educational Philosophy (Lahore: Ashraf, 1954), p. 87.

<sup>41</sup> Mohammad Iqbal, Bal-i-Jibril (The Wing of Jibril), p. 44. Cited by K.G. Saiyidain, Iqbal's Educational Philosophy (Lahore: Ashraf, 1954), p. 87.

Iqbal says in Payami Mashriq (Message of the East) addressing God:

Bring new patterns into being,  
For our nature craves originality!  
What is this labyrinth of todays and tomorrows  
That Thou hast created around us.<sup>42</sup>

Iqbal has expressed a similar idea at another place. He says:

Do not live in the ill-planned world,  
Where there is a God, but no Satan.<sup>43</sup>

According to Iqbal the mystic experience also contradicts the pantheistic view of reality because the Reality revealed in mystic experience is essentially personal and self-conscious. It is also confirmed by its response. At the same time the intuitive experience of the mystic does not obliterate the self-hood of the mystic. In actual mystical experience the personality of the mystic is suppressed temporarily but it does not mean its complete extinction. Iqbal, however, does not agree with the view of those mystics who affirm that in the intuitive, mystical experience the knower and the known become one and there is complete identification and self-effacement. According to Iqbal this complete merging of the subject in the object never happens. There is always a gulf between the two. The absorption of the subject in the object may be emotional but it is never existential. There are also different grades and degrees of intuitive experience. The mystics who are at the preliminary stage of this intuitive experience, find that

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<sup>42</sup>Mohammad Iqbal, Payami-Mashriq (The Message of the East), p. 183. Cited by K.G. Saiyidain, Iqbal's Educational Philosophy (Lahore: Ashraf, 1954), p. 89.

<sup>43</sup>Cited by Syed Abdul Vahid, Iqbal: His Art and Thought (London: John Murray, 1959), p. 221.

the finite self is completely non-existent and unreal. But the mystic draws a wrong conclusion when he considers his experience as the final stage. The final stage of the direct experience is the one in which the mystic confronts God as real being and is not effaced. It implies the affirmation of human personality and not its negation and extinction.

Iqbal says: "

And the climax of this development is reached when the ego is able to retain full self-possession, even in the case of a direct contact with the all-embracing Ego.<sup>44</sup>

Therefore the finite selves are real and existent. Let us further examine the way the finite egos are held by the Ultimate Ego without effacing their existence.

According to Iqbal there are two ways of doing so. Either the finite egos are held in the Imagination of the Ultimate Ego or He holds them in His Being. The first position is pantheistic and therefore it is rejected by Iqbal because if human ego is the creation of the imagination of God, it would be lifeless and imaginary. Even if he is endowed with some life or activity, yet his life and activity would be determined by the Imagination of God and not by itself. In short in no way it can be self-existent. An existential ego is not the same as the image of an existential ego.

The second alternative is tenable and feasible. In other words the Ultimate Ego holds the finite egos in His own Being without effacing their existence. The Ultimate Reality that is of the nature of Self

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<sup>44</sup>Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1930), p. 163.

does not lie apart from the universe. Therefore the Ultimate Self is not transcendent as considered by anthropomorphic theists. He is immanent but He is not immanent in pantheistic sense because He is a personal and not an Impersonal Reality as the pantheists believe. He has an ego-hood, i.e., consciousness of his own "I-am-ness" like us but as His "I-am-ness" is beyond our experience and comprehension, therefore He is transcendent. In short he is both immanent and transcendent, yet neither the one nor the other. Iqbal has emphasized the transcendence of the Ultimate Ego rather than His immanence. Also the theistic God is a transcendental one. Iqbal emphasized the transcendence of the Ultimate Ego because the characteristic of immanence is closely related with the pantheistic view of Reality which negates the human self and its reality. But Iqbal believes in the reality of the self. This relation of the finite with the infinite and its separation from the infinite at the same time, is very significant and must be grasped. Iqbal says:

Like pearls do we live and move and have  
our being in the perpetual flow of Divine  
life.<sup>45</sup>

Therefore Ego is not like the drop which merges in the ocean but it is like a pearl in the ocean -- the peculiar relation of contact, dependence and separation, self-existence, independence at the same time.

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<sup>45</sup>Ibid., pp. 99-100.



Iqbal has laid emphasis on the reality of self which also forms the core and nucleus of his thought and philosophy. He holds the view that the intellectual denial of God is not so harmful as the negation of the human ego. The negation of the human self will amount to the rejection of the whole system and super-structure of morality and at the same time it will be the rejection of all other higher spiritual values. In a sense even the conception of Ultimate Reality, Truth, Knowledge, etc., depend in their last analysis on the reality of the human self.

The emphasis on transcendence also serves the purpose of keeping in tact the existence of the finite ego and at the same time throws more light on the individuality, uniqueness and egohood of the infinite.

Transcendence is also in complete conformity with the theistic explanation of the Ultimate Reality. The transcendent view satisfies the religious consciousness in a better manner because in despair and misfortunes man needs help from a source other than the one which is the cause of his affliction. This need for the help from a transcendental source is one of those purposes for which religious consciousness presupposes such a Being. However there is nothing "wholly Other" to the Ultimate Ego.<sup>46</sup>

Iqbal's Ultimate Reality is a personality. This conception of personality runs throughout his thought. The Ultimate Life is a unique individual but His Individuality is not space bound. Again His Infinity is not in the sense of spatial infinity but his infinity is intensive

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<sup>46</sup>Ibid., p. 91.



rather than extensive.<sup>47</sup> Iqbal says:

The infinity of the Ultimate Ego consists in the infinite inner possibilities of His creative activity of which the universe, as known to us, is only a partial expression. In one word God's infinity is intensive. It involves an infinite series, but is not that series.<sup>48</sup>

The Ultimate Ego is basically creative and His creativity is boundless and infinite. He is not an architect, a contriver and not an originator of matter in the sense of something external to Himself. He is creator from within. Iqbal says:

To Him the not-self does not present itself as a confronting 'other'; otherwise it would have to be like our finite self in spatial relation with the confronting 'other'. What we call Nature or the not-self is only a fleeting moment in the life of God.<sup>49</sup>

Therefore the creation of the Ultimate Ego is the actualization of His own inner possibilities. Again "a self is unthinkable without a character."<sup>50</sup> Nature is the character of the Ultimate Ego -- it is the pattern of Divine activity. Nature is also infinite because it belongs to a source whose inner possibilities are boundless.

The Ultimate Ego is omniscient and all-knowing. The knowledge of the finite egos implies the distinction between subject and object and the relation between the two. In other words there is always a

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<sup>47</sup>Ibid., p. 90.

<sup>48</sup>Ibid.

<sup>49</sup>Ibid., p. 76.

<sup>50</sup>Ibid.

"veritable 'other' supposed to exist per se and confronting the knowing ego."<sup>51</sup> Even in introspection the knower is always separate from the object of his knowledge. There is never a complete identification between the two. The knowledge of the finite ego is discussive, inferential, syllogistic. In the Ultimate Ego the act of knowledge and the object known are one. The two are not separate but are one single act. He is all-inclusive and all-comprehensive. His knowledge is creational. He knows and He is also at the same time Himself the object of His knowledge. In Him also thought and will are identical. His knowledge is omniscience because there is nothing outside Him. God sees the whole course of history in a single, immediate, indivisible act of perception. However, His perception is entirely different from the perception of something outside Himself. He creates as He knows and He knows as He creates. The future then

certainly exists in the organic whole of God's creative life, but it pre-exists as an open possibility and not as a fixed order of events with definite outline.<sup>52</sup>

The Ultimate Ego is also all-powerful. But to be all-powerful does not mean to be blind and capricious. This omnipotence is limited by his own nature, by his omniscience and his goodness.

All activity creational or otherwise is a kind of limitation without which it is impossible to conceive God as a concrete operative ego.<sup>53</sup>

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<sup>51</sup>Ibid., p. 107.

<sup>52</sup>Ibid., p. 109.

<sup>53</sup>Ibid., p. 111.

This limitation, however, does not imply God's impotence or powerlessness. His power is inherently related to His Wisdom and His Goodness. The Divine Will basically moves in the direction of Good. But the existence of evil and pain in the world seems to conflict with the omnipotence, wisdom and goodness of God. The problem is how to reconcile pain and evil with Divine Goodness? According to Iqbal the universe is evolving and this growth is towards the perfection of egos. Hence visible pain and evil help us in our aspiration for perfection. They are not absolute but are relative to our success or failure in our struggle for the perfection of our egohood and personality. Iqbal says in one of his verses:

Do not live in the ill-planned world,  
where there is a God, but no Satan.<sup>54</sup>

The Ultimate Ego is also eternal. He is Eternal because He is the Ultimate Ego. Our conception of time is serial and untrue but the time of God is pure Duration, in which there is change without succession. Pure duration is an organic whole in which the past is not left behind; it is moving along with and is woven in the texture of the present. Again, unlike the serial time the future in it does not lie ahead, yet to be traversed. The future is already in the present as an organic part and an open possibility. Hence this pure duration alone is applicable to the life of the Ultimate Ego. His Self is all-comprehensive and therefore holds the entire history as a moment in its inner life.<sup>55</sup> To him all is given at a glance. Therefore the concept of beginning and an end does not apply to Him. He is not in Time but Time emanates from him and as He Himself is the source of time, therefore he is prior to it.

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<sup>54</sup>Supra., p.118.

<sup>55</sup>Ishrat Hasan Enver, The Metaphysics of Iqbal (Lahore: Ashraf, 1944), p. 79.

### Prayer

Also the religious consciousness needs a close contact with the Ultimate Ego because religion is not satisfied with mere conception; religion tries to have a more intimate knowledge of and association with the Ultimate Reality. This contact of the finite ego with the Infinite Ego becomes possible in the act of prayer.<sup>56</sup> The act of prayer implies a subject, an object and the relation between the two. Therefore, the human must be essentially other than the Divine Self. Iqbal believes in this kind of relation between the finite and the Infinite Ego. The human ego is never absorbed in the Divine Ego.

To Iqbal prayer is instinctive to the heart of man -- it is a longing for help and guidance and therefore is a significant element in religious consciousness. Prayer is a mode of reflection but the prayer at the highest stage is something more than an abstract reflection. In thought the mind follows the working of Reality; in prayer the mind rises higher than thought and tries to capture Reality itself in order to become a conscious participator in its life.

Iqbal says:

Prayer as a means of spiritual illumination is a normal vital act by which the little island of our personality suddenly discovers its situation in a large whole of life.<sup>57</sup>

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<sup>56</sup>Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1930), p. 122.

<sup>57</sup>Ibid., p. 124.

The spiritual illumination thus gained as a result of prayer, brings a new power by shaping human personality. Prayer thus brings human ego in direct contact with the Ultimate Reality. It is "man's inner yearning for a response in the awful silence of the universe."<sup>58</sup> It also deepens our personality and makes our will dynamic and strengthened to the extent that it becomes possible for us to bring about radical changes in the world around us and to direct the course of history and social life in the direction which is determined by our higher spiritual insight and higher spiritual values which are themselves the product of a developed and strengthened personality. As Iqbal has put it:

It is a unique process of discovery whereby the searching ego, affirms itself in the very moment of self-negation, and thus discovers its own worth and justification as a dynamic factor in the life of the universe.<sup>59</sup>

According to Iqbal mere vision gives moral elevation but without power it cannot give a lasting culture. Power without vision becomes destructive, inhuman and cruel.<sup>60</sup> But the spiritual expansion of humanity needs the combination of both. Prayer is thus one of the most significant factors in giving us the right kind of vision for the shaping of personal and social life and thus to elevate the general level of humanity and to create favourable conditions for the future development of this basic "humanity."

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<sup>58</sup>Ibid., p. 127.

<sup>59</sup>Ibid.

<sup>60</sup>Ibid., p. 126.

Prayer at its highest is the fixing of the gaze of the ego at the ideal of life and at its highest values as symbolized by God. All genuine prayer is for guidance to the right path; it is an aspiration and desire for more light. All genuine prayer is for the improvement and development of one's spiritual condition and the spiritual condition of others. Prayer is therefore meant primarily to strengthen a person's moral behaviour and spiritual attitudes. The contact of the finite ego with the Infinite strengthens and purifies it and in this manner its relation with goodness is intensified. A man who prays devoutly, stirs within himself all the conscious and sub-conscious forces; his muddled and confused thoughts about the right course in a particular perplexing situation get clarified and in this manner he gets light and vision. When we pray and praise God, we are really praising certain attributes of God, whose appreciation enlightens us and raises us in the scale of being.<sup>61</sup>

Man lives in more worlds than one; he is a microcosm reflecting every aspect of the macrocosm. He is matter, life, mind and spirit at the same time and the purpose of his existence is the continuous subordination of the lower to the higher order of existence, not annihilating or destroying the lower order but by understanding its nature. Prayer is one of those dynamic factors which is of utmost help in making the lower order of existence subservient to the higher purposes and levels

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<sup>61</sup>Khalifa Abdul Hakim, Islamic Ideology (Lahore: The Institute of Islamic Culture, 1953), p. 109.

of existence.<sup>62</sup>

An effective, genuine prayer, by bringing about the internal spiritual changes transforms and transmutes the whole pattern of life and conduct. Prayer has an external form and possesses also an internal spiritual meaning and significance which is more important than its formal, mechanical aspect. The form of prayer is a means to a spiritual end and therefore it should not become an end in itself.

But in order to continue this moral and spiritual endeavour and to approach the Infinite constantly, the immortality of the ego is an indispensable pre-requisite otherwise all our religious aspirations would be meaningless and vain.

The relation between the ego and the Ultimate Ego, prayer and immortality all go to reveal the theistic, religious elements in Iqbal's system of thought. Iqbal who was a pantheistic mystic in the first period of his life, became a theist in the sense of believing in the Ultimate Ego to be a personality which has the characteristics of creativeness, omniscience, omnipotence and eternity. But Iqbal's Ultimate Ego is not "the God in the Heavens." Iqbal's God is all-comprehensive -- it comprehends the whole universe. Iqbal's God is the Metaphysical Absolute of philosophy. It is the Ultimate Ego which encompasses and includes all beings and finite egos. Iqbal's teacher Mctaggart at Cambridge also regarded the Ultimate Reality as the Absolute. But Mctaggart's Absolute is broken up into finite egos. For Mctaggart the finite selves are eternal and therefore the Absolute or God is a community of the egos

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<sup>62</sup>  
Ibid., p. 110.

rather than a person. The Absolute as a person will negate the separate existence of the selves, their freedom and immortality.

Iqbal thinks somewhat differently from his teacher McTaggart. Iqbal maintains that if the Absolute were a community, it has no existence over and above the finite egos. Again if the differentiation of the Absolute is fixed and numbered, there will be no possibility of the creation of other egos in the universe. But the number of the members is not fixed. "New members are ever coming to birth."<sup>63</sup> The universe is dynamic and the process of creation is still going on. If the finite egos are the necessary differentiations of the Absolute there must be a complete orderliness and system in this association but it is not so. "We are gradually travelling from chaos to cosmos and are helpers in this achievement."<sup>64</sup>

God is a person but he is not an anthropomorphic being acting on the world as if from without but He encompasses the whole universe. The finite egos are organic to His Being, but that does not imply the loss of egohood or freedom. He Himself has chosen the finite egos as participants in His life. This delicate relation between the finite and Infinite is like that of the human ego who on the one hand belongs to spatial and temporal orders and is lost in space and time but as an ego he also possesses a personality which is separate and distinct from both space and time.

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<sup>63</sup>Iqbal's letter to Reynold A. Nicholson included by the latter in The Secrets of the Self; A Philosophical Poem, being a translation of Iqbal's Asrar-i-Khudi (Lahore: Ashraf, 1940), p. xvii.

<sup>64</sup>Ibid.



Therefore in the same way the relation of ego with God does not negate its separate existence and at the same time its thoughts and actions are self-determined. Hence a personal God does not contradict and negate the existence and freedom of the finite egos.

D. Human Ego and the Realm of Values.

1. The Nature of Value.

Before entering into the discussion of Iqbal's conception of values, I would like to present very briefly some of the important general issues involved in the discussion of values. The first problem which presents itself, is the question of the subjectivity and objectivity of values. This distinction between subjectivity and objectivity is but another form of the problem that whether to regard relations as internal or external. The subjective view traces the origin of values to internal, private, inner experiences of the subject while the objectivists believe in the ontology of values which exist independently of the perceiving subject. According to the former view values are relative to the subject and are primarily conditioned and determined by the subject, but according to the latter view they exist independently of the organisms.

According to a third view value is the product of the interaction between organism and environment.

According to George Santayana consciousness lies at the root of values. He says:

But apart from ourselves, and our human bias,  
we can see in such a mechanical world no

element of value whatever. In removing consciousness, we have removed the possibility of worth.<sup>65</sup>

George Santayana further qualifies the word consciousness by saying that

for the existence of good in any form, it is not merely consciousness but emotional consciousness that is needed. Observation will not do, appreciation is required.<sup>66</sup>

Therefore, according to George Santayana's view appreciation is indispensable for value and there can be no good without some preference of it. In short, in appreciation, in preference lie the very core and spirit of all excellence.

According to Spinoza:

We desire nothing because it is good, but it is good only because we desire it.<sup>67</sup>

Also a distinction should be made between the extrinsic and intrinsic values. Extrinsic or instrumental values are means to an end but intrinsic values are ends in themselves.

Again in the case of value we must know the important difference between what is desired and what is desirable. The two are poles apart because what is desired may not be desirable.

Again the problem arises that whether all values are of equal worth and excellence, or is there a ladder or a hierarchy of values?

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<sup>65</sup>George Santayana, "The Nature of Beauty", A modern Book of Esthetics, ed. Melvin Rader (New York: Holt, 1961), p. 36.

<sup>66</sup>Ibid.

<sup>67</sup>Ibid., p. 37.

And if they are not of equal worth, then what is the ground of making a distinction and determining their worth? Similarly there are religious and spiritual values, ethical values, social and political values, aesthetic values, etc.

Hence values are essential to life and like warp and woof, they are woven in the texture of the web of life. The design, pattern and quality of life are determined by the quality and nature of values which go to make them. Man as a spiritual being cannot dispense with spiritual values of life, not only this, but his future progress and development as a man depend on making the rest of his life more and more subservient to it. Man has to become man first before anything else and he can become man if spiritual values become more and more the guiding principles of his life.

## 2. Kinds of Values

### Spiritual Values

Religion in its highest reach stands for the spiritual values of life. The conception of God as the essence of religion symbolizes the source and objectivity of these higher values of life.

Whitehead has defined religion as:

A system of general truths which have the effect of transforming character when they are sincerely held and vividly apprehended.<sup>68</sup>

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<sup>68</sup>Cited by Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1930), p. 2.

According to Iqbal it is of utmost significance to have a rational foundation of the ultimate principles of religion. However, this rationalization does not imply the superiority of philosophy over religion. Religion is not confined to a particular aspect of life but it reflects the whole man as a thinking, feeling and willing being. The essence of philosophy is thought, cognition or reason. The essence of religion is intuition. According to Iqbal reason and intuition are not opposed to each other; they have the same source and therefore complement each other. Reason apprehends Reality piecemeal and intuition grasps it as a totality. Intuition sees the eternal Reality and reason views its temporal aspect. Both seek the same reality but from different angles. "In fact, intuition, as Bergson rightly says, is only a higher kind of intellect."<sup>69</sup>

According to Iqbal spirit and matter are inter-linked. The relation is that of controlling the matter and not its negation. With Islam the ideal and the real, spirit and matter are not two contradictory conceptions which cannot be reconciled. The life of spirit does not consist in complete negation of matter which would imply the disintegration and shattering of the life as an organic whole and thus dividing it into conflicting, opposite forces, but it consists in the constant struggle of the ideal "to appropriate the real with a view eventually to absorb it, to convert it into itself and illuminate its whole being."<sup>70</sup>

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<sup>69</sup>Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1930), p. 3.

<sup>70</sup>Ibid., p. 12.

According to the Quran man is not a puppet in the hand of the surrounding cosmic forces but in his innermost being he is endowed with a creative activity and is thus an ascending spirit who in his constant progress is rising from one state of being to another. Iqbal says:

It is the lot of man to share in the deeper aspirations of the universe around him and to shape his own destiny as well as that of the universe, now by adjusting himself to its forces, now by putting the whole of his energy to mould its forces to his own ends and purposes.<sup>71</sup>

God also becomes his helper in this endeavour if man takes the initiative. But if man does not take the initiative, then this inner push of life dies within him, it becomes stagnant and man is reduced to a dead piece of log carried adrift by the current of external cosmic forces.

Man's life and the onward march and progress of his spirit depend on the establishment of strong connections with the external reality that confronts him and it is through knowledge that he can establish these connections with reality.<sup>72</sup> The character of man's knowledge is conceptual and this conceptual knowledge is of great help to him in his contact with the phenomenal reality. According to Iqbal:

It is our reflective contact with the temporal flux of things which trains us for an intellectual vision of the non-temporal.<sup>73</sup>

In Islam the empirical attitude is a necessary step in the spiritual life of mankind and attaches equal importance to all experiences which

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<sup>71</sup>Ibid., p. 16.

<sup>72</sup>Ibid.

<sup>73</sup>Ibid., p. 18.

give knowledge of the Ultimate Reality. Islam acknowledges man's relation to nature as a fact, but this relation must be exploited as a means of controlling the forces of nature in the interest of a free, upward movement of the life of the spirit. It should help us in having a complete vision of Reality, therefore, sense-perception must be supplemented by heart or intuition.<sup>74</sup> This inner intuition or insight brings us in close contact with those aspects of Reality which are not open to sense-perception. Sense-perception is not the only avenue to knowledge and therefore religious experience cannot be rejected as illusory. Religious facts are facts like other facts of human experience.

Modern sciences and some modern schools of philosophy lay great emphasis on sense-experience but they have gone to the extent that they affirm that the sensible alone is real and therefore they shut their eyes to the possibility of reality beyond sens-experiences and to other higher sources of yielding knowledge. But Islam on the contrary holds that beyond the sensible there is a new horizon -- the horizon of transcendent reality.

It accepts the sensible to be real, but what it insists upon is that the sensible or the empirical is not the only reality.<sup>75</sup>

The modern mind is inclined to the concrete and perceptible and denies every spiritual meaning and value to the world and to life.

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<sup>74</sup>Ibid., p. 19.

<sup>75</sup>Ishrat Hasan Enver, The Metaphysics of Iqbal (Lahore: Ashraf, 1944), p. 2.

Iqbal has also rejected the Freudian interpretation of religion and at the same time makes a distinction between religion and science, though both seek concrete experience as a point of departure, yet one should not be confused with the other.

Iqbal believes in religious experiences as essentially a state of feeling which contains a cognitive element and the content of this experience can be communicated to others, in the form of a judgment. According to Iqbal this judgment can be subjected to intellectual and pragmatic tests.

Hence a thorough analysis of religion reveals the fact that it is not an absurd fancy but it is a "deliberate enterprise to seize the ultimate principle of value."<sup>76</sup> Therefore it has always been given a highest place in the hierarchy of values. Religion is not, as Mathew Arnold has said, "morality touched with emotion."<sup>77</sup> It is greater than this. It is, in fact, a yearning for a direct, close association with the Ultimate Source of all life and being.

Religion, is therefore, not a mere system of beliefs, and doctrines but it generates in us a deepawareness of a transcendental Being, the Ultimately Ultimate. According to Iqbal

The main purpose of the Quran is to awaken  
in man the higher consciousness of his

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<sup>76</sup>Mohammad Iqbal, The Reconstruction of Religious Thought in Islam, pp. 178-179. Cited by Ishrat Hasan Enver, The Metaphysics of Iqbal (Lahore: Ashraf, 1944), p. 24.

<sup>77</sup>Cited by Ishrat Hasan Enver, The Metaphysics of Iqbal (Lahore: Ashraf, 1944), p. 27.

manifold relations with God and the Universe.<sup>78</sup>

The Ultimate end of the religious process is the discovery of the really Real by the individual, as a personal, intimate experience. There are three stages of religious life -- faith, thought and discovery. In the first stage beliefs and doctrines are accepted as commands and external impositions. In the second stage we find the rational bases of whatever we have accepted as commands from an external source. At this stage our faith becomes a metaphysics. In the third stage we come in direct contact with the ultimate reality. In this direct communion with the Ultimate Source, the gulf between our finite ego and the religious commands vanishes. We become identified and one with those external laws and commands and therefore they no longer remain external impositions and a heavy burden. We discover that those very laws form the very essence of our inmost being when the ego is purified and attains that spiritual elevation. Duty becomes spontaneity and instinctive -- the conflicts disappear which result in spiritual peace and contentment. These laws become revealed to us as a great help in having a vision of Him who is the source of all law and existence. Religion is thus fundamentally a process of discovery and personal experience in its last analysis. This unique, personal and experiential core is not communicable in concepts and therefore cannot be the source of common knowledge.

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<sup>78</sup> Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1930), p. 11.



This religious experience and consciousness reaches its climax in the prophet who may be defined "as a type of mystic consciousness in which 'unitary experience' tends to overflow its boundaries, and seeks opportunities of redirecting or refashioning the forces of collective life. In his personality the finite centre of life sinks into his own infinite depths only to spring up again, with fresh vigour, to destroy the old, and to disclose the new directions of life."<sup>79</sup>

In short it is a direct contact with the root of his own being which fortifies the personality of the prophet to an extent that he inserts himself in the current of history in order to control its forces and thus to create a new world of ideals. For the prophet 'the unitary experience' is the awakening within the depths of his personality of the tremendous world-shaking spiritual forces to overhaul completely the world of concrete facts. In the prophet there is an intense, deeply-rooted desire to see his religious experience changed into a living concrete world force.<sup>80</sup> He is not a visionary, a day-dreamer but he discloses and unveils himself to the eye of history by determining its course and direction.<sup>81</sup> The value of a prophetic religious experience can be judged by the type of manhood that he has created and the kind of cultural world which has come into existence as a result of the spirit of his message.<sup>82</sup> In other words his internal spiritual realm of values will be

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<sup>79</sup>Ibid., p. 175.

<sup>80</sup>Ibid., pp. 173-174.

<sup>81</sup>Ibid., p. 174.

<sup>82</sup>Ibid.

reflected in the external factual world and therefore can be evaluated in terms of the external changes and consequences which come in its wake.

In short the religious or spiritual values are not the mere theoretical recognition of something but they are of great significance for the practical affairs of life in general.

Again one of the basic concepts of Islam as a religion is the unity and oneness of God. As I have already pointed out that God is the source and ultimate basis of religious values. By negating this basis, the whole system of religion collapses.

Now the Unity of Existence is also the basic postulate of science. Science also believes that we live in a universe and not a multiverse. The remotest star in space is intimately and causally connected with the clod under our feet. As Carlyle has said that the cooperation of the whole universe is involved in the growth of even a single blade of grass. The flower in the crannied wall is so intimately related to the universe, to God and to man that the poet has become sure that if he knew this flower fully he would know what God and man is.<sup>83</sup> Thus in every particle of the universe the secret of the totality is lying concealed and at the same time it is so related to the whole cosmic scheme that by knowing it fully we grasp the secret and mystery of the whole universe. Every part is a microcosm which reflects macrocosm or the whole. Iqbal has also expressed the idea of this basic unity in one of his verses. He

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<sup>83</sup> Khalifa Abdul Hakim, Islamic Ideology (Lahore: The Insitute of Islamic Culture, 1953), p. 42.

says:

Each thing in essence is the same, be it light or dust;  
The sun's blood will flow if the atom's heart be rent.<sup>84</sup>

Thus the monism of science and the monotheism of religion are coming very close to each other. In short religion is a total attitude toward the Universe as a whole and is the expression of the entire self.

Let me sum up the whole discussion by a quotation from Iqbal's Lectures: He says:

And religion, which in its higher manifestations is neither dogma, nor priesthood, nor ritual, can alone ethically prepare the modern man for the burden of great responsibility which the advancement of modern science necessarily involves, and restore to him that attitude of faith which makes him capable of winning a personality here and retaining it hereafter. It is only by rising to a fresh vision of his origin and future, his whence and whither, that man will eventually triumph over a society motivated by an inhuman competition, and a civilization which has lost its spiritual unity by its inner conflict of religious and political values.<sup>85</sup>

#### Moral Values.

Man as a self-conscious, spiritual being has a moral aspect also. The moral or ethical problem is the determination of the nature of the end or ideal at which men aim or ought to aim. It is really an

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<sup>84</sup>Cited by H.H. Bilgrami, Glimpses of Iqbal's Mind and Thought (Lahore: Orientalia, 1954), p. 85.

<sup>85</sup>Mohammad Iqbal, Reconstruction of Religious Thought in Islam, cited by Javid Iqbal, The Ideology of Pakistan and its Implementation (Lahore: Sh. Ghulam Ali and Sons, 1959), p. 169.

investigation of the problem that whether there is any supreme end in human life or the different ends pursued have an organic relation with one another. But as ethics is the study of the conduct as a whole and not of any particular kinds of conduct, therefore it sets before itself to consider the summum bonum or the ultimate end to which our lives are directed or ought to be directed. Ethics makes a thorough examination of the significance and meaning of the term 'ought' pertaining to the ultimate end and the ultimate end or summum bonum itself implies metaphysical considerations and evaluation. And once the ultimate end is determined, then the subordinate special ends could be evaluated as advancing or retarding it or as indifferent to the ideal. What scientific ethics calls the search for the summum bonum, the Ideal End or the Ultimate Purpose, religion calls the Search for God. Plato calls it the Good; Religion calls it God.

As we know for Iqbal the Ultimate Reality is the Ultimate Ego. This Ultimate Ego is the Ideal End, Ultimate Purpose or summum bonum of our moral or ethical endeavours; therefore, it is the source and criterion of our ethical values. Human conduct and action will be evaluated in terms of the approximation to this goal. A finite human ego which is nearer to the Ultimate Ego will be considered on a higher ethical and spiritual plane than the one which is away from this source. Moral effort thus implies 'the creation of Divine attributes in man.' Iqbal says:

The idea of personality gives us a standard of values; it settles the problem of good

and evil. That which fortifies personality is good, that which weakens it is bad; art, religion and ethics must be judged from the stand-point of personality.<sup>86</sup>

Our problem of the ethical values can be reduced now to the investigation of those factors which fortify and strengthen human personality. We will also be able to deduce those negative forces which weaken the human ego and therefore can be called evil.

Love:

In Iqbal's thought and poetry love is one of the crucial concepts. He does not use this word in the ordinary sense. For him it is the regenerating spirit of the universe which can remedy most of the miseries and perplexities of mankind. Love is the source of the beautiful and good things in the world. Even the love for an individual implies the assimilation and absorption of the excellence of the beloved. Iqbal referring to it, in a letter to Professor Nicholson says:

This word is used in a very wide sense and means the desire to assimilate, to absorb. Its highest form is the creation of values and ideals and the endeavour to realize them. Love individualises the lover as well as the beloved. The effort to realise the most unique individuality individualises the seeker and implies individuality of the sought, for nothing else would satisfy the nature of the seeker.<sup>87</sup>

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<sup>86</sup>Supra, p.95.

<sup>87</sup>Iqbal's letter to Reynold A. Nicholson included by the latter in The Secrets of the Self; A philosophical Poem, being a translation of Iqbal's Asrar-i-Khudi (Lahore: Ashraf, 1940), pp. xxv-xxvi.

Iqbal has brought out this subtle relation between love and the ego in the following verses. He says:

The luminous point whose name is the Self  
Is the life-spark beneath our dust.  
By love it is made more lasting,  
More living, more burning, more glowing.  
Transmute thy handful of earth into gold,  
Kiss the threshold of a perfect Man.  
From the wine of Love spring many spiritual qualities:  
Amongst the attributes of Love is blind devotion.  
Be a lover constant in devotion to the beloved,  
That thou mayst cast thy noose and capture God.<sup>88</sup>

Iqbal uses this word 'Love' in a very wide sense. The word is of great significance because it implies the internal vigour and force of the individuality which help the person in overcoming all kinds of obstacles; it also lies at the root of all higher actions and is the dynamism of the individual's life. In its highest reach it becomes identical with the mystic's intuitive, direct experience of the ultimate Reality. Love at this higher stage of intuition becomes far superior to intellect and becomes a higher source of knowledge and is therefore not accessible to those who are at the intellectual level of development. At this stage the life of the individual is electrified and he becomes drunk with the wine of love resulting in such utterances as these:

I am the Creative Truth (Halla; )  
I am the speaking Quran; (Ali)  
Glory to me (Ba Yazid Bustami).<sup>89</sup>

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<sup>88</sup>Cited by Syed Abdul Wahid, Iqbal His Art and Thought (London: John Murray, 1959), pp. 33-34.

<sup>89</sup>Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1930), p. 153.

Jalalud Din Rumi, a persian mystic poet, has expressed a similar idea in the following verses while describing the mystic's search after Reality. He says:

The Sufi's book is not composed of ink and letters;  
it is not but a heart white as snow.  
The Scholar's possession is pen-marks.  
What is the Sufi's possession? -- foot-marks.  
The Sufi stalks the game like a hunter:  
He sees the musk-deer's track and follows the foot-prints.  
For some while the track of the deer is the proper clue  
for him, but afterwards it is the musk-gland of the  
deer that is his guide. To go one stage guided by the  
scent of the musk-gland is better than a hundred  
stages of following the track and roaming about.<sup>90</sup>

Thus the individual attains the higher stage of love when instead of "foot-prints" (Intellect) the "musk-gland" (Love, Intuition) becomes his guide. At this stage as Rumi has said:

Divine knowledge is lost in the knowledge of the saint!  
And how is it possible for people to believe in such  
a thing?<sup>91</sup>

Iqbal's poetry is full of verses in which the word 'Love' has been used in the above sense. Let me quote only a few in order to make its meaning clear and distinct. He says:

1. Knowledge, which cannot be circumscribed within consciousness and which is the final stage of Truth is also called Love or Intuition.<sup>92</sup>

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<sup>90</sup>Jalalud Din Rumi, Masnawi. Cited by Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1939), pp. 125-126.

<sup>91</sup>Cited by Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1930), p. 153.

<sup>92</sup>Cited by K.G. Saiyidain, Iqbal's Educational Philosophy (Lahore: Ashraf, 1954), p. 112.

2. Intellect, divorced from Love, is a rebel  
(like Satan) while Intellect, wedded to  
Love, has divine attributes.<sup>93</sup>

He says:

3. Pass beyond the Intellect and grapple with  
the waves in Love's ocean,  
For, in Intellect's shallow rivulet there are  
no pearls.<sup>94</sup>
4. Love is the preceptor of the Intellect and the  
Heart and the vision.  
If there is no Love, religion and its precepts  
Are nothing but an idol-house of vain imaginings.<sup>95</sup>

In short 'Love' is the point of culmination in spiritual development and in coming in a close, intimate relation with the Ultimate Truth, God or Ultimate Ego. The love at this stage also clearly indicates the intensification and fortification of the individuality without the attainment of which the achievement of this stage is impossible.

### Faqr

Faqr is another significant factor for the strengthening and tightening of the individuality. Iqbal uses this word in his own peculiar sense. The word literally means "poverty" and Faqir means "a beggar." But Iqbal uses the word in the sense of the disdain for the rewards of this world or the next, which the majority of the people covet. According to Iqbal the term means:

An attitude of complete detachment and  
superiority to one's material possessions.<sup>96</sup>

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<sup>93</sup>Ibid.

<sup>94</sup>Ibid., p. 113.

<sup>95</sup>Ibid.

<sup>96</sup>Syed Abdul Wahid, Iqbal His Art and Thought (London: John Murray, 1959), pp. 33-34.



This state and attitude of mind help one in rising above the temptations of the world which pollute and corrupt many people. So a Faqir is the one who works for a noble cause, not with any selfish, material motive but the noble cause itself becomes a source of pleasure to him. This pleasure is qualitatively different and far superior to the kind of pleasure which is derived from the physical senses. To be a Faqir in this sense, is a great spiritual achievement because one has to undergo a process of severe self-discipline in order to attain this stage. I think in Islam 'La Ilah' (لا اله الا الله) is very significant from this point of view because before asserting the existence of God 'il'allah' (الله الا الله) as a spiritual and moral ideal, first it negates everything which is other than God. In other words it is not possible for an individual to follow the path of Truth without first getting rid of all those temptations which are rooted in sources other than God. A person who has become enslaved by numerous temptations and petty mundane considerations, will not be able to attain that stage of spiritual freedom, spiritual purification and the intensification and strengthening of the personality which has been set by Iqbal as a goal of our moral endeavour. In order to worship one God we have to abandon worshipping those numerous other idols which frequently tempt us and lead us astray from the path of truth.

Javid Iqbal, the son of Iqbal, in his book Ideology of Pakistan while making the significant distinction between La'ilaha and il'allah has remarked very aptly saying:

The mystics and philosophers of Islam have written a lot on the intellectual difficulties of advancing even from the stage of 'complete denial' (La'ilah) to 'affirmation' of the

Unity of God (il'allah). The stage of complete denial implies the rejection of idols (intellectual as well as other) on which a person tends to rely in life and which tend to be infinitely numerous and endlessly recurring. They can assume the form of Reason, Lust, Wealth, Nationalism, Security, Ambition, Power -- anything which interferes between Man and God.<sup>97</sup>

Churchill in his sketch of T.E. Lawrence has incidentally described Faqr. He says:

Part of the secret of this stimulating ascendancy lay, of course, in his disdain for most of the prizes, the pleasures and comforts of life. The world naturally looks with some awe upon a man who appears unconcernedly indifferent to home, money, comfort, rank or even power and fame. The world feels, not without a certain apprehension, that there is some one outside its jurisdiction, someone before whom its allurements may be spread in vain.<sup>98</sup>

In short unselfishness and unworldliness is the essence of a Faqr or Qalandar's character. His good actions are not motivated either by the personal reward of this world or the next. In his case the motives are always intrinsic and never extrinsic. But only those persons are capable of such complete disregard for the rewards of the world, who possess a supreme vision of the higher, spiritual values. These are the kind of people who determine and direct the course of history.

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<sup>97</sup> Javid Iqbal, The Ideology of Pakistan and its Implementation (Lahore: Sh. Ghulam Ali and Sons, 1959), p. 99.

<sup>98</sup> Winston Churchill, Great Contemporaries, p. 165. Cited by Syed Abdul Wahid, Iqbal His Art and Thought (London: John Murray, 1959), pp. 35-36.

## Courage

Courage, in the physical as well as moral sense, is of utmost importance for the development and maintenance of one's individuality. Man's life consists in the constant overcoming of obstacles and in a constant struggle. The lack of courage will be the very negation of the essence of life resulting in inactivity, sluggishness and stagnation of the life in general resulting in the disintegration and weakening of the ego. For Iqbal tension is one of the essential characteristics of the ego and therefore whatever weakens this tension, weakens the human ego. The adverse, unfavourable environmental conditions crush those who are weak and lack courage but they enhance and strengthen those who are courageous. Such people follow only the truth but are the bitter enemies of the forces of evil to which they never yield. They do not depend so much for their strength and courage on the external sources but their mainstay and source is an internal, spiritual one. Iqbal says in one of his verses:

He (Mu'min مؤمن) is a flashing sword against untruth,  
And a protecting shield for Truth!  
His affirmation and negation  
Are the criteria for Good and Evil!<sup>99</sup>

At another place he says:

If the Muslim is an unbeliever,  
He can neither be a king nor a Faqir!  
If he is a true believer,  
Even as a Faqir he acts like a king!  
If he is endowed with faith  
He can fight without armour!<sup>100</sup>

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<sup>99</sup>Mohammad Iqbal, Bal-i-Jibriel, p. 132. Cited by K.G. Saiyidain, Iqbal's Educational Philosophy (Lahore: Ashraf, 1954), p. 151.

<sup>100</sup>Mohammad Iqbal, Bal-i-Jibriel, p. 55. Cited by K.G. Saiyidain, Iqbal's Educational Philosophy (Lahore: Ashraf, 1954), p. 152.

In short real moral courage lies in struggling against the unfavourable conditions and adapting them to one's ideals and standard of values. Courage thus helps us in making us a firm adamant rock which stands steadfast in the midst of unfavourable circumstances and is never shaken. We can stick to the path of righteousness, if we are courageous, and thus can save our ego from disintegration. Iqbal says:

Exalt thy ego so high that God Himself will consult  
Thee before determining thy destiny.<sup>101</sup>

Again, he says:

His companion remarked, "O wise friend,  
The secret of a joyous life is to live dangerously!  
Danger tests one's strength and capacity  
And is the touchstone of the powers of the mind  
and the body!"<sup>102</sup>

Therefore for the development of ego-hood an adverse environment and personal courage are indispensable.

### Tolerance

Tolerance is another important trait of character which helps the inner growth of personality and is at the same time the effect of such growth. Tolerance indicates the inner strength and maturity. Intolerance becomes the source of numerous conflicts which become great hinderances in the self-realization of each member in a society. It breeds hatred, contempt, tension and thus destroys the harmony of the social set-up. Iqbal says in his Lectures:

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<sup>101</sup>Mohammad Iqbal, Bal-i-Jibriel (The Wing of Jibriel). Cited by K.G. Saiyidain, Iqbal's Educational Philosophy (Lahore: Ashraf, 1954), p. 131.

<sup>102</sup>Mohammad Iqbal, Payam-i-Mashriq (The Message of the East). Cited by K.G. Sayidain, Iqbal's Educational Philosophy (Lahore: Ashraf, 1954), pp. 51-52.

The principle of the ego-sustaining deed is respect for the ego in myself as well as in others.<sup>103</sup>

Hence the cultivation of tolerance is indispensable for the development of the ego.

#### Lawful Acquisition

Again all kinds of acquisition should be lawful. Nothing should be acquired by foul means like cheating, fraud or theft. This implies a constant personal effort and struggle which lead to the strength and development of the ego. Iqbal has gone to the extent that even the acquisition by inheritance is not desirable and worthwhile. Iqbal says:

Be ashamed if you want to inherit a ruby from  
your forebears;  
This cannot give the pleasure that lies in  
quarrying a ruby.<sup>104</sup>

He is also against the borrowing of ideas from external sources. He says:

Get from your own dust the fire that is not visible,  
Because the light of others is not worth having.<sup>105</sup>

#### Creative and Original Activity

Iqbal is also a great advocate of creative and original activity in order to sustain and fortify the ego. Creativity enriches the ego and widens its scope and horizon. Imitation crushes the inner possibi-

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<sup>103</sup>Mohammad Iqbal, The Reconstruction of Religious Thought in Islam (Oxford University Press, 1934), p. 113. Cited by Syed Abdul Wahid, Iqbal His Art and Thought (London: John Murray, 1959), pp.37-38.

<sup>104</sup>Cited by Syed Abdul Wahid, Iqbal His Art and Thought (London: John Murray, 1959), p. 39.

<sup>105</sup>Ibid.

bilities of growth. Iqbal says:

Demean not thy personality by imitation,  
Guard it, as it is a priceless jewel.<sup>106</sup>

About creativity and originality Iqbal makes God say:

One who does not possess creative power,  
To us is naught but an infidel and a heretic.<sup>107</sup>

According to Iqbal every ego has an urge to create but it often so happens that the urge is suppressed and crushed by adverse conditions. But to fortify itself the ego must overcome these adverse factors and persist in its creative activity. Frustration of the creative element distorts human character.

Now let us examine briefly the forces which weaken human personality.

### Fear

As I have already discussed that courage strengthens the ego, therefore in the same manner fear weakens it. Fear reveals itself in the form of worry, anxiety, anger, jealousy, timidity, etc., and it retards human growth and is the source of so many failures in life.

According to modern psycho-analysis fear lies at the root of so many morbid, unhealthy and abnormal emotional developments. So many complexes and conflicts can be traced to it which obstruct the normal growth of the individuals.

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<sup>106</sup>Ibid.

<sup>107</sup>Ibid., p. 40.

The Turkish authoress Halide Edib has remarked:

The release of the child's mind from fear in the East is of primary importance. Home life, school life, civic life, all used to train him by fear... Parents, teachers, rulers, native or foreign, have mostly used Fear... The result is either the coward and the bullied individual with all sorts of unhealthy inhibitions, or the bully himself when he gets a chance.<sup>108</sup>

Iqbal says:

Fear of anybody except God is inimical to action;  
It is a robber in the caravan of life.  
He who has grasped the secret of Mustafa  
Sees infidelity concealed in fear.<sup>109</sup>

### Beggary

Similarly beggary or dependence on others degrades, stunts and cramps the ego. Iqbal uses the word beggary (Su'al) in the wide sense of achieving a thing without personal effort. Even the inheritance of wealth by the son is a kind of beggary and therefore is not desirable. Also the borrowing of ideas of others means beggary in this sense. Iqbal says:

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.<sup>110</sup>

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<sup>108</sup>Ibid., p. 41.

<sup>109</sup>Ibid.

<sup>110</sup>Ibid., p. 42.

In this sense all exploiters, kings and parasites are beggars because they do not make their own efforts but depend on other people.

In short avoiding of beggary in this wide sense can result in the extraordinary development of human character, human nature, and can become a great means of the eradication of numerous evils from which humanity is suffering at present.

### Slavery

Slavery is another curse which is fatal to the development of the ego. The growth of the ego needs an atmosphere of freedom but slavery stifles it. Slavery as an institution though no longer exists, yet there is slavery in the form of political and economic exploitation. Therefore political subjugation and economic serfdom need complete eradication in order to create favourable conditions for the moral and spiritual achievements of mankind.

Also the pride in one's stock, race or nation is another harmful factor which is the source of so many wars, conflicts, exploitations, etc. We should not confine our sentiments to a particular stock, race or nation but the human ego should become a member of a larger whole and his ego should become all-inclusive by developing vital contacts with the rest of humanity through sympathy and through a highly sensitive imagination. Man should become a citizen of the world. The cultivation of the ego implies the broadening of this kind of vision. The lower the creature in the scale of being, the narrower and limited are his sympathies.

In short, all these positive and negative factors must operate in order to develop a human ego. A positive factor necessarily negates



its opposite. Hence courage implies the negation of fear. Lawful acquisition contradicts 'beggary' or dependence on others. Therefore in the presence of all these factors the human ego will pass through three evolutionary stages.

The first stage is that of the obedience to law. But in the case of a well-disciplined and fortified ego obedience to law does not imply any contradiction or conflict. It leads to self-control which indicates the highest form of ego-hood or self-consciousness. This self-control prepares the ego for the final stage -- Divine vicegerency. Hence the vicegerent is the acme and culminating point of the evolutionary process -- he is the Superman of Iqbal. In him all the conflicts are resolved. In him power, thought, action, instinct and reason become one. He becomes an ego, an individual in the real sense. Iqbal addresses his Superman saying:

Appear, O rider of destiny!  
Appear, O light of the dark realm of change!  
Arise and tune the harp of brotherhood;  
Give us back the cup of the wine of love!  
Bring once more days of peace to the world;  
Give a message of peace to them that seek battle!  
Mankind is the cornfield and thou the harvest;  
Thou art the goal of Life's caravan.<sup>111</sup>

In short in terms of Iqbal's ethics goodness is not only the preservation but the enhancement of our essential reality, our true selves. Therefore individuality is the summum bonum, the goal, towards which our efforts should be directed and it is the criterion, according to which the ethical value of an action should be estimated.

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<sup>111</sup> Ibid., pp. 45-46.

### Social Values

Almost all the values have social implications and presuppose a social set up. Religious values, social values, ethical values, political values and economic values will not exist as active forces if society is non-existent. Even the perfect man of Iqbal, who is at the same time a product of society, will not achieve his highest possibilities except by identifying himself with social purpose. This means that ego is in a constant mutual interaction with society. William MacDougall referring to the influence of society on individuals, has remarked: "It would seem probable that apart from the influence of society in moulding the characters of its members, the behaviour of all men would be as rude, as ruthlessly self-seeking, as unrestrained by any moral considerations as the behaviour of most other mammals."<sup>112</sup>

We have to determine the kind of society which will be congenial and favourable to the free development of the human ego. But first we have to determine the nature of the relation of the human ego to the society, of which he is a member. There are two extreme views. According to one the State is a supra-personal entity and the individual is subservient to the interests of the State. According to the other view the State is an instrument for the development of the individual members. Iqbal's view is the mean between these two extremes. Iqbal maintains that the full growth of the individual's personality is not possible unless it draws its sustenance from the culture of the group to which he belongs. At the same time society should interfere with his development as little as possible. In short a community is nothing in a sense but individuals

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<sup>112</sup>William MacDougall, Energies of Men, p. 112. Cited by Syed Abdul Wahid, Iqbal, His Art and Thought (London: John Murray, 1959), p. 46.

in its last analysis and therefore the qualities of the individual members determine the quality of the community in general.

Iqbal's conception of the relation of the individual to society is that <sup>of</sup> mutual interdependence and interaction. One cannot exist without the other and at the same time the development of each implies the development of the whole or society in general. Iqbal says:

To an individual, attachment to a group is blessing,  
His potential worth attains perfection from the group,  
When an individual identifies himself with a group,  
The drop in its quest for expansion becomes an ocean.<sup>113</sup>

Iqbal has also emphasized the significance of the individuals. According to him the destiny or ultimate fate of the nations depends on their individual members who compose them. Each individual is thus like a star guiding and determining the destiny of a Millat.

According to Iqbal any society which fails to realise the basic unity of mankind is bound to failure. Race, colour, creed and geographical boundaries cannot become secure foundations for a durable and lasting social structure. Any society which has been erected on such foundations, is going to be shaken sooner or later. Again such foundations have always been the main sources of wars, conflicts, exploitations and numerous other evils. A spiritual foundation can be the only secure basis for a society and it is a basis which cannot be shaken by adverse forces. Monotheism can become a spiritual basis for world-unity and the brotherhood of mankind. No other tie will be able to restore the integral

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<sup>113</sup>Cited by Syed Abdul Wahid, Iqbal, His Art and Thought (London: John Murray, 1959), p. 47.

unity of the world. It is only the essential common core of mankind which can become a pivot and centre of the world-unity and whatever is accidental will not last as a permanent basis. The course of history is also pointing in this direction and we are gradually approximating this goal which is now dimly visible at the distant horizon. Iqbal says:

The new culture finds the foundation of world unity in the principle of Tauhid. Islam as a polity is only a practical means of making this principle a living factor in the intellectual and emotional life of mankind. It demands loyalty to God, not to thrones. And since God is the ultimate spiritual basis of all life, loyalty to God virtually amounts to man's loyalty to his own ideal nature.<sup>114</sup>

Again faith in prophethood and inspired leadership provide another unifying force for the structure of an ideal society. A prophet becomes a preceptor, a living embodiment of the spiritual values of life and his life becomes a concrete illustration and model for mankind. What is theoretical and ideal becomes practical and substantial. As a great exponent of the spiritual values, he moulds the social set-up in the light of his inspired spiritual vision. He is Iqbal's Perfect Man who brings the kingdom of Heaven on earth. Iqbal says in his verses:

On prophethood is based our existence on this earth,  
From prophethood are derived our religion, our code,  
The Prophet moulded hundreds of thousands of us into one,  
So that various parts were inseparably welded into each other.  
From prophethood we attained unity of tune;  
It imported to us the unity of breath and the unity of  
objective.<sup>115</sup>

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<sup>114</sup> Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1930), p. 207.

<sup>115</sup> Cited by Syed Abdul Wahid, Iqbal, His Art and Thought (London: John Murray, 1959), p. 50.

Therefore once a society is formed on the spiritual basis of monotheism and prophethood, then it transcends the limitations of space and time and thus becomes eternal and imperishable because to be perishable means to be accidental.

Also for the stability of a society a code of behaviour is indispensable because it gives a particular direction to the life of that society and becomes a stable foot-hold among the ever changing values and standards of life. As a character is to an individual, so a code is to a society. It integrates the diverse components of society and thus saves it from utter chaos, confusion and anarchy especially during a period of stress and perturbability. In the turmoils of life it serves as a light-house directing the community and protecting it from utter ruin. With Muslims such a code is the Quran.

A society also needs a centre, a pivot of its social and cultural activities. This centre serves as a nucleus of all the social complexities and to which all the details can be referred resulting in the integration of the whole. For Muslims this centre is Mecca. A society must have a proper well-defined, clear-cut objective towards the attainment of which all its activities must be directed and controlled. The absence of purpose in the individual as well as in social life, results in a life which is chaotic, haphazard, confused and in a sense meaningless. It is the purpose, goal and objective which integrates life and makes it meaningful. It gives a particular direction to life and gives us a standard in the light of which the rest of our life is organized and directed.

A common purpose makes society a harmonious, organic whole. For the Muslims this objective is the propagation of the doctrine of monotheism or unity of God. This spiritual objective can be a source of higher, unselfish moral endeavour ~~transmuting~~ and transforming the lives of all those who are inspired by it and aspire to it.

Man who is in constant conflict with the environmental forces, can fortify and strengthen his personality by conquering the forces of Nature. He must become the master of his environment rather than its slave. Therefore the scientific outlook is indispensable for an individual living in this modern, scientific age. But the study of science and the scientific spirit become a question of life and death in the case of a community. A society cannot survive without them. One of the secrets of the supremacy of the West is its development of the physical resources by the application of advanced, scientific methods and techniques. Science has now become identified with power, progress, prosperity and survival. To be scientific means to be "fittest" for survival.

Like the individual ego the development of the communal ego is also essential for the unity, identity and stability of a community. The community should be an organic whole with more or less a common pattern and mode of life. There should be unity and homogeneity in variety and diversity. Every member should be conscious of the purpose of the whole and the whole in this sense should live within each indi-

vidual member and to the extent the individual is conscious of this common goal and identity, to that extent that society will have a developed communal ego. Traditions provide such a common basis and ground in the form of a communal ego. Traditions, thus, perpetuate the identification of society and keep the members as an integral whole. However, there should be no status quo -- the society must be dynamic and capable of changing with the changing conditions of life. But change does not mean the negation of identification or loss of the communal self or ego. The community may be evolving and remaining the same community at the same time like a biological, and psychological human organism which develops and evolves, yet in a sense remains the same and never loses its self-identity.

Again there should be a constant sifting of traditions and therefore those who have lost their utility and purpose, must be discarded. However, in days of great adversities the sticking to the old traditions is of some help to the community for its survival and stability. Iqbal says:

When the texture of life has become weak  
and worn-out,  
The community gains stability through  
imitation!<sup>116</sup>

Iqbal has also attached great significance to woman and maternity in the social pattern of society. The future of a society also depends upon the young generation, and upon the qualities which they

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<sup>116</sup> Mohammad Iqbal, Ramuz-i-Bekhudi (The Mysteries of selflessness), p. 172. Cited by K.G. Sayidain, Iqbal's Education Philosophy (Lahore: Ashraf, 1954), p. 79.

possess. They are the real wealth of a nation or society. The role of a woman becomes very significant when we approach the problem from this particular point of view. Hence a society in which woman is given a subordinate position, cannot be a perfect one. Helen Jackson has brought out this point saying:

A woman who creates and sustains a home,  
and under whose hands children grow up  
to be strong and pure men and women, is  
a creator second only to God.<sup>117</sup>

Now it is quite obvious that Iqbal has not only provided a system for the development of the individual egos but he has also given us a scheme and plan of the essentials of a society which will help the development of the individual egos and at the same time will provide the best scope for the unfolding of man's inner potential and thus making further contributions to the general progress of society.

### Political Values

Iqbal as a great advocate of Islamic thought and institutions believed in a dynamic spiritual universe. According to Iqbal the ultimate character of Reality is spiritual and religion seeks a closer contact with reality. Iqbal says: "From the unity of the all-inclusive ego who creates and sustains all egos, follows the essential unity of

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<sup>117</sup>Cited by Abdul Wahid, Iqbal, His Art and Thought (London: John Murray, 1959), p. 53.



mankind."<sup>118</sup>

Vision and power both combined are essential for the spiritual development of humanity. Hence the ethical ideal of Islam represents vision and the organization of Islamic political system implies power. For the spiritual development both should be combined. "The state, according to Islam, is only an effort to realise the spiritual in a human organization."<sup>119</sup> Iqbal's political view stands for an ethical ideal -- the development of humanity both materially and spiritually, by means of a political organization or state which is rooted in monotheism implying the sovereignty of God. Islam is not a mere name for a system of beliefs and a certain form of worship; it is a philosophy of life and is a comprehensive code for the whole life in all its diverse manifestations. It stands for a particular mode and pattern of life as a whole. It is not a departmental affair, confining itself to a particular aspect of life. In a sense it provides a particular pivot or central point on which the whole life hinges. As it is a complete organic system in itself, therefore an eclectic approach will not serve the purpose for which the system as a whole is meant. Islam is thus all-

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<sup>118</sup> Mohammad Iqbal, Lectures on the Reconstruction of Religious Thought in Islam, p. 129. Cited by M. Aziz Ahmad, "Iqbal's Political Theory," Iqbal as a Thinker (Lahore: Ashraf, 1952), p. 232.

<sup>119</sup> Mohammad Iqbal, Lectures on the Reconstruction of Religious Thought in Islam, p. 217. Cited by M. Aziz Ahmad, "Iqbal's Political Theory," Iqbal as a Thinker (Lahore: Ashraf, 1952), p. 233.

embracing and affects all aspects of human activity -- it transforms the individual, millat and the whole humanity.

Religion in its essence is transformation and guidance of man's inner spirit and his outer development. The aim of life is the perfection of the human ego and the human ego has diverse social and physical relations. Therefore without taking in our consideration all these complexities which have a direct or indirect bearing on this self-realization, we will miss the most significant point. Iqbal says: "Islam is not a departmental affair, it is neither mere thought, nor mere feeling, nor mere action, it is an expression of the whole man."<sup>120</sup> In an organic system the part becomes meaningless when it is removed from its proper context. Islam is, thus a harmonious blending of its various elements in a well-knit, integrated, harmonious whole; no one aspect can be isolated from the rest or considered without reference to the whole of which it is a part. We can know the significance of each part only when we are capable of seeing its proper place and function in the whole and at the same time when we know the meaning and the purpose of the whole to which that part is making its own unique and significant contribution. Therefore the various aspects of a man's life -- social, religious, political and economic cannot be separated. Iqbal has remarked very aptly saying:

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<sup>120</sup> Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1930), p. 3.

In Islam the spiritual and the temporal are not two distinct domains, and the nature of an act, however, secular in its import, is determined by the attitude of mind with which the agent does it. It is the invisible mental background of the act which ultimately determines its character. An act is temporal or profane if it is done in a spirit of detachment from the infinite complexity of life behind it; it is spiritual if it is inspired by that complexity. In Islam it is the same reality which appears as church looked at from one point of view and state from another. It is not true to say that church and state are two sides or facets of the same thing. Islam is a single unanalysable reality which is one or the other as your point of view varies.<sup>121</sup>

The Quran unites religion and state, ethics and politics in a single revelation. From the Islamic point of view the Ultimate Reality, the Universe, spirit and matter, church and state, all form an integrated, organic whole. According to Islam the world of spirit does not negate the world of matter. The world of matter is, therefore, not profane to be renounced in the interest of the world of spirit. "To Islam matter is spirit realising itself in space and time."<sup>122</sup> Hence Islam is against asceticism. The ethical ideal of Islam is the spiritual development of humanity and a Muslim is directed to secure both material and moral well-being. There should

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<sup>121</sup> Ibid., pp. 215-216.

<sup>122</sup> Mohammad Iqbal, "Presidential Address of the All-India Muslim League, Allahabad, 1930." Cited by M. Aziz Ahmad, "Iqbal's Political Theory," Iqbal as a Thinker (Lahore: Ashraf, 1952), p. 235.

be a proper balance between matter and spirit. The final objective, in Islam is the perfection of humanity. And the ethical value of Muslim's conduct consists in its serviceableness for contribution toward the realization of this objective. This ethical ideal acts as a unifying principle of the Muslim community and brings the different groups together. It changes them into a well-knit, integrated people called the Millat. Iqbal says: "As an emotional system of unification, Islam recognises the worth of the individual as such, and rejects blood-relationship as a basis of human unity."<sup>123</sup> The Quran says: "Lo! The noblest of you, in the sight of Allah, is the best in conduct."<sup>124</sup>

The social set-up of Islam as a world-unity is based on the religious conception of monotheism (Tauhid or Unity of God). The conception of the Unity of God implies equality, social justice and the brotherhood of mankind. The ideal society, according to Iqbal, is the one, which is in complete conformity with the prophet's interpretation of Islam. The social order of Islam has a broad humanitarian basis. In Islam territorial nationalism or aggressive patriotism is not allowed. Such a conception destroys the fundamental unity of mankind and delimits the cosmopolitan outlook of Islam. The national idea also generates a materialistic attitude towards life; and racial, territorial considerations obstruct the

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<sup>123</sup> Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1930), p. 205.

<sup>124</sup> Mohammad Marmaduk Pickthall, trans. The Meaning of the Glorious Koran (New York: New American Library, 1954), Surah 49, Verse 13.

humanizing spirit of mankind. The Islamic Millat is thus defined not on the basis of economic, linguistic, or psychological values but on the basis of spiritual traditions and inner consciousness rooted in the basic laws of religion. The Quran is the basic law of the Islamic Millat. Therefore the supremacy of the Divine law is one of the basic tenets of Islamic polity.

Iqbal has also a firm faith in Ijtihad (Research, reinterpretation) and he thus maintains a proper balance between the categories of permanence and change. Iqbal says:

The Ultimate spiritual basis of all life as conceived by Islam is eternal and reveals itself in variety and change. A society based on such a conception of reality must reconcile, in its life, the categories of permanence and change. It must possess eternal principles to regulate its collective life; for the eternal gives us a foothold in the world of perpetual change.<sup>125</sup>

Iqbal has further elucidated this dynamic conception of political and social structure by saying:

The teaching of the Quran that life is a process of progressive-creation necessitates that each generation guided but unhampered by the work of its predecessors, should be permitted to solve its own problems.<sup>126</sup>

This implies that every generation has the right of Ijtihad -- independent judgment and interpretation of law in the light of the ever changing conditions of life, which according to Iqbal, is essential for the

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<sup>125</sup>Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1930), p. 307.

<sup>126</sup>Ibid., p. 234.

healthy development of socio-political organization. "The closing of the door of Ijtihad," contends Iqbal, "is pure fiction."<sup>127</sup>

Again the secret of the true organization lies in sticking to the ideal of the Millat, which is the maintenance and spreading of the principle of the Unity of God. Iqbal says: "Islam is neither nationalism nor imperialism but a league of nations, which recognizes artificial boundaries and racial distinctions for facility of reference only, and not for restricting the social horizon of its members."<sup>128</sup> Iqbal appeals to every Muslim nation "to sink into her own deeper self, temporarily focus her vision on herself alone, until all are strong and powerful to form a living family of republics."<sup>129</sup>

The republican form of government is in complete harmony with the spirit of Islam. At the same time Muslim legislative assembly is the only possible and legal form that Ijma' can take in modern time.

As a great exponent of the dignity and development of individuality, Iqbal believes in democracy as a political and social system but at the same time he has criticized certain aspects of democracy, not because he was against it, but because he knew that the future of world-peace and the development of humanity depend on a truly democratic way of life.

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<sup>127</sup>Cited by M. Aziz Ahmad, "Iqbal's Political Theory," Iqbal as a Thinker (Lahore: Ashraf, 1952), p. 264.

<sup>128</sup>Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1930), p. 223.

<sup>129</sup>Ibid.

But Iqbal makes a distinction between Islamic democracy and the democracy in the ordinary sense of the word. According to Iqbal Islamic democracy has a spiritual basis rather than the economic one. Iqbal says:

The democracy of Islam did not grow out of the extension of economic opportunity; it is a spiritual principle, based on the assumption that every human being is a centre of latent power, the possibilities of which can be developed by cultivating a certain type of character. 130

This spiritual, underlying principle of Islamic democracy is Tauhid -- the unity of God (Monotheism). Therefore "the supreme power and the final authority in Islamic democracy is that of God."<sup>131</sup> The head of the state and the government are only His representatives to manage the affairs of the state, according to His wishes. But we should remember that Iqbal's conception of God is not anthropomorphic. As Iqbal has brought out this point in his Lectures by saying: "...And, since God is the ultimate spiritual basis of all life, loyalty to God virtually amounts to man's loyalty to his own ideal nature."<sup>132</sup>

Islamic democracy also implies the preservation of and obedience to the laws as illustrated and embodied in the teaching and noble actions of the Prophet. Iqbal's conception of Islamic democracy is also not confined to any particular geographical, racial or linguistic boundary.

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<sup>130</sup> Mohammad Iqbal, "Muslim Democracy," The New Era, 1916, p. 251. Cited by Reynold A. Nicholson, The Secrets of the Self, translation of Iqbal's Asrar-i-Khudi (Lahore: Ashraf, 1920), p. xxix. (Foot-note)

<sup>131</sup> Cited by H.H. Bilgrami, Glimpses of Iqbal's Mind and Thought (Lahore: Orientalia, 1954), p. 105.

<sup>132</sup> Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1930), p. 207.

He is against nationalism in the narrow, political sense. Iqbal says in his book The Mysteries of Selflessness:

We, who have lost the souls within our breasts,  
Have therefore lost ourselves in this mean dust.  
Thou art a Muslim; do not bind thy heart  
To any clime, nor lose thyself within  
This world dimensionate. The Muslim true  
Is not contained in any land on earth.<sup>133</sup>

Iqbal is also of the view that the basic ideology of Islamic democracy is dynamic and evolving. Muhammad Asad in his book The Principles of State and Government in Islam is of the view that the political law emerging from the Quran and Sunnah is very vivid and concrete to the extent that it gives us the pattern of a political system which can be realized at all times and under all conditions of human life. But as it is meant to be realized at all times and under all conditions, the pattern has to be offered in outline only and not in detail.<sup>134</sup>

Man's political, social and economic needs have a time-context and therefore they are extremely variable. The rigidity of enactments and institutions will not possibly cope with this natural trend towards change and variation. Hence the Divine Ordinance provides a general outline or framework, the details of which have to be worked out through Ijtihad according to the needs of the time. This principle of Ijtihad has been discussed in greater detail by Iqbal in his Lecture on "The Principle of Movement in the Structure of Islam."

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<sup>133</sup> Arthur J. Arberry, The Mysteries of Selflessness, translation of Iqbal's Ramuz-i-Bekhudi (London: John Murray, 1953), p. 30.

<sup>134</sup> Muhammad Asad, The Principles of State and Government in Islam (Los Angeles: University of California, 1961), pp. 22-23.



Iqbal has also criticized democracy on the ground that "democracy is a form of government in which people are counted, but not apprised."<sup>135</sup> However with the development of the individuals and believing in the good sense of mankind this defect can be remedied gradually and slowly. However the view embodies a great truth in the sense that truth does not depend on the votes of the majority; it has its own independent existence and in most cases it is apprehended and possessed by a few only. But in spite of all this as I have already pointed out in greater detail that there is no distinction between man and man on the plane of humanity. Rafiud Din in his book Ideology of the Future has expressed very beautifully this basic unity of mankind by saying:

The love that a man feels for other men as human beings is due to the ultimate oneness of all human selves. Every human self is connected with every other human self through its unconscious mind. The conscious minds of the selves are different but their unconscious mind is the same and that is the Conscious Mind of the Universe. The selves are like innumerable bubbles on the same lake or like innumerable taps of water connected under-ground with the same reservoir, where the lake or reservoir may be imagined to stand for the Consciousness of the Universe.<sup>136</sup>

#### Economic Values

Islam which believes in this basic unity in the form of monotheism, urges for democracy which found expressions in several institutions. The first and foremost of these was the recognition of woman as capable of holding property. Economic independence is at the root of

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<sup>135</sup> Cited by H.H. Bilgrami, Glimpses of Iqbal's Mind and Thought (Lahore: Orientalia, 1954), p. 101.

<sup>136</sup> Mohammad Rafiud-Din, Ideology of the Future (Karachi: Din Muhammadi Press, 1956), p. 248.

all social status and this the woman in pre-Islamic time did not enjoy.

Islam has also recognized the fact that persistent economic inequality is very harmful to social solidarity. In order to check the accumulation of property in a few hands and to ensure the circulation of wealth in society continually the Muslim law of inheritance has been used as a measure, though it has been criticized by jurists on the ground that it tends to too much division of property and constant changes in social stratification. Especially from the modern economic point of view it has been subjected to criticism because in the case of landed property it is sub-divided into small holdings which become uneconomical and unfit for large-scale farming and the use of modern heavy machinery. However this difficulty is not insurmountable and we can find its remedy in cooperative farming and land consolidation.

Hence this tendency to continual division of wealth and the consequent impoverishment of the idle rich, is the result of a deliberate policy. Thus the Muslim law of inheritance acts as a check upon the growth of unearned income and in this manner it preserves the fluidity of the social system through the continual distribution of family riches.

The second instrument for the circulation of the communal wealth is the institution of Zakat or compulsory payment to the communal fund and it thus operates against the stagnation of wealth in family pools. Also the freedom of marriage is another step in this direction which is a test and guarantee of democracy and social stability.

In short all ethical, social, political and economic values have their origin in the religious values of Islam which themselves

emanate from God as an Ultimate source and ground of spiritual values and ideals. They are, therefore, inter-related.

Iqbal starting from the human ego as an explanatory ground, passes through the physical world and reaches the Ultimate Ego as an Ultimate Reality. Hence his conception of the 'ego' or 'self' is the core of his metaphysical system in terms of which he has explained the physical world, God, society, the individual and the whole realm of values. Hence his conception of the 'ego' is the key to the understanding of Iqbal's poetry and metaphysics and therefore no serious student of Iqbal can neglect this basic concept which upholds the whole system and gives it vitality, unity and life.

### Summary

Iqbal's conception of the 'Ego' is the essence of his metaphysics. For Iqbal life is basically individual and its highest manifestation so far is the human ego. The distance from the Ultimate Ego or God indicates the status and degree of individuality. The person who comes nearest to God, is the completest person. Iqbal believes in a dynamic view of the physical world. In this respect he is in line with the views of Heisenberg, Schrodinger, Bergson, Bertrand Russell, Whitehead, Joad, James Jeans, Driesche, Schmidt, Einstein and others. According to Iqbal the material world is similar to human "Self" or "Ego"; it is basically life. Like the inner life of the Ego it is in constant flux. Matter is the external, outward form of life. Nature is an action and not a thing. Egohood is not the end but it is also the very beginning of the whole process of

life. The universe is of the nature of a free creative will and thus will lies at the bottom of all existence. The Ultimate Reality is an Ego; it is essentially a Spirit. He is basically creative and His creativity is boundless. He is not space-bound; He is infinite but His infinity is intensive rather than extensive. He is both Immanent and Transcendent.

The relation between human ego and the Ultimate Ego is established through prayer. The spiritual illumination gained as a result of prayer, brings a new power by shaping human personality. In the domain of knowledge Iqbal believes in the synthesis between matter and spirit, Ilm and Ishq, head and heart, intellect and vision (intuition), world and God.

According to Iqbal spiritual values form the essence of religion and of man as a spiritual being. Religious experience and consciousness reaches its climax in the prophet. Islam as a religion believes in the Unity of God and the Unity of Existence. In the domain of Ethics the search for summum bonum becomes the search for God in religion. For Iqbal the Ultimate Ego is the summum bonum of our moral endeavour. That which fortifies personality is good, that which weakens it is bad. Iqbal believes in love, faqr, tolerance, courage, creativity and originality as they strengthen the ego and is against fear, beggary, slavery and pride because they weaken the self. In the realm of social values Iqbal believes in the basic unity of mankind. Iqbal's political views stand for an ethical ideal. He also believed in Ijtihad (Research, reinterpretation) in view of the changing conditions of life. In short with

Iqbal all ethical, social, political and economic values have their origin in religious values of Islam which themselves emanate from God as an Ultimate Source of all spiritual values and ideals. They are inter-related and in the last analysis are rooted in God as the Ultimate Spiritual basis of life.

## CHAPTER IV

### THE EDUCATIONAL IMPLICATIONS OF IQBAL'S METAPHYSICS

Before entering into the discussion of the educational implications of Iqbal's metaphysics, it will be better to grasp the limitations of the topic which has been treated in this chapter.

To begin with, Iqbal was primarily a poet-philosopher and not an educationist. We cannot say, in the strict sense of the word that he had a definite, clear-cut, coherent system of educational philosophy. However, there is no doubt that he had a definite philosophy of life and a well-integrated metaphysics.

As far as education is concerned there are some scattered remarks here and there which can be gleaned mostly from his poetry. But the putting of these remarks together does not mean and make a coherent philosophy of education in the ordinary sense. The use of the terms in the loose, fluid sense becomes the source of a lot of confusion and overlapping. To be an astronomer, for example, is one thing and to know something about astronomy or heavenly bodies is quite a different thing. One should not be confused with the other.

However, Iqbal's metaphysics can become the basis of an educational system. We can draw educational inferences from his metaphysics but it does not mean that Iqbal has expressed positive, explicit views about those major educational issues. Iqbal has laid down some general

principles and has set some objectives as a poet and as a philosopher. It is for the educationists to work out the detailed programmes in order to achieve those goals. The goals may be implicit or explicit in Iqbal's metaphysics. At the same time his explicit pronouncements in his poetry should be seen in the context of his general metaphysics in order to find out the extent to which they fit into the general framework of his philosophy.

It will be really surprising if it is shown that Iqbal has expressed views on the problems of curriculum, school administration, methods of teaching, etc., in the strict educational technical terms and sense. Even the inferences in this respect will appear and in most cases in fact they are, strained, far-fetched explanations and conclusions which cannot be warranted and guaranteed by Iqbal's explicit, direct remarks and reflections. However, inspite of all this, Iqbal, for example, was a great exponent of the development and strengthening of the human ego. He has also his own interpretation of the 'Self'. Hence once his metaphysical conception of the human self and the factors which strengthen or weaken this self are known, then it is for the educationists to work out a detailed educational system including curriculum, methods of teaching, the type of teacher, the aims of education, etc., which will be conducive to the achievement of the above-mentioned objective.

Similarly Iqbal's emphasis on creativity, originality, tolerance, courage, love, intuition and the development of an international, humanistic, cosmopolitan spirit is full of educational implications. Thus when views on the curriculum, methods of teaching, etc., are presented,

then in a sense they cannot be called the views of Iqbal but our own educational interpretations of his objectives which are rooted in his metaphysics. Some of these educational implications may or may not coincide with the modern progressive trends.

Whenever we work out these objectives into a workable curriculum, we cannot be expected to support every step in the making of the curriculum, etc., by a specific, positive, explicit, direct reference to a clear-cut, definite pronouncement, or article of faith in Iqbal's philosophy.

Also having a religious framework does not necessarily imply Iqbal's disagreement with naturalistic educationists at every step. The conquest of Nature, love for humanity, creativity, etc., can become common grounds of agreement between Iqbal and other philosophers. In the case of Iqbal, however, the conquest of Nature, and the power accrued from it, will have a reference to a different context and may serve a different purpose. Similarly Iqbal's emphasis on empirical knowledge is in complete harmony with the spirit of the modern age but it does not become a naturalistic, materialistic approach for that very reason. Hence Iqbal's metaphysics embraces such a wide scope of ideas that when analysed and taken in parts, some of its parts may be made to harmonize with other philosophies which are opposed to Iqbal's total philosophy.

Thus whenever we talk of Iqbal's educational philosophy, we give the impression of Iqbal's definite views on educational issues and therefore this kind of phraseology can become a source of misunderstanding and misinterpretation. It is with this spirit and subject to the above



reservations that I venture to draw some educational conclusions from an analysis of Iqbal's metaphysics.

A. The Meaning and Aims of Education

In order to appreciate and understand the educational implications of Iqbal's philosophy, we must keep in mind Iqbal's firm faith in Islam as a religion and as an ideology and his conception of the individual, society, State and God, etc. R.A. Nicholson has remarked: "Iqbal's philosophy is religious, but he does not treat philosophy as the hand-maid of religion."<sup>1</sup>

Iqbal's main philosophic treatise is the Reconstruction of Religious Thought in Islam. Now the very title and the contents of the book clearly indicate the fact that his philosophy and his faith in Islam are inextricably inter-woven, and though the two can be distinguished, yet both form an organic whole. The same thing can be detected in his poetry also. Hence an understanding of Islam as a religion is a key to a comprehensive understanding of Iqbal's thought and poetry.<sup>2</sup> At the same time we must be fully aware of the social and political conditions prevailing at the time when he was writing, and to which he has responded.

As I have already pointed out the essence of Iqbal's metaphysics is his conception of the "self" or "Ego". For Iqbal, personality provides

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<sup>1</sup>R.A. Nicholson, The Secrets of the Self, a translation of Iqbal's Asrar-i-Khudi (Lahore: Ashraf, 1944), p. xiii.

<sup>2</sup>Qazi Ahmad Mian Akhtar, Juna Ghari, Iqbaliatka Thanqidi Jaiza (A Critical Survey of Iqbal's Works) (Karachi: Iqbal Academy, 1955), p. 108.

the measure of all things and therefore whatever fortifies personality is good and whatever tends to weaken it, is bad. For Iqbal, there is no universal life. Hence, according to this view, the highest aim of education as of other social and cultural forces should be the strengthening of the individuality of all persons so that they may actualize their full capacities and inner possibilities. Iqbal also finds a sanction for his conception of the human ego in Islam. But Iqbal's emphasis on "individuality" does not mean the negation of community because according to Iqbal's view the community is indispensable for the development of the individual egos. Iqbal says in Ramuz-i-Bekhudi (The Secrets of Selflessness):

His (Individual's) truest Self in the community  
Alone achieves fulfillment.  
The Individual a mirror holds  
To the Community, and they to him;  
He is a Jewel threaded on their Cord,  
A star that in their constellation shines.<sup>3</sup>

Now this intimate relation between the individual and society implies the social aspect of education which is indispensable for the development of individuality. Every advance in the complexity, subtlety and richness of our culture and civilization indicates a widening of the gulf between mature and immature. Therefore this constantly widening gap implies the necessity for more and more education as the basic condition upon which the conservation of society and the development of individuality depend. However, we must make a distinction between formal and informal education. In view of Iqbal's conception of the relation of the individual to society both formal and informal types of education play a determining

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<sup>3</sup>A.J. Arberry, The Mysteries of Selflessness, a translation of Iqbal's Ramuz-i-Bekhudi (London: John Murray, 1953), p. 5.

role in the development of individuality. In simpler social groups the child becomes assimilated to the aims, purposes and social activities of the group by participating through work, play, imitation and with the passage of time the circle of his activities also widens continuously, thus giving the individual an opportunity of absorbing and assimilating the life around him.

Iqbal has laid a great emphasis on the creation of the right kind of community based on sound, spiritual principles and thus to create the proper kind of atmosphere for the development of the individuals. Social structure can become a great determining force in inculcating what is good and weeding out what is harmful to the well-being of the egos. That is why Iqbal has also stressed the significance of the society along with his emphasis on the development of the human ego. In the case of a community, custom is the force which regulates the main details of life and its rules are enforced through imitation, suggestion, injunction, prohibition, etc.

Iqbal in some of his verses has advocated and emphasized the value of tradition and custom, while in others he has denounced them.<sup>4</sup> However, it does not imply any inconsistency because the cultural transmission is indispensable for the progress of mankind. But at the same time we must dispense with all those customs and traditions which have lost their survival value and are obstacles in the way of progress and creativity.

According to Iqbal there can be no real development of individuality if the mind is merely the store of disconnected facts.<sup>5</sup> The

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<sup>4</sup>Supra., pp. 160, 166.

Infra., pp. 183, 206, 224.

<sup>5</sup>Infra., 190.

mind in such cases carries merely a heavy load if the facts are not assimilated, if they are not woven in the texture of individuality. When facts are assimilated they contribute to the widening of the intellectual horizon, raise the general level of internal, spiritual life and add to the strength and sharpness of the mind. Iqbal is, therefore, against the kind of education which does not affect the general mode and pattern of life. Iqbal says:

Science is an instrument for the preservation of life,  
Science is a means of establishing the Self,  
Science and Art are servants of life --  
Slaves born and bred in its house.<sup>6</sup>

Iqbal's entire philosophy aims at revealing to man his infinite possibilities and directing him towards a richer and fuller life. Hence this will be the kind of aim of education which he would approve. Iqbal believes in the perfectibility of man and he has shown us the path that leads to that high degree of humanity. Iqbal's Perfect Man is the goal and acme of humanity. He is the completest Ego, the vicegerent of God on earth. Iqbal's Perfect Man (Mard-i-Momin, man the believer) resembles in some respects Nietzsche's Superman but in spite of some resemblances his Perfect Man is an embodiment of different characteristics. In Iqbal's perfect Man the discord of mental life becomes a harmony. His Perfect Man is the embodiment of the highest power united to the highest knowledge. Also in his life, thought and action, instinct and reason become identical and one. Iqbal's Perfect Man is thus an embodiment of the real spirit of Islam as a way of life. According to Iqbal Religion

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<sup>6</sup>R.A. Nicholson, The Secrets of the Self, a translation of Iqbal's Asrar-i-Khudi (Lahore: Ashraf, 1944), p. 26.

is not a departmental affair; it is an expression of the whole man.<sup>7</sup> Islam is thus a philosophy of life for Iqbal, which seeks to ensure the harmonious development of the individual and the transformation of the whole mankind.

Hence the creation of such an ideal race of individuals is the ultimate goal in which Iqbal believed. Now this goal which will also be the guiding principle of the educational efforts, will also serve as a criterion of its success in this direction. Hence in order to develop the human ego, its frequent vital contacts and interactions with the actualities of life are indispensable.

In view of this, speaking in terms of education, it can be stated that our formal education must embody some of the useful features of the informal education in order to be effective in the achievement of this goal. The formal, school education generally tends to become remote and artificial, touching only the circumference of life here and there, and is confined to the accumulation of knowledge with only the slightest effect upon character because it is not linked intimately with the ordinary affairs of daily life. On the other hand, informal education, however deep, is always limited, since the environment of the individual has always spatial and temporal limitations. These spatial and temporal environmental limitations become the internal and external limitations of the individuality. The individuality thus fails to attain its full maturity and the height of which it is potentially capable. In short it becomes a stunted and dwarfed individuality. Iqbal does not accept these

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<sup>7</sup>Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1930), p. 3.

limitations and thus urges us to transcend these. He says:

From the spark to the star,  
From the star to the sun  
Is my quest;  
I have no desire for a goal,  
For me, rest spells death!<sup>8</sup>

Iqbal has expressed a similar view while addressing God. He says:

My madness has a grievance against Thy Divinity;  
Thou hast for Thee the spaceless and for me the  
four-dimensioned space  
Thou art the limitless ocean and I am but a tiny rivulet,  
Either make me Thy peer or turn me limitless at least.<sup>9</sup>

Thus the goal of education should be no other than the goal of life.

Iqbal also believes in the constant, continuous change of the external social and cultural environment. Education, therefore, should keep pace with these changing conditions in order to remain effective, vital and alive. For Iqbal the social aspect of education is a means to the development of the ego and not an end in itself. Iqbal's educational creed cannot be the maintenance of the status quo but he believes in an assimilating, dynamic, evolving social structure and culture. According to Iqbal humanity needs some basic principles of a universal import which may direct this evolving human society on a spiritual basis.<sup>10</sup>

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<sup>8</sup>Mohammad Iqbal, Payam-i-Mashriq (The Message of the East). Cited by K.G. Saiyidain in his book Iqbal's Educational Philosophy (Lahore: Ashraf, 1954), p. 45.

<sup>9</sup>Cited by S.A. Vahid in his book Iqbal, His Art and Thought (London: John Murray, 1959), pp. 123-124.

<sup>10</sup>Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1930), pp. 207, 248.

Hence Iqbal would not favour an educational system which simply reflects the culture. Education should play an active and dynamic role, making significant contribution to the evolution and progress in general.

Education should not only follow but it should also lead and direct the external life. Hence a respect for the values of the past does not mean and should not imply the neglect of the forces and movements of the present. The past should not become an obstacle in the way of progress. That is why Iqbal has attached great significance to the conception of Ijtihad (Research, reinterpretation).

According to Iqbal the relation of the individual to the community is that of dynamic, mutual give-and-take and enrichment. The relation is reciprocal and the one implying change and evolution. Hence our education should reflect this kind of relationship between the individual and community.

According to Iqbal, the Quran is empirical in its attitude and experience is a necessary source of knowledge and therefore contributes to the general development, enhancement and enrichment of the individuality. Islam, as Iqbal has remarked, laid great emphasis on experience long before modern sciences learned to do so. Islam accepts the sensible world to be real but it also believes at the same time that beyond the sensible there is also the horizon of the transcendental reality. Hence experience should become the basis and form the core of education. For Iqbal the world of the senses is not an illusion, a mere appearance, or an empty show.

Iqbal believes in life as a constant struggle. Man is confronted with a physical, obstructing environment. By understanding this physical



environment he can conquer it. Hence the development of a strong and active individuality is not possible without this continuous struggle and contact with the concrete physical environment. According to Iqbal, "in the domain of knowledge, scientific or religious, complete independence of thought from concrete experience is not possible."<sup>11</sup> Iqbal, therefore, attaches great significance to intellect and to all those senses that provide the data, impressions or sensations to the mind. Iqbal considers sense-perception of the first importance. However, these should be supplemented by the perception of the heart or Qalb. He has brought out this conception in the following passage:

The Quran, recognizing that the empirical attitude is an indispensable stage in the spiritual life of humanity, attaches equal importance to all the regions of human experience as yielding knowledge of the Ultimate Reality which reveals its symbols both within and without. One direct way of establishing connections with the reality that confronts us is reflective observation and control of its symbols as they reveal themselves to sense-perception; the other way is direct association with that reality as it reveals itself within. The naturalism of the Quran is only a recognition of the fact that man is related to Nature, and this relation, in view of its possibility as a means of controlling her forces, must be exploited in the interests, not of unrighteous desire for domination, but in the nobler interest of a free upward movement of spiritual life. In the interests of securing a complete vision of Reality, therefore, sense-perception must be supplemented by the perception of, what the Quran describes as 'Fuad' or Qalb, i.e. heart.<sup>12</sup>

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<sup>11</sup>Cited by K.G. Saiyidain, Iqbal's Educational Philosophy (Lahore: Ashraf, 1954), p. 15.

<sup>12</sup>Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1930), pp. 19-20.



Iqbal, therefore attaches significance to all aspects of knowledge which are essential for shaping and directing the environmental forces. Iqbal will not be contented with any interpretation of the knowledge of the highest peak, without a reference to all the knowledge which lies along side the foot of the hill.

According to Iqbal man became higher than angels in the eyes of God because of his knowledge of things and their essential nature and it is through a constant struggle in achieving the knowledge of things that man can maintain his superiority in the world. No upward march and movement of the soul in the direction of the realization of ultimate truth is possible unless it starts and passes through the material, physical world, moulding and controlling it and not shirking it, conquering it and not leaving it, pondering over it and not denouncing it. This kind of progress of man, has been explained by Iqbal when he says:

It is the lot of man to share in the deeper aspirations of the universe around him and to shape his own destiny as well as that of the universe, now by adjusting himself to its forces, now by putting the whole of his energy to mould its forces to his own ends and purposes. And in this process of progressive change God becomes a co-worker with him provided man takes the initiative.....

But his life and the onward march of his spirit depend on the establishment of connexions with the reality that confronts him. It is knowledge that establishes these connexions, and knowledge is sense-perception elaborated by understanding.<sup>13</sup>

Now this passage of Iqbal indicates two significant elements.

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<sup>13</sup>Ibid., p. 16.

Firstly, that knowledge though essential for the establishment of connections with reality, is not very helpful to man if it is not made subservient to the development of his whole ego, otherwise the self is bound to lose its richness and it will become hardened within itself. Secondly, according to Iqbal man is endowed with the power of forming concepts of things and the forming of concepts implies the capturing of things. Hence the character of man's knowledge is conceptual and it is with the help of this conceptual knowledge that man tries to understand the observable aspect of Reality. Thus knowledge for Iqbal is a progressive ideal which starting from the knowledge provided by sense-perception ends in the knowledge provided by the heart. But in fact it does not end, for the Ultimate Reality cannot be comprehended fully by the human ego. Iqbal has expressed this idea as follows. He says:

First the senses see the light of truth,  
and then it mingles with the light divine,  
Beyond the reach of human understanding.<sup>14</sup>

For the purpose of poetry, Iqbal has divided his conception of knowledge into two parts. Firstly, the knowledge through sense-perception is called Ilm and the knowledge gained by heart is called Real knowledge. It is the knowledge of Ultimate Reality, or Ishq (Love). Iqbal is in favour of a harmony between the two aspects of knowledge. In this respect Iqbal gives a balanced view of knowledge and tries to

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<sup>14</sup>Cited by H.H. Bilgrami, Glimpses of Iqbal's Mind and Thought (Lahore: Orientalia, 1954), p. 67.

avoid the other two extremes of the pure scientific knowledge through sense-perception and the pure intuitive approach of the mystic. Iqbal has expressed this view in one of his letters saying that sense perception is a source of a kind of power which must become subservient to the higher principles of life because if it is not directed and controlled by the higher principles of life, then it will become a source of evil and destruction. However this knowledge through sense perception is the beginning of the true knowledge.

Man has to equip himself, according to Iqbal, with both aspects of knowledge in order to develop his ego to the utmost possible extent. Both aspects are essential components of a perfect knowledge. It is in the synthesis of Ilm (knowledge through sense-perception) and Ishq (love or knowledge of the heart, divine knowledge) that the warmth and perfection of the ego can be achieved. The modern world is in urgent need of such a synthesis of knowledge through education. Man who has brought himself to the brink of a precipice and abyss of destruction by following the "Intellect" as its sole guide, can be saved from utter annihilation by having recourse to a timely solution and synthesis between the two aspects of knowledge, i.e., matter and spirit, Ilm and Ishq, head and heart, intellect and vision, world and God.

The foregoing thought of Iqbal clearly indicates the intermingling and synthesis of the two currents, i.e., science on the one hand and mysticism and religion on the other. In Iqbal the East and West are intermingled. It also indicates Iqbal's deep, religious orientation and

his acquaintance and grasp of the essentials of Western thought and sciences at the same time. But in the case of Iqbal the mixture of the two currents is not a compound but is an emergent, evolved system and therefore it becomes difficult to separate clearly the two elements from each other.

Iqbal knew that the decadence of the East was largely due to the philosophical systems which taught the negation of the Self, the renunciation of personality, the apathy towards/ <sup>and</sup> the aloofness from the good things of this world and looking down upon matter as dross, an obstacle in the way of the spiritual development. The whole evil emerges from importation into Islam of platonic and neo-platonic ideas, according to which this world was a mere appearance, an illusion. These ideas come very close to Buddhist Vedantas, culminating in the doctrine of Monism. According to this doctrine God was considered immanent and the world as a mere emanation. Thus pantheistic deism became a substitute for the transcendent personal God of the Quran. Similarly in Hindu philosophy the world is interpreted as Maya (a mere appearance, an illusion). In Buddhism Nirvana or the deliverance of the soul from the cycle of metempsychosis became the ultimate goal. Penance, self-mortification, asceticism and denunciation of matter became the path to this salvation and to the merging of the soul in its Ultimate Source.

Hence Iqbal revolted against all such negative and discouraging conceptions which divert man away from the realities of life and prevent him from struggling to improve and change his conditions. Iqbal's revolt against such pseudo-mystic approaches was not on purely theoretic

tical grounds but he met these challenges from a practical stand-point.

As I have already suggested that Iqbal has tried to reconcile the two extremes, Iqbal was also thus not satisfied with the present education which fails to give the youth a vision of the Ultimate Reality and keeps him busy only in his books. Iqbal has addressed in his verses such a one who is in search of knowledge. He says:

May God acquaint thee with a restless urge,  
for thy life is a calm indifferent sea;  
Though and thy books are never apart,  
thou readest,  
Yet thou dost not see.<sup>15</sup>

In Bal-i-Jibril (The Wing of Jibril), Iqbal has referred to the lack of this higher aspect of knowledge called Ishq. He says:

Who has upraised the soulful sword of Love?  
O Saqi (cup-bearer), the hand of knowledge  
grasps an empty sheath.<sup>16</sup>

Hence it is this higher aspect of knowledge which should become the Ultimate aim of man and of our education, and for the attainment of which we must continuously struggle as human beings. There is every hope that in a distant future this union of mind and heart will become the basis of an ideal humanity and society and to which education should become instrumental. It will be perhaps true to say that the main source of our present miserable condition is either the ignoring of the one or the other aspect of knowledge. Education should help mankind in main-

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<sup>15</sup>Mohammad Iqbal, Zarbi-Kalim, cited by H.H. Bilgrami in his book Glimpses of Iqbal's Mind and Thought (Lahore: Orientalia, 1954), p. 68.

<sup>16</sup>Mohammad Iqbal, Bal-i-Jibril (The Wing of Jibriel), cited by H.H. Bilgrami, Glimpses of Iqbal's Mind and Thought (Lahore: Orientalia, 1954), p. 69.

taining this balance and establishing the equilibrium between the two, resulting in the creation of balanced individualities with power and vision. Education should give the individual knowledge of himself, his fellows and his environment. Hence knowledge of the inner as well as the outer world is a function of education. According to Iqbal both are indispensable for the development of the ego. Iqbal accepts the challenge of matter and the physical world. He has emphasized the importance of conceptual and perceptual knowledge as necessary steps towards the higher kind of knowledge and considers conceptual knowledge to be indispensable for the conquest of Nature. Iqbal is thus a great exponent of scientific knowledge and scientific way of looking at things. Iqbal says in Javid Nama:

The power of the West lies in her Arts and Sciences.  
At their fire, has it kindled its lamps.<sup>17</sup>

According to Iqbal knowledge must start with the concrete. Knowledge is thus interpreted as "the intellectual capture of and power over the concrete that makes it possible for man's intellect to rise beyond the concrete."<sup>18</sup> Hence for Iqbal the knowledge of Nature is the knowledge of God's behaviour and thus in our observation of Nature we are really seeking a kind of close contact with the Absolute Ego. And this intimate relation with the Absolute Ego is only another form of worship.<sup>19</sup>

Iqbal is also of the view "that the birth of the method of observation and experiment in Islam was due not to a compromise with Greek

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<sup>17</sup>Mohammad Iqbal, Javid Nama (The Book of Eternity), (Lahore: Kapur Arts Press, n.d.), p. 209.

<sup>18</sup>Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore; Kapur, 1930), p. 183.

<sup>19</sup>Ibid., p. 77.

thought but to a prolonged intellectual warfare with it."<sup>20</sup> Iqbal quoting from Briffault's Making of Humanity writes in his Lectures as follows:

It was under their successors at the Oxford School that Roger Bacon learned Arabic and Arabic Science. Neither Roger Bacon nor his later namesake has any title to be credited with having introduced the experimental method. Roger Bacon was no more than one of the apostles of Muslim Science and method to Christian Europe; and he never wearied of declaring that knowledge of Arabic and Arabic Science was for his contemporaries the only way to true knowledge. Discussions as to who was the originator of the experimental method ... are part of the colossal misrepresentation of the origins of European civilization. The experimental method of the Arabs was by Bacon's time widespread and eagerly cultivated throughout Europe ... Science is the most momentous contribution of Arab civilization to the modern world, but its fruits were slow in ripening. Not until long after Moorish culture had sunk back into darkness did the giant to which it had given birth rise in his might. It was not science only which brought Europe back to life. Other and manifold influences from the Civilization of Islam communicated its first glow to European life ... For although there is not a single aspect of European growth in which the decisive influence of Islamic culture is not traceable, nowhere is it so clear and momentous as in the genesis of that power which constitutes the permanent distinctive force of the modern world, and the supreme source of its victory -- natural science and the scientific spirit... The debt of our science to that of Arabs does not consist in startling discoveries of revolutionary theories: Science owes a great deal more to Arab culture, it owes its existence.<sup>21</sup>

I need not give more examples and quote other authentic evidences and statements of Iqbal in order to show that he, in complete conformity with Islam, has emphasized the significance of scientific knowledge based on observation and experiment. According to Iqbal there is a great need for the revival and re-establishment of the scientific spirit, and the

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<sup>21</sup>Ibid., pp. 181-182.



objective, scientific study of Nature. Science should become an important aspect of education as it has become indispensable for survival and is a great source of power which can be used for the betterment of mankind if directed properly in the light of higher values of life. At the same time we must be capable of going along with the scientific advancement. A.N. Whitehead while emphasizing the significance of science says:

In the conditions of modern life the rule is absolute, the race which does not value trained intelligence is doomed. Not all your heroism, not all your social charm, not all your wit, not all your victories on land or at sea, can move back the finger of fate. Today we maintain ourselves. Tomorrow science will have moved forward yet one more step, and there will be no appeal from the judgment which will then be pronounced on the uneducated.<sup>22</sup>

It is now an established fact that technologically, industrially and economically, the world has become a unified whole through scientific achievements and progress. Psychologically, politically and emotionally the world has not yet attained unity. Intellectually man has arrived at the conclusion that he cannot harm others without harming himself and when he does good to others, he does good to himself. But this intellectual, theoretical recognition of these principles have not been accompanied by a comparable change in the pattern and mode of his conduct. Man's conduct, is thus still directed to a great extent by the unconscious, concealed forces which are not yet under the complete control of these higher moral values of life. Man still fights other human beings in the name of human reason and the social good. Man still needs a thorough self-examination of the underlying motives and purposes of his conduct

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<sup>22</sup>A.N. Whitehead, The Aims of Education and Other Essays (London: Williams and Norgate Ltd., 1951), pp. 22-23.



which he justifies and rationalizes even when it clearly contradicts the rational, moral principles which he ignorantly attributes to his conduct.

Man is still subject to passions which he does not understand. Man is not yet an individual in the real sense. He is an aggregate of numerous selves and most of these selves are deprived of the higher spiritual and moral vision which besides other things requires a capacity and a mind capable of highly abstract thinking, and which stage has not yet been attained by most of the people. The level of our thinking, especially in the realm of values, is yet very near to the concrete stratum of life. Hence man falls a victim to different selves on different occasions and therefore his life appears to be a bundle of contradictions, inconsistencies and a life which does not possess a central moral and spiritual theme round which the rest of life can be organized. In most cases it has no definite goal or direction especially in the moral, spiritual sense. In man's nature there are still unplumbed depths and potentialities for evil of which man has not yet become fully aware, but which man can ignore at his own risk. Iqbal, in his Introduction to Payami Mashriq (The Message of the East) writes:

...But Eastern nations have to realise that life cannot produce any change in its environment until there is a revolution in its very depths. And no new world can actually assume shape until it first takes a definite shape in man's mind. This relentless law of Nature, which the Quran describes in the following simple, and eloquent words, applies equally to the individual and collective aspects of human life: 'Verily never  
Will God change the condition  
Of a people, until they

Change it themselves,  
Within their own souls.<sup>23</sup>

According to Iqbal man's knowledge of the outside physical world is not matched by his knowledge of the inner self. There is a gulf between the two. The one is lagging behind the other. The victories and great success of science led men to believe that the education of the intellect would result in a change of the heart and thus it would make it possible for mankind to meet on the common level of rationality. But this great hope of man has not yet been realized and these disappointing conditions disillusioned some or most of the sensitive and highly imaginative minds. This shattering of hopeful expectation generated in them a fatalistic attitude towards life which reminds us of the days when man had no control over the forces of Nature and therefore interpreted life in deterministic, fatalistic terms.

Hence by directing our education towards the development and creation of the balanced individualities as depicted and emphasized by Iqbal and thus by increasing man's knowledge of his inner self and by developing his insight in the realm of spiritual values, we can help modern man to overcome his fatalism to which he has fallen a victim at present. All these changes can be brought about through an effective system of education because only the effects of those changes can be lasting which are brought about from within.<sup>24</sup> Through education these changes can be brought about by affecting the subtle, concealed main-

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<sup>23</sup>Mohammad Iqbal, Introduction to Payami-Mashriq (The Message of the East), cited by S.A. Vahid, Iqbal, His Art and Thought (London: John Murray, 1959), p. 241.

<sup>24</sup>Supra., pp.194-195.

springs of human life. It is in the last analysis by changing man's attitude, conception and approach to life that we can solve most of our problems with which we are confronted at present. It is man who is giving meaning to things and actions and the meaning of that meaning lies within the depths of his ego to which we can have an effective access through education. Iqbal really means this kind of regeneration of humanity from within and from without.

It is a fact that the tremendous advance of scientific knowledge is one of the most glorious achievements and has created conditions for the first time in which a civilized standard of life is possible for each individual.

Science also liberated man's spirit from the shackles of numerous superstitions to which man was subject as a result of his ignorance of the mysteries of Nature. Science offered rational explanations of numerous mysteries of Nature and thus helped mankind to transcend in a sense the limitations of space and time. But inspite of all this, science itself is facing a crisis today on account of its inner subtle paradoxes and because it has severed itself from the domain of spiritual values. In complete harmony with the spirit of Iqbal's metaphysics it can be said with confidence that though science gives us power, however, it does not say anything about the use of this power. Hence the destructive elements in science have become a great threat to the survival of mankind. Therefore it is this crisis and crucial juncture in the course of science and civilization which have thrown a great challenge and have offered opportunity at the same time to the proper

kind of education and a guiding philosophy. It appears so and can be stated with some confidence that Iqbal's metaphysics and its educational implications meet this challenge in some important respects. Hence it has become the duty of educators all over the world to attempt a re-evaluation of the old values by making a thorough examination of the structure of education and they should try to find ways and means for weaving the spiritual values in the web of life. Thus humanity needs a spiritual regeneration. In this manner a reinterpreted faith and a reconstructed system of beliefs which are at the same time in complete conformity with the established, scientific facts, can be re-established on firm foundations and will become deeply-rooted in the inner core of human life and thus improving the external behaviour and human inter-relationships.

#### B. Curriculum

The meaning and aim or aims of education give a direction to the educative process. The aims thus pervade the whole educative processes and integrate the different aspects into a systematic, integrated whole. Thus the curriculum derives its meaning from the purpose which it is serving. A thorough examination of the curriculum also reveals the fact that it is a complex whole and has numerous other inter-connections. A curriculum is also based on metaphysical, epistemological, axiological, sociological, psychological and such other considerations.

Now as far as Iqbal's system of thought is concerned, we have discussed so far its metaphysical, epistemological, axiological, sociological and psychological aspects. Therefore now we can easily identify the kind of curriculum which will be in complete conformity with the spirit of his system, and will be instrumental and in tune with the objectives which Iqbal held on metaphysical grounds. I need not, therefore, go in greater details of the aspects which I have already discussed.

The development of the internal ego is the core of Iqbal's metaphysics but the human ego cannot be developed in isolation from the social and physical environment. Hence man's relation with the social and physical environment necessitates the inclusion of experiences and branches of knowledge which can become the vehicles of the transmission of the culture and also to help us in the conquest of Nature.

Iqbal as a great exponent of the dynamic conception of life, is against the status quo and stagnation. It implies, therefore, that the curriculum should be dynamic and elastic enough in order to meet the changing needs of an evolving social structure.

Iqbal believes in knowledge as wisdom, power, vision, insight and a factor contributing to the general evolution and strengthening of the ego. Hence the curriculum should be instrumental to these objectives.

Iqbal says:

The book cannot be your solution,  
For, you are only a reader; <sup>25</sup>  
it has not been revealed to you!

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<sup>25</sup>Mohammad Iqbal, Zarb-i-Kalim (The Stroke of Moses), cited by K.G. Saiyidain, Iqbal's Educational Philosophy (Lahore: Ashraf, 1954), p. 41.

Hence to the extent to which what is communicated cannot be woven into the web of the learner's experience and life, to that extent the communication becomes mere words and something lacking in meaning.

Iqbal completely in tune with his religious and spiritual view of life emphasizes the spiritual development of the ego as a final end to which all other forces should be instrumental, has thus laid stress directly and indirectly on the fact that man should become man first and then a man belonging to a particular walk of life. Iqbal also believed in the strengthening of the inter-relations of the individual societies to the larger society of mankind. We must keep this fact in view that Iqbal was against making distinctions on national, racial and geographical grounds. He was against the narrow nationalistic conceptions. He held the view that such distinctions are the sources of great evil, conflicts, wars and exploitations. This particular point of view of Iqbal has great educational implications especially for the curriculum. Let us work it out in some detail and find out ways and means to this objective in terms of curriculum.

Modern science and technology have made all the nations inter-dependent. Now whatever happens in one part of the world, immediately affects the rest of the world. Hence men and women of one country must try to know the problems of their fellow human beings in other countries of the world. However it must be remembered that Iqbal's support of the development of the international, cosmopolitan spirit and attitude should not be explained in the narrow, pragmatic and political terms. His stand

point in this respect is primarily humanistic and metaphysical. He believed in the basic unity of life and interpreted social and political views and practices in terms of its effect on the evolution of the ego. Iqbal says: "From the unity of the all-inclusive ego who creates and sustains all egos follows the essential unity of mankind."<sup>26</sup> He says again: "All human life is spiritual in its origin. Such a conception is creative of fresh loyalties."<sup>27</sup> Hence according to Iqbal for the proper development of the ego it is essential that it must transcend to the utmost possible extent the spatial and temporal limitations. Therefore this superficial similarity of Iqbal's political and social views should not be confused with some of the views of politicians and social reformers which are based on expediency and touch only the outer circumference of life. On the other hand Iqbal's views emerge from the deeper, basic facts of life and therefore have a different context. The views of Iqbal have metaphysical underpinnings and therefore cannot be appreciated fully without comprehending those grounds. Hence speaking educationally in terms of the curriculum we can infer that in order to develop a sympathetic, international attitude and understanding, studies like history, geography, civics, literature, sociology, social psychology, a study of comparative religions and such other allied branches of knowledge should be given their proper places in the curriculum. In the case of such studies the way these subjects are taught is more signifi-

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<sup>26</sup>Supra., pp. 161-162.

<sup>27</sup>Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1930), p. 205.

cant than the subject-matter itself. The same subject can be taught in such a manner that instead of developing mutual sympathetic understanding, it may generate a prejudiced, antagonistic attitude resulting in widening the gulf rather than bridging it over. History, for example, has been taught most often in such a manner that it has implied self-glorification. In the case of geography the land has been glorified most often. As I have already pointed out, Iqbal was against this kind of self-glorification on the other deeper grounds of life.

Now such glorifications have been always at the expense of other peoples or lands. But the same subjects can also be used for developing the sense of unity, similarity, and inter-dependence. The rich cultural heritage of mankind is not the product of a single individual, or nation but it is the accumulated store to which mankind all over the world have contributed their shares during a long period of history. Hence besides the love and sympathy for mankind in general, we should develop special respect and regard in the hearts of the people for those, irrespective of their race, creed or nationality, who have contributed to the general enrichment and betterment of mankind by making all sorts of sacrifices and thus presenting them as exemplary precepts to be emulated. Such achievements and discoveries make the real story of man's co-operation with his fellow human beings and therefore they must form the basic stuff and data of history.

We can rely to some extent on ideas as moulding man's conduct and shaping the course of history. Hence in view of all this one of the problems of the curriculum as an inference from Iqbal's metaphysics is



to develop in men attitudes and propensities that will induce them to work for the betterment of humanity and to live peacefully in cooperation with the rest of humanity in view of the basic spiritual unity of life.

Hence human attitudes and general aptitudes are not fixed and unchangeable. They can be changed through a proper curriculum based on sound social, psychological and educational principles. The curriculum can thus serve as the medium of cooperation and mutual understanding for the different cultures of the world.

Iqbal has also laid stress on tolerance and creative responses which presuppose resilience. The world of today needs development of these two characteristics in the individuals. Tolerance tries to integrate all values achieved by all civilizations into one common human heritage, and resilience enables man to meet the challenge of ever-changing new situations with a new and creative response -- all this can be accomplished with the help of a sound educational system through a proper, effective and well-planned curriculum.

For Iqbal history also serves the important purpose of giving unity and self-identity to a nation. Iqbal says:

While in the case of individuals the thread of continuity in the life of the self is furnished by memory, in the case of nations this continuity and consequent stability is provided by the safeguarding of national history. That is to say, national history takes the place of memory in the life of a nation, and by coordinating national feelings and actions at various stages of evolution any history helps in

preserving and defining the communal ego in the context of time. I have tried to review the synthesis of the Islamic community and its various components and elements from this biological and economic standpoint. I am convinced that a proper understanding of the life of the Muslim community of nations can be obtained only when we approach the problem from this angle.<sup>28</sup>

For Iqbal history is also a third source of knowledge, the other two being the inner life and Nature.<sup>29</sup> Iqbal says:

History or, in the language of the Quran, 'the days of God', is the third source of human knowledge according to the Quran. It is one of the most essential teachings of the Quran that nations are collectively judged, and suffer for their misdeeds here and now. In order to establish this proposition the Quran constantly cites historical instances, and urges upon the reader to reflect on the past and present experience of mankind.<sup>30</sup>

For a long time Education was concerned as a discipline of the intellect only, and the curriculum was designed accordingly. But Iqbal has revolted against the over-intellectualism of the modern age. His view does not agree with pragmatists like Dewey and Kilpatrick and a thinker like Russell and such other scientific thinkers who hold the view that almost all the problems of the modern age can be solved if human intelligence is released from its slavery to superstitions, etc.

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<sup>28</sup>Mohammad Iqbal, Introduction to Ramuz-i-Bekhudi (First Edition). Cited by Syed Abdul Wahid, Iqbal, His Art and Thought (London: John Murray, 1959), p. 242.

<sup>29</sup>Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1930), p. 134.

<sup>30</sup>Ibid., p. 192.

and if it becomes the supreme governing principle in life. Iqbal's repudiation of intellect, however, does not imply that he is somehow against the scientific knowledge. He has only stressed the point that intellect should not be at the expense of intuition, love, heart, vision, Ishq or Nazar. There should be a proper balance between the two. Intellect and intuition are essentially not opposed to each other but these are only two different approaches to the same reality and the two should supplement each other. Iqbal says:

I have generally used the word 'knowledge' in the sense of knowledge based on senses. It gives man power which should be subordinated to Religion. If it is not subordinated to religion, it is a satanic force. This knowledge (Intellect) is the first step to true knowledge (Intuition, vision), as I have pointed out in Jawid Nama.<sup>31</sup>

Iqbal also in his verses says:

Modern knowledge is the greatest blind  
Idol-making, idol-selling, idol-worshipping!  
Shackled in the prison-house of phenomena  
It has not overleaped the limits of the sensible.<sup>32</sup>

Iqbal believes that whether we concentrate on God and ignore the world or concentrate on the conquest of Nature and ignore God, the consequences are equally destructive. Hence for Iqbal the conquest of matter is a means to the strengthening of the ego in its onward march towards a spiritual goal of life and the goal is God Himself as a Spiritual Ideal.

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<sup>31</sup>Cited by K.G. Saiyidain, Iqbal's Educational Philosophy (Lahore: Ashraf, 1954), p. 111.

<sup>32</sup>Reynold A. Nicholson, The Secrets of the Self, a translation of Iqbal's Asrar-i-Khudi (Lahore: Ashraf, 1944), p. 129. Lines 1477-1480.

It is here in fact that Iqbal's approach becomes basically different from those who believe in the intellect and conquest of Nature as ends in themselves. Iqbal says:

If vision is the goal of the Intellect,  
It becomes both the path and the guide!  
Intellect elucidates this world of smell and colour,  
It nurtures the eye and the emotions!  
It brings you to the stage of absorption and ecstasy,  
And then, like Gabriel, leaves you alone!<sup>33</sup>

Again:

Behold the Universe with the eyes of Love  
If you wish to discover its secrets;  
Viewed with the eyes of the Intellect  
It is nothing but an illusion and a mirage.<sup>34</sup>

Hence in terms of the curriculum it can be inferred that in our syllabi and courses there should be enough provision for the development of the intuitive aspect of life along with the intellect. The mere development of intellect and the tremendous increasing power which we have at our disposal as a result of such development of intellect, may become a great threat to the survival of mankind and is generally the source of all kinds of conflicts, miseries and troubles.

Again subject matter and knowledge should have a vital connection with the individual, personal experiences. It should be evolved from the experiential soil of the individual and thus woven into the warp and woof of the individual's personal life resulting in better adjustment

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<sup>33</sup>Mohammad Iqbal, Javid Nama (The Book of Eternity), (Lahore: Kapur, n.d.), p. 222.

<sup>34</sup>Mohammad Iqbal, Payam-i-Mashriq (The Message of the East), p. 178. Cited by K.G. Saiyidain, Iqbal's Educational Philosophy (Lahore: Ashraf, 1954), p. 107.

with his physical and social environment and thus developing the individuality in general. It should make a difference in his responses to the environment but it should not be merely a sheer difference in reaction but a difference which furthers and promotes the spiritual and material aspects of his life as a result of better adaptation. Adaptation does not mean simply adjusting oneself to the environment, it means also moulding and bringing about the desirable changes in the external conditions of life in such a way, that they may result in a richer life for the individual and the society of which he is an integral part.

Iqbal was also a great advocate of creativity, originality and uniqueness. He says:

The slave is by nature repetitive,  
His experiences are bereft of originality  
The free man is always busily creative,  
His bow-string is vibrant with new melodies;  
His nature abhors repetition;  
His path is not like the circle traced by a compass!  
To the slave, Time is a chain,  
His lips speak only of Fate!  
The courage of the free becomes a counsellor of Fate,  
His is the hand that shapes the events!<sup>35</sup>

Thus the curriculum must provide for exploration, for the discussion of the controversial and certain, for constant questioning of all that is done and believed, thus developing a critical and creative attitude towards life and its problems. Hence by questioning not only the controversial and doubtful but whatever is believed as certain and is taken for granted, the mind is liberated in the real sense from the shackles of dogma. All those things which are considered to be certain, become

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<sup>35</sup> Mohammad Iqbal, Asrar-i-Khudi, pp. 82-83. Cited by K.G. Sayidain, Iqbal's Educational Philosophy (Lahore: Ashraf, 1954), p. 34.

of doubtful nature. In most cases certainty is the result of ignorance and indicates the limitations of the human mind. We are living in a world of uncertainties. The certainties which we have evolved are nothing but expedient, convenient devices for securing a foothold in the flux of life. Iqbal says:

Would you ensnare the phoenix of knowledge?  
Rely less on belief and learn to doubt.<sup>36</sup>

For Iqbal, life is of the nature of free-will. Hence whenever we generalize, our generalization is not warranted and has no justification in the kind of cosmos in which we are living.

For Iqbal life is also a forward assimilative movement. It overcomes all obstacles in its onward movement by assimilating them. The essence of life is also the continual creation of desires and ideals. Life for the purpose of its preservation and expansion has created out of itself certain instruments, e.g., the senses, the intellect, etc., which help it to overcome the hinderances.<sup>37</sup> However Iqbal's evolutionary conception should be distinguished clearly from Darwin's conception and the conception of the pragmatist like Dewey.

For Iqbal Consciousness or ego is self-existent and is an ultimate reality in itself. Hence the human ego is not an epiphenomenon or something accidental. It is not a mere instrument serving the biological purposes of adjustment. The greatest obstacle in the way of life is matter, Nature. According to Iqbal Nature is not evil because it enables the inner

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<sup>36</sup>Mohammad Iqbal, Payam-i-Mashriq, p. 86. Cited by K.G. Saiyidain, Iqbal's Educational Philosophy (Lahore: Ashraf, 1954), p. 38.

<sup>37</sup>Iqbal's letter to Reynold A. Nicholson included by the latter in The Secrets of the Self; A Philosophical Poem, being a translation of Iqbal's Asrar-i-Khudi (Lahore: Ashraf, 1940), p. xxii.

potentialities of life to actualize themselves.<sup>38</sup> The Ego achieves freedom by overcoming of all obstacles in its way. The Ego is partly free, partly determined and attains fuller freedom by approaching the Individual who is most free -- God. Thus life is a struggle for freedom. Iqbal says:

The final act is not an intellectual act but a vital act which deepens the whole being of the Ego and sharpens his will with the creative assurance that the world is not something to be merely seen or known through concepts but something to be made and remade by continuous action. It is a moment of supreme bliss and also a moment of the greatest trial for the ego.<sup>39</sup>

Man should, therefore, struggle first of all to control matter and conquer the environment in which he lives. This conquest will will bring him nearer to God and/enable him to attain freedom. Also the continual creation of desires and ideals will keep him in a constant state of tension. Iqbal says:

Personality is a state of tension and can continue only if that state is maintained. If the state of tension is not maintained, relaxation will ensue. Since personality or the state of tension is the most valuable achievement of man, he should see that he does not revert to a state of relaxation. That which tends to maintain the state of tension tends to make us immortal.<sup>40</sup>

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<sup>38</sup>Ibid., p. xx.

<sup>39</sup>Cited by Luce-Claude Maitre, Introduction a la Pensee D'Iqbal, trans. Mulla Abdul Majeed Dar, Introduction to the Thought of Iqbal (Karachi: Iqbal Academy, n.d.), p. 8.

<sup>40</sup>Iqbal's letter to Reynold A. Nicholson included by the latter in The Secrets of the Self: A Philosophical Poem, being a translation of Iqbal's Asrar-i-Khudi (Lahore: Ashraf, 1940), pp. xxi-xxii.



Hence the individual has to live his life in vital, active contact with the environment and should reshape and remould it to suit his purposes. The curriculum as a reflection of life must possess this problematic character of life which throws a challenge at each step and thus tightens and strengthens the inner spiritual fibre and core of life. Also in view of the conquest of the environment, science should be given a prominent place in the curriculum and it is not only the teaching of science which is important but an attempt should be made to develop scientific temper.

Again, according to Iqbal, life is fundamentally an organic whole.<sup>41</sup> Therefore its disintegration and dismemberment in the curricular subjects give rise to an artificial division which conceals from our eyes life's basic unity. The analytic details make us forget the synthetic whole. By concentrating on the parts we generally fail to see their subtle inter-connections and lose sight of life as an organic whole which is not merely a sum of its parts but something in addition to that.

As I have already pointed out that Iqbal's thought has a religious and spiritual framework and context. In order to be in complete harmony with the general spirit of his metaphysics therefore the curriculum in general should reflect and embody the general spirit which is embodied in Iqbal's philosophy. As I have already discussed in some detail Iqbal's thought, I would like to add here only a few more ideas and reflections on the subject in order to make these views clearer.

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<sup>41</sup>Supra., p. 140.

See also Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1930), pp. 70-76, 195.



It is a fact that we are living in a scientific age and science is indispensable as it expresses a basic human need. But so does religion. Science studies phenomenal facts and their inter-connections and as science it need not step outside its own proper domain. Religion is concerned with the realm of values.

Again religion tries to encompass and comprehend the meaning of life, existence and reality as a whole. The scientific approach is fragmentary, piecemeal and phenomenal. Religion is not confined to a particular aspect of life but it determines the direction and goal of life as a whole. As far as this meaning and purpose of Existence or Reality is concerned, a persian poet has conveyed this idea in a beautiful simile. He says:

Nature is an old book whose title-page and introductory leaves, giving the purpose of the book and the name of the author have fallen away, and similarly the leaves at the end have dropped off.<sup>42</sup>

Hence we can read it only in the intervening pages and thus can make guesses about its author, purpose and the end of its theme.

Religion also in its real essence should not be identified with dogma, rituals, superstitions, fanaticism, etc. Religion in its internal spiritual sense is the highest possible realm to which man can have access.<sup>43</sup> There are different levels of experience but the religious

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<sup>42</sup>Khalifa Abdul Hakim, Islamic Ideology (Lahore: The Institute of Islamic Culture, 1953), p. 8.

<sup>43</sup>Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1930), pp. 122-126.

experience is at the top of this hierarchy of experiences. Iqbal says:

And religion, which in its higher manifestation is neither dogma, nor priesthood, nor ritual, can alone ethically prepare modern man for the burden of great responsibility which the advancement of modern science necessarily involves, and restore to him that attitude of faith which makes him capable of winning a personality here and retaining it hereafter. It is only by rising to a fresh vision of his origin and future, his whence and whither, that man will eventually triumph over a society motivated by an inhuman competition, and a civilization which has lost its spiritual unity by its inner conflict of religious and political values.<sup>44</sup>

Hence it is quite clear now that Iqbal's conception of the significance of religion implies that our curriculum should be imbued with the religious spirit. In other words all the subjects should be given a spiritual orientation to the utmost possible extent. The knowledge of the ultimate origin of an object is a part of its total knowledge and it is in fact the complete knowledge of an object that we by our very nature desire and aim at. A rose is not a mere rose with none to cause its existence but to a religious person it is a rose that has been created by God, as a manifestation of His infinite power, wisdom, creative love of beauty but to an atheist it is a rose that has been brought into existence by the material and mechanical forces of Nature operating all by themselves. We may not be aware of it sometimes but we always attribute some ultimate origin to everything that we know in the cosmos. If we failed to attribute to it its real or

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<sup>44</sup>Mohammad Iqbal, Reconstruction of Religious Thought in Islam, pp. 187-188. Cited by Javid Iqbal, The Ideology of Pakistan and Implementation (Lahore: Sh. Ghulam Ali and Sons, 1959), p. 169.

true ultimate origin we are bound by our nature to attribute a wrong ultimate origin to it. In this latter case our knowledge of the object becomes misleading. Similarly neither the laws of nature nor the nature of God can be fully comprehended in isolation from each other. Iqbal says:

Nature, as we have seen, is not a mass of pure materiality occupying a void. It is a structure of events, a systematic mode of behavior and as such organic to Ultimate Self. Nature is to the Divine Self as character is to the human self. In the picturesque phrase of the Quran it is the habit of Allah.<sup>45</sup>

Hence by leaving out this basic religious concept of Iqbal, the whole curriculum and the system of education in general that are based on and derive their inspiration from Iqbal's metaphysics, will become quite meaningless. Religion as the overall import and meaning of his philosophy is the crux and core of his thought. It is the pivot round which the curriculum in general has to be organized.

In view of the modern chaos and the tremendous power which science has placed at our disposal, it has become very urgent to give a religious, ethical and spiritual turn to our curriculum and education, and thus to counteract the intellectual secularism which is spreading more and more and has upset the whole equilibrium of internal and external life, giving rise to a vacuum which must be filled up. Hence religion is not a shackle, a fetter or a hurdle in the way of progress but

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<sup>45</sup> Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1930), p. 76.

it is a force which liberates, expands and deepens the personality both materially and spiritually, therefore, the curriculum must reflect it in order to achieve these objectives which cannot be left out by a sound, educational system.

### C. Methods of Teaching

The problem of the aim of education, the problem of the curriculum and the problem of the methods of teaching are so intimately inter-connected that their division in water-tight compartments appears quite artificial and has little logical justification. They overlap and intersect one another and form a tangled web. Hence the discussion of the aim of education and curriculum has direct and indirect implications for the methods of teaching.

I have already pointed out that the curriculum and aims of education are based on metaphysical, epistemological and psychological presuppositions. Also social and political philosophies are other important determinants. Hence all these factors have direct and indirect bearing on the methods of teaching. Thus the methods of teaching are and must be consistent with the rest of educational assumptions and with the system of education in general.

Now as it is obvious from Iqbal's metaphysics that the development of human ego or individuality is of primary significance, it should, therefore, be our primary consideration in assessing a particular method or methods of teaching. Iqbal believes in the development of the inner,

latent possibilities of the human ego which presupposes an atmosphere of freedom and absence of fear. According to Iqbal creativity is one of the essential characteristics of the growth of individuality. Besides numerous other factors, intelligence is one of the significant determining factors in creativity and in the development of the human ego. But according to Gardner Murphy there is "no intellect which stands apart from the concrete person's drive-directed effort at contact with reality. There is no "pure" intelligence at all."<sup>46</sup> Iqbal says:

Whoever conquers the world of matter  
can build a world out of a speck of dust!  
The hills and the deserts, the rivers, the plains --  
They are all means of education for those with a vision  
Its (World's) real purpose is the expansion of the  
Muslim's personality  
And a testing of his hidden possibilities!  
Conquer it, or it may conquer you,  
And hold you as the flagon holds the wine!  
So that through the control of all its forces  
Your manifold capacities may attain perfection  
So that man becomes the vicegerent of God,  
Laying down the law for all the elements!  
Press intelligence into the service of your quest;  
And conquer the world of matter and spirit!  
He who controls the world of matter,  
Can make lightning and heat into his chariot.<sup>47</sup>

Hence it can be inferred that in order to conquer matter, we have to understand the laws governing the physical world. Thus there should be enough provision in education for the development of the scientific

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<sup>46</sup>Gardner Murphy, Human Potentialities (New York: Basic Books, Inc., 1961), p. 118.

<sup>47</sup>Mohammad Iqbal, Ramuz-i-Bekhudi (The Mysteries of Selflessness), (Lahore: Kapur, n.d.), pp. 165-168.

method of enquiry, observation and experiment. The mere theoretical, abstract approach will not be of great help in this direction. Like Bergson, Iqbal also believes that the intellect has been evolved in and is subservient to action and is a means in the achievement of the purposes of life. Iqbal says:

Science is an instrument for the preservation  
of life,  
Science is a means of establishing the Self.<sup>48</sup>

Thus if knowledge is not related to, and acquired through action, it cannot be changed into power and therefore it cannot be used for the reconstruction of the environment.

Hence we can conclude that Iqbal has laid great emphasis on freedom, creativity, originality and experimental type of knowledge.

Iqbal says:

The life of a finite ego in an obstructing environment depends on the perpetual expansion of knowledge based on actual experience. And the experience of a finite ego, to whom several possibilities are open, expands only by the method of trial and error. Therefore error, which may be described as a kind of intellectual evil, is an indispensable factor in the building up of experience.<sup>49</sup>

Thus it implies the rejection of those methods which are confined to the bookish, theoretical, and academic kind of education. Therefore it can also be inferred that Iqbal is not in favour of those methods which do

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<sup>48</sup>Supra, p.181.

<sup>49</sup>Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore; Kapur, 1930), p. 120.

not encourage the exercise of intellectual initiative, close contact with the environment and the scientific method of observation and experiment and a life of action. Iqbal says:

I hold that knowledge and intelligence cheap  
Which takes away the crusader's sword and shield.<sup>50</sup>

Iqbal has also laid great stress in his Lectures on perceptual knowledge as a necessary preliminary stage towards the attainment of the intuitive level of knowledge resulting in illumination, insight and vision.

Iqbal is a great exponent of action which is purposive and purposeful. According to Iqbal "the movement of life is determined by ends, and the presence of ends means that it is permeated by intelligence. Thus ends and purposes, whether they exist as conscious or subconscious tendencies, form the warp and woof of our conscious experience."<sup>51</sup> Hence it can be inferred that in teaching it is very important that whatever is presented to the children, it should be made meaningful and purposeful.

In short Iqbal is a great advocate of individuality, freedom, creativity, experience and the conquest of Nature through intellect. He is also a great supporter of the life of action and is against all those forces and conditions which suppress, distort, cramp and disintegrate human ego. He supports whatever is instrumental to the development of

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<sup>50</sup> Mohammad Iqbal, Zabur-i-Ajam (Lahore; Kapur Arts Press), p. 148.

<sup>51</sup> Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1930), pp. 70-72.



individuality and whatever strengthens it. He was in favour of self-assertion rather than self-negation, self-abasement and slave mentality. Hence an ideal method will cater for all these basic concepts of Iqbal. Iqbal has also told very clearly and directly a few things about education in his book Islam as an Ethical and Political Ideal which throw some light on Iqbal's conception and method of education. He says:

Knowledge for the sake of knowledge is the maxim of fools. Do you ever find a person rolling in his mind the Undulatory Theory of Light simply because it is a fact of science? Education, like other things, ought to be determined by the needs of the learner.<sup>52</sup>

According to Iqbal education which has no direct bearing on the kind of character which one wants to develop is quite useless. While criticizing the current system of education of his own age he says: "It appears to proceed on the false assumption that the ideal of education is the training of human intellect rather than human will."<sup>53</sup>

According to Iqbal education should be according to the genius and requirements of the nation and at the same time it should not break away completely with its social and historical traditions.

Now all these remarks and views of Iqbal throw enough light on his implied conception of education, its aims and purposes and the

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<sup>52</sup> Mohammad Iqbal, Islam As an Ethical and a Political Ideal, ed. S.Y. Hashimy (Lahore: Orientalia, 1955), p. 80.

<sup>53</sup> Ibid., p. 83.



methods to be followed in the educative process in order to achieve these goals. They also indicate the characteristics which distinguish Iqbal's views from others who are holding a different philosophy of life.

#### D. Individuality

The conception of individuality or human ego is both the end and the starting-point of Iqbal's metaphysics. His philosophy can rightly be called the philosophy of the Self, Ego or Individuality. According to Percy Nunn also "a scheme of education" should aim at "fostering the highest degree of individual excellences of which those submitted to it are capable."<sup>54</sup> The conception of the individuality does not mean that an individual is not responsible to his fellow human beings because the life of the individual develops in terms of its own nature and that nature is both 'self-regarding' and social. It also does not mean the negation of the significance of tradition, discipline and religion. What it really denies is the view that personal life, taken by itself, is an insignificant element. It affirms the uniqueness and great value of the individual person and asserts the responsibility of the individual for his own destiny. Hence the concept of individuality accepts all the consequences which are implied by its assertion. Percy Nunn writes while coming very close to Iqbal's view. He says:

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<sup>54</sup> Sir Percy Nunn, Education, Its Data and First Principles (London: Edward Arnold and Co., 1945), p. 12.

Educational efforts must, it would seem, be limited to securing for every one the conditions under which individuality is most completely developed -- that is to enabling him to make his original contribution to the variegated whole of human life as full and as truly characteristic as his nature permits; the form of contribution being left to the individual as something which each must, in living and by living, forge out for himself.<sup>55</sup>

Hence in the case of both society and the educative processes the individual is the ultimate unit as a starting point. Individuality implies uniqueness and indicates the characteristics in which a child or person is different from others. Individuality does not consist in the universal aspects of our life and the characteristics which we have in common with other members of the group, but implies the unique, different combination of the common elements giving rise to different patterns in each particular case.

There are educationists who hold the view that universality and not individuality should be the criterion of the educative process. The universal is considered to be the lasting, permanent and stable basis of life, while individuality is interpreted as something accidental and limited by its heredity and spatial and temporal considerations.

However the universal foundation of social structure can be reconciled with the unique, peculiar, individual characteristics of a person. Individuality is not something extremely rigid which does not lend itself to any kind of change or modification. Individuality is

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<sup>55</sup>Sir Percy Nunn, Education, Its Data and First Principles (London: Edward Arnold and Co., 1945), p. 13.

a complex whole of the diverse common elements which are so inter-related that they give rise to a particular, individual pattern, but if we are fully acquainted with its component parts and the conditions or factors which have given rise to this peculiar combination and pattern of life, we can modify or somewhat change that pattern to the extent to which we can modify or change the inter-relations of the parts which go to make that pattern. Similarly, the universal social pattern is also dynamic and can be modified and adjusted to the individual needs and pattern of life. Hence the two are not mutually exclusive but they are like two moving circles which intersect each other all the time. The relation between the two is not that of individual and society but individual-in-society. Hence the individual can identify himself with a major portion of social pattern and can make it his own without obliterating and crushing his own peculiar individual endowments which may become a great source of creativity and contribution to the general betterment of society as a whole besides self-realization. The realization of the self or individuality does not necessarily contradict or exclude the social or universal aspects of life because the self may be comprehensive enough, and it is so most often, to include those social aspects which may be indispensable for the realization of his 'Ego'.

Hence it is one of the important functions of education to harmonize the individual and social interests to the utmost possible extent. Iqbal does not believe in the rigid opposition between the individual and society and that is why he has emphasized individuality. According to

his view there is a close interaction between the two and the development of the individual implies the development of society in general.

The educator must be fully aware of the fact that individuality is a source of originality and creativity. Individuality lies at the root of all kinds of progress of mankind and according to some views it is also an essential trait of life in general. Iqbal says:

Everything is pre-occupied with self-expression,  
Every atom a candidate for greatness!  
Life without this impulse spells death;  
By the perfecting of his individuality man becomes  
like God!  
The force of individuality makes the mustard seed  
into a mountain,  
Its weakening reduces the mountain into a mustard  
seed!  
Thou alone art Reality in this Universe,  
All the rest is a mirage!<sup>56</sup>

Sir Percy Nunn also holds the view that the evolutionary process<sup>the</sup> is striving towards individuality which finds/highest clear and rich manifestation in man's conscious nature and therefore this goal of evolutionary process throws a good deal of light on the process and explains the past course of life and the different stages through which it has passed. Hence, according to Percy Nunn its educational implication is that the education aiming at the development of individuality is the only education "according to Nature."<sup>57</sup>

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<sup>56</sup> Mohammad Iqbal, Bal-i-Jibriel (The Wing of Jibriel), p. 79.  
Cited by K.G. Sayidain, Iqbal's Educational Philosophy (Lahore: Ashraf, 1954), p. 12.

<sup>57</sup> Sir Percy Nunn, Education, Its Data and First Principles (London: Edward Arnold and Co., 1945), p. 26.

Its other educational implication is the view that individuality implies (means) the whole organism or body-mind as a unity and product of the same process which has passed through numerous other lower stages before reaching its point of culmination in human organism.

Sir Percy Nunn has further explained the course of life in terms of horme and mneme in order to establish his concept of individuality but with that discussion we are not concerned at present.

Let me conclude by giving a quotation of Percy Nunn which in a sense sums up the discussion of the concept of individuality. He writes: "...The high goal of our great endeavour is spiritual attainment, individual worth, at all costs to be sought and at all costs pursued, to be won at all cost <sup>at</sup> and/all cost assured."<sup>58</sup>

#### E. The Role of a Teacher

After a detailed discussion of Iqbal's metaphysics and its educational implications, it has become now possible for us to identify the kind of teacher who will fit in the general framework of Iqbal's philosophy. In fact the success or failure of an educational system depends ultimately on the kind of teachers who are going to implement that system. Iqbal has aptly remarked in his book Bal-i-Jibriel (The Wing of Gabriel). He says:

What is the school-master?  
An architect of the souls of men!  
How attractively has the philosopher, Qaani,

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<sup>58</sup> R. Bridges, The Testament of Beauty, II, 204-7. Cited by Sir Percy Nunn, Education, Its Data and First Principles (London: Edward Arnold and Co., 1945), p. 17.

Remarked for his guidance.

'If you will have your courtyard flooded with light,  
Do not interpose a wall in the path of the sun.'<sup>59</sup>

Hence Iqbal's ideal teacher will be an embodiment of all the qualities of the head and the heart as reflected in Iqbal's system of thought. Iqbal's teacher will be a model to be imitated and a source of inspiration for the students.

Education, as we know, is a power which moulds and forms the character and opinion of the younger generation. Therefore the real, genuine beliefs and attitudes of parents and teachers are almost unconsciously acquired by most children and these acquired attitudes which become deeply ingrained at this highly impressionable stage, determine to a great extent the future pattern and style of life. The children at the elementary level generally think in concrete terms and are not capable of grasping highly abstract notions, therefore it is the personality of the teacher which determines the general tone and atmosphere of the child's immediate environment. Hence it is the duty of the teacher to make the children capable of making an intelligent choice and to help them in thinking on the proper lines and in the proper direction. Iqbal, an exponent of creativity and originality was against blind imitation and the borrowing of ideas which are detrimental to the inner growth of individuality. Iqbal says:

Borrowed converse pours from your lips,  
Borrowed desires nestle in your hearts!  
How long this circling round the assembly's fire?

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<sup>59</sup> Mohammad Iqbal, Bal-i-Jibriel (The Wing of Gabriel), p.217.  
Cited by K.G. Saiyidain, Iqbal's Educational Philosophy (Lahore: Ashraf, 1954), p. 49.

Have you a heart? Then burn yourself in  
your own fire.  
An individual becomes unique through self-  
realization,  
A nation becomes truly itself when it is true to  
itself.<sup>60</sup>

Hence the teacher should produce thought in the children rather than belief because education in credulity results in mental decay and in this manner the spirit of free enquiry is crushed which is indispensable for progress and change.

The teachers generally inculcate the habits of discipline, obedience, contempt for opposing groups, the narrow nationalistic conceptions and a blind faith in the teacher's wisdom. All these habits are against Iqbal's interpretation of life because they stunt and distort the natural growth of individuality. Iqbal does not believe in the ordinary, superficial sense in which the terms discipline and obedience are used. Iqbal says:

Cut your path with an axe of your own,  
It is a sin to tread the beaten path of others!  
If you achieve something unique and original,  
Even a sin becomes a virtue!<sup>61</sup>

The desirable kind of discipline is really the one that comes from within and which consists in the power of constant struggle and effort towards the achievement of a distant object and thus undergoing hardships in view of that purpose. This implies the subordination of petty impulses to will and the determination and direction of the action

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<sup>60</sup> Mohammad Iqbal, Ramuz-i-Bekhudi (The Mysteries of Selflessness), (Lahore: Kapur Arts Press), pp. 186-188.

<sup>61</sup> Mohammad Iqbal, Payam-i-Mashriq (The Message of the East). Cited by K.G. Saiyidain, Iqbal's Educational Philosophy (Lahore: Ashraf, 1954), p. 36.



by large creative desires. Hence such a discipline has its source in the inner will and does not emanate from an external authority.

Again a good teacher must have feelings of warm affection towards his pupils and he must have a genuine, sincere desire to convey to his pupils what he himself considers to be of value. It does not mean that he should be a propagandist because there is a fundamental difference between a sincere teacher and a propagandist. To the propagandist students are means to an end that lies outside their lives and he does not desire that his students should have a close examination of the world and thus to choose freely a purpose which appears to them of value.

Thus there will be no free development of character and intelligence if the teacher is deficient in love and the love of this kind consists basically in believing and treating the child as an individual, and as an end.

Iqbal would agree with Bertrand Russell's view that the teacher through education should develop the character consisting of vitality, courage, sensitiveness and intelligence.

The teacher should be also a man of exceptional knowledge or wisdom. Besides knowing the art of communication, he should have a creative insight in the field of knowledge of which he is an expert. A complete command over the subject facilitates coherence, clarity and makes the expression forceful and effective. An indistinct, hazy and weak thought results in vague expression.

Thus the teacher should be a man with a broad vision, highly trained with a wide and deep knowledge of psychology in general and



of educational and child psychology in particular. He should have a thorough understanding of the social and cultural background of his pupils besides a sound philosophic outlook on life. He should be at the same time fully aware of the needs of the students and society.

It is also one of the important duties of a teacher to keep himself aloof from the strife of political parties and such other creeds. He should try to generate into the young the habits of a detached, objective and impartial enquiry and judging issues on their merits. Hence the teacher should neither flatter the prejudices either of mobs or officials. His approach will be that of a dispassionate, scientific investigation.

The teacher is at the same time the guardian of civilization. He must be fully aware of the meaning and implications of civilization. He should have an urge and keen desire to impart a civilized attitude to his pupils. But civilization is not merely material additions to the physical aspects of living but it is something more than that. It is also and perhaps primarily a quality of the mind and will. It includes intellect and emotion, sweetness and light.

As far as intellect or knowledge is concerned a man should be fully aware of his internal human ego and his immediate environment in relation to the world in time and space. Taking even a still broader view, he should be conscious of the vastness of geological epochs and astronomical abysses; it should result in the broadening of the mental horizon and deepening of the individuality instead of crushing the individual human spirit. A similar enlargement is possible in the emotional aspect of life. Now all this should be in the mind and

heart of the teacher and if his mind and heart are charged in this manner, his teaching will convey to the young the impress of this broad vision. Even a petty, ordinary thought when it passes through the smelting furnace of the teacher with a great mind, the thought in a sense becomes sublime and significant. On the other hand a sublime idea becomes ordinary and trivial when it passes through the mind of a teacher who is shallow and lacks a broad, deep vision. Hence in Iqbal's system of thought a teacher with such a broad and sublime vision can be fitted in.

Most of the teachers, perhaps due to over-work are compelled to prepare their pupils for examinations rather than to give them liberalizing mental training and to educate them in the real sense. Also many of the teachers do not remain in touch with the latest developments in the subjects which they teach. Thus they become unable to stimulate and inspire their pupils with intellectual delight which can be obtained only from new understanding and knowledge which are refreshed continuously.

Again if democracy is going to survive, the teacher has to produce in his pupils tolerance that springs from an effort to understand those who are different from us. It is a general limitation of human nature that we are more inclined to approve of and rationalize whatever falls within the narrow circle of our personal life or the domain with which we have identified ourselves. We generally disapprove of whatever is unfamiliar and different from our pattern of life. This kind of intolerance which is rooted in ignorance, is the antithesis of

a civilized outlook and is one of the greatest dangers to which our world is exposed at present.

Iqbal in his poetry has advocated tolerance as essential for the enhancement of individuality.<sup>62</sup>

In every country the nationalistic outlook is emphasized and the historical, social, political and geographical facts are distorted, misinterpreted and exaggerated in order to make them suitable for serving a nationalistic outlook. In this manner the most harmful poison is injected in the young minds which becomes a source of a lot of conflicts, tension, and trouble in the world. However if nationalism is interpreted properly, it does not necessarily contradict an international, cosmopolitan outlook. A man can love one's country without hating the people of other countries. Not only this, but a man can be a patriot and a philanthropist at the same time. For the spread of nationalism, teachers cannot be made entirely responsible because most often they find themselves in social and political structures in which they are compelled to serve a nationalistic purpose.

The teacher, like the artist, the philosopher and the man of letters can only do his job satisfactorily when he feels and acts as an individual directed by an inner creative impulse, not directed and controlled especially for a narrow nationalistic view by an external authority. Iqbal did not approve of a narrow, nationalistic outlook on life. He says:

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<sup>62</sup>Supra., pp. 149-150.

The mind of man is ever making and worshipping idols,  
Ever in the quest for new forms!  
He has again revived the traditions of Azar,  
And fashioned yet another deity!  
This deity is thrilled by the shedding of blood,  
It is variously named as Colour and Race and Country!  
Mankind has been slaughtered like sheep  
At the altar of this inauspicious Idol!<sup>63</sup>

I would like to add at this stage as a corollary from Iqbal's thought that education does not mean or imply memorization, cramming and parrot-learning. Iqbal believed in illumination, intuition and insight as the culminating point of knowledge. Iqbal as a believer in the life of action, struggle, hard work and strenuous labour will not be so much inclined to soft pedagogy.

Again as a part of the school environment the teacher's philosophy of life, his social and political views and his conduct are of great concern and significance. A teacher should be thus a person of the highest type of citizenship, with a sublime strong moral character, discreet, broad social minded and with a sound outlook on life. He should have a real appreciation of the social heritage and of social institutions. He should also entertain rational views regarding the purpose, function and place in society of the family, economic organization, church, political state and school and should approach the problems involved in them with an open-minded, progressive, scientific attitude.

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<sup>63</sup> Mohammad Iqbal, Ramuz-i-Bekhudi (The Mysteries of Selflessness) (Lahore: Kapur Arts Press), p. 163.

The social attitudes of a teacher, his appreciations and habits and his philosophical balance and bearing are all of great significance in the environment of the pupil.

Most often the teachers do not tolerate the different thinking and opinions of their pupils and thus the creative and critical thinking of the pupil is nipped in the bud and he is subjected to the kind of discipline which crushes his individuality, his self-reliance and self-confidence and thus he finds himself at a loss when confronted with practical problems in later life. For an over-protected child it becomes very difficult in later life to see the problems of life in their proper perspective and to face them and overcome them. It becomes difficult for him to adjust himself intellectually and emotionally to a changed and different situation.

According to the Platonic conception all learning is in the learner and not in the teacher. According to Socrates a teacher is only a midwife. Plato considers the teacher as the one who awakens the attention of the student to those things which he already knows. Plato thus views learning as only remembering or reminiscence. However, this exaggerated view of Plato embodies some significant truths. Iqbal would agree with Plato that knowledge has an inner source but for Iqbal it is not the only source and therefore for Iqbal the external source is in no way less important.<sup>64</sup> For Iqbal the external world is real and hence a source of genuine knowledge. Iqbal also would not agree with the teacher who starts from the Lockian assumption of mind as a tabula rasa. Hence for Iqbal a teacher is neither a midwife nor the sole source of knowledge

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<sup>64</sup>Supra., p. 203.

and learning but in a sense both.

Ready-made knowledge does not exist in the human soul, as Plato believed. But a vital and an active principle of knowledge does exist in each individual human being. It is the inner seeing power of intelligence, which from the very beginning perceives through sense-experience the primary notions on which all knowledge depends. The function of mind in relation to experiences implies a structure of the mind as its starting point. Hence the teacher must take care of this inner vital principle and the art of the teacher consists like a physician in imitating the ways of this inner principle in its own operation. Thus the mind's natural activity on the part of the learner and the proper guidance on the part of the teacher are both of equal importance and are both dynamic factors in education. Hence the teacher in relation to the inner vital principle becomes of secondary significance -- though a genuinely effective and dynamic factor.

The real merit of modern educational conceptions since Pestalozzi, Rousseau and Kant, has been the rediscovery of this basic truth that the principal agent and dynamic factor is not the art and technique of the teacher but the inner principle of activity, the inner dynamism of nature and of the mind. In other words the relation of the teacher and the pupil is not that of the sculptor and the marble but that of the gardener and the plant.

Hence it is the human ego and individuality which is becoming more and more significant from the educational point of view. However

this does not minimize the importance of the teacher who is also a real cause and agent -- though only cooperating with nature in order to achieve the desirable results. The plastic freedom of the child is harmed and led astray from its proper course if it is not helped and guided by a teacher. An education which only concentrates on the free expression of the child's instincts without any direction and which makes the teacher a mere useless attendant, is nothing but a bankruptcy of education.

A genuine teacher will not ignore also the tapping and making use of the two main reservoirs of human nature which lie deeply embedded at the heart of the human self. One is the irrational, unconscious Freudian field and the other one which is missed by the Freudians and emphasized by Iqbal, is the field of the root life of those spiritual powers, the intellect and the will, the unfathomable abyss of personal freedom and the personal urge and striving for knowledge and seeing, grasping and expressing -- the preconscious of the spirit in man. However we must remember that Iqbal was in favour of the sublimation of the irrational in man and he was a great exponent of the utmost possible development of the latter spiritual aspect.

According to Jacques Maritain:

Far beneath the apparent surface of explicit concepts and judgments, of words and expressed resolutions or movements of the will, are the sources of knowledge and poetry, of love and truly human desires, hidden in the spiritual darkness of the intimate vitality of the soul. <sup>65</sup>

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<sup>65</sup> Jacques Maritain, Education at the Cross-Roads (New Haven: Yale University Press, 1943), p. 41.



Therefore it is with reference to this spiritual dynamism of human personality that personal intimate contact of the teacher with the pupil is of great significance.

Also both the irrational unconscious and the spiritual pre-conscious involve a deep internal dynamism. These subtle depths of human beings are in direct intimate connection with each other and therefore they may interfere or intermingle in many ways. But in spite of all this the two fields are thoroughly different in their very nature. Hence as an inference from Iqbal's thought and in view of this complex human nature, it is the most important and urgent duty of the teacher to disentangle this inter-woven web by giving a proper impetus to the genuinely human aspirations and to free and purify the spiritual unconscious from the irrational one, and thus to find sources of life, freedom and peace in the purified preconsciousness of the spirit.

The teacher should also keep this constantly in mind that with regard to the development of the human mind, the richest material facilities, the richest equipment in methods, information, etc. are not the main points because the great thing is the awakening of the inner resources and creativity. Hence as Iqbal has pointed out the most significant thing in the life of the mind is intellectual insight or intuition. The teacher, therefore, can keep in view above all the inner centre of vitality at work in the preconscious depths of the life of the mind. The teacher may thus focus the acquisition of knowledge and the formation of the mind on the freeing of pupil's intuitive power. Above all this kind of liberation depends essentially on the free adhesion of the mind to the objec-



tive reality to be seen and grasped. It is not the superficial, shallow perception or information of an object but it implies a penetrating, comprehensive grasp of an object or idea which illuminates the mind. In order to achieve understanding at this intuitive level, the mood and general tone of teaching become of crucial significance. If a teacher himself is concerned with getting vision rather than simply collecting facts, information and opinions; if he handles his burden of knowledge in such a manner as to see through it into the inner essence and core of things, then the teaching of such a teacher will arouse and strengthen unaware the intuitive powers because of the spirit of intuitiveness which pervades and saturates his teaching. Hence in Iqbal's educational system a man with such an intuitive grasp of things can become the proper teacher.

Again education and teaching should constantly keep in view the organic unity of the task to be performed, and the essential need of the mind to become free in unity. A man has to overcome the inner multiplicity of his drives, the diverse currents of knowledge and belief and the numerous vital energies which are at play in his mind, in order to escape his inner slavery and to become an integrated, free man. According to Iqbal an ego which has become tightened and integrated to the extent that it can face even God without becoming shattered, becomes free in the real sense and achieves immortality as a reward.<sup>66</sup> But this unification of the internal world is a Herculean task. The teacher and the school should help the pupils in effecting it.

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<sup>66</sup> Mohammad Iqbal, Six Lectures on the Reconstruction of Religious Thought in Islam (Lahore: Kapur, 1930), pp. 163-165.

Again the teacher through his teaching should liberate intelligence and the pupil, instead of burdening it and him -- in other words teaching should result in the freeing of the mind through the mastery of reason over the things learned. Knowledge should become one with the spirit -- there should be no gulf between subject and its object (knowledge) but both should become identical and one. In other words knowledge should become wisdom and that knowledge can be called wisdom which is a unified, consistent, organic whole and which penetrates and embraces things with the deepest, most universal and most united insights and thus transforming itself into power.

Now the whole discussion in a sense converges on the point that a teacher should develop and free the personality of his pupils. The conquest of Nature through scientific knowledge is an important factor in the liberation of personality. Similarly a man may develop his personality towards the mastery and independence of his spiritual self. Now this internal self-hood (Self, Ego) grows in proportion as the life of reason, spirit and freedom dominates over the life of instinct and sensual desire -- which implies a struggle towards self-perfection and self-realization. But man has also a physical aspect of life, a material ego, the displaying of which consists in giving a free-outlet to the irrational tendencies of this ego and when this material ego becomes the centre of everything, the ego is thus in fact scattered and disintegrated among low desires or powerful passions which dominate it, and in the end it becomes subjected to the complete determinism of matter and is thus reduced to its slavery and bondage. Hence educators who concentrate on

the education and development of this material ego, instead of contributing to the fulfillment and perfection of the human Self, they really disperse and disintegrate the inner unity of man's life. Hence according to Iqbal the proper development of human personality or Self implies its expansion at least to an extent so that it may incorporate and absorb this material ego. Thus by becoming an organic-whole personality, man becomes free in the real sense. It is at this stage that man becomes the architect of his own destiny.

In short we can say briefly that the teacher is the builder of man and a transmitter of the past cultural heritage of mankind. And the education of man is a human awakening and a great vital force behind the ever-changing and evolving complex web of human life.

Let me finish my discussion by a quotation which perhaps sums up the essence and crux of Iqbal's implicit (implied) attitude towards education and the educator. A.G. Hughes and E.H. Hughes say in their book Education that education is:

a process of helping human beings to satisfy their spiritual as well as their material needs so that they may transcend their animal nature and grow into persons as fully as possible according to their age and abilities.<sup>67</sup>

Before concluding this study I would like to mention that Iqbal has given us a theistic, spiritual interpretation of life, of human ego and of the Ultimate Reality. Its negation, however, will amount to the negation of the very foundation of all religions, the denial of the hu-

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<sup>67</sup>A.G. Hughes and E.H. Hughes, Education: Some Fundamental Problems (London: Longmans, 1960), p. 79.

man self and spiritual values. Similarly the denial of human self cuts at the very roots of morality and such other spiritual meanings and aspirations. Hence the negation of human ego will reduce life to a phantom, an illusion, a delusion, something accidental, meaningless and will generate an extreme pessimism with all its dire consequences.

Iqbal's thought is a unification of Islamic religious spirit and the modern scientific and philosophic trends. Iqbal was well-versed in philosophy both ancient and modern, Western and Islamic and at the same time he was fully acquainted with the essentials of Islam. Iqbal in his philosophy has unified religion and science; and religion and philosophy. He has also shown the interconnections of philosophy with science. In short all experiences and branches of knowledge have been reduced to the basic unity of life.

Hence Iqbal's educational philosophy which is primarily and mainly an inference and deduction from Iqbal's metaphysics, can be further studied and investigated in relation to the ideological foundation of Pakistan. A further study on these lines will reveal its practicability in view of the social, political and religious currents and cross-currents in Pakistan. Its thorough analysis may bring to light the kind of changes which should be brought about in the general pattern of the current educational system in order to make it in tune with the general spirit of Iqbal's educational philosophy and at the same time to keep the system in vital contact with the socio-political structure of Pakistan. In case its complete implementation is not possible, then we have to dig out the obstacles and difficulties in the way of its implementation and

and after clarifying the nature of each obstacle we have to find the best possible solution, if any, in order to overcome these hinderances.

When gathering my chattels I forsook this world,  
All and sundry said: 'We knew him well.'  
Forsooth none knew about this traveller --  
What he said, whom he addressed, whence he hailed.

(Iqbal.)

### Summary

Iqbal was primarily a poet-philosopher and not an educationist in the strict sense of the term. However Iqbal had a definite philosophy and therefore his metaphysics can become the basis of education. Hence we can draw educational inferences from his metaphysics.

According to Iqbal the highest aim of education as of other social and cultural forces should be the strengthening of the individuality of all persons so that they may actualize their full capacities. He has also emphasized the significance of community in relation to the human ego. Both formal and informal types of education determine the development of individuality. In the educative process facts should be woven in the texture of individuality and thus assimilated, they will result in the general enrichment of personality.

Iqbal also believes in a dynamic, evolving culture and social structure. Education therefore, should cater for the changing conditions of life. In view of Iqbal's metaphysics, experience should be the basis of education as sense-perception should be supplemented with

vision and intuition. Iqbal believes in knowledge of Nature as the knowledge of God's behaviour. Hence it implies the significance of scientific knowledge; but mere science which is not tempered with vision may become destructive. Hence intellect should be curbed and directed by a vision.

Iqbal also believes in the basic spiritual unity of life and thus the curriculum should develop in men attitudes and propensities which will induce them to work for the betterment and unity of humanity in general. This international, humanistic, cosmopolitan and philanthropic outlook is the urgent need of the present age. A curriculum should also develop a critical and creative attitude towards life and as a reflection of life it must possess the problematic characteristic of life which throws a challenge at each step, thus strengthening the inner spiritual fibre of life. It should cater to the needs of the personality as a complex whole. Similarly religion as the essence of Iqbal's metaphysics implies that the overall spirit of the curriculum should be predominantly religious -- using the term religion in the sense of a spiritual ideal and a spiritual core of life.

The realization of individuality as an aim of education does not necessarily contradict the social or universal aspects of life. Percy Nunn as an educator is also a firm believer in the worth of individuality as an aim of education. He believes in individuality as an acme and culminating point of evolutionary process.

In the last analysis the success of an educational system depends primarily on the quality and individuality of the teacher. Hence the

teacher should be an embodiment of all the qualities of the head and the heart and has to be a model to be imitated by the students. Keeping in view Iqbal's emphasis on the unity of mankind and the worth of individuality, a teacher should not be a propagandist. His relation with the pupil should be that of love and affection because fear disintegrates and weakens the human ego. The teacher should also develop vitality, courage, sensitiveness and intelligence which enhance life and broaden its horizon. The teacher himself should be a man with a broad and subtle vision of life. Tolerance should be developed among the students which is the cause and at the same time the effect of the maturity of the ego in its diverse relations with physical and social environment. He should have a sound philosophy of life and at the same time be well-versed in the cultural heritage of the society which is reflected in the educational system. The teaching should be charged with intuitive insight and similarly an intuitive, penetrating grasp should be encouraged among the students. The teacher should also help the student in the integration of his inner life and thus he should be freed from the slavery and bondage of his chaotic impulses in order to make him an individual in the real sense. Hence education should be directed towards the tightening, strengthening, integration and development of the human ego in vital contact and interaction with the complex physical and social environment.

A further study is needed in order to show the extent to which Iqbal's implied educational views and educational inferences from his metaphysics can be implemented, keeping in view the present socio-cultural milieu of Pakistan.



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