



**RESEARCH PAPER**

**The Significance of Iqbal's Educational Philosophy in the Construction of South Asian Muslim Nation State**

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**ABSTRACT**

Iqbal is a famous poet, philosopher and politician in modern South Asia. His thoughts have a great influence on the whole Islamic world. Based on Islamic philosophy, Iqbal's educational philosophy is centered on the construction of "Khudi" and the education of perfection based on monism. Iqbal elaborated on the four important elements of "ego": love (Ishq), detachment (Faqr), desire (Desire) and creative activity (Creative Activity), and advocated cultivating a perfect person with "ego" to promote the progress of the whole society. In Iqbal's discussion on educational philosophy, he pointed out the problem of educational alienation in the whole South Asia at that time from a critical perspective, reflected on the problems arising from the local development of the western educational system, and conceived the future of Islamic education according to his educational philosophy. His views represent the process of modern Muslim intellectuals' tortuous exploration of the modernization of their national education, and express their spiritual aspirations under the strong western civilization. Even today, his educational thoughts still have a profound impact on Islamic education in South Asia and even the world at the theoretical and practical levels.

**Keywords:** Iqbal, Ego(Khudi), Islamic Philosophy, Impact on Muslims in South Asia

**Introduction**

Sir Muhammad Iqbal (also known as Allama Iqbal, 1877-1938) was a famous poet, philosopher, and politician in modern South Asia, and also the father of the theory of Pakistan's independent founding. Iqbal is very concerned about the issue of Muslim education in South Asia, and his rich philosophical ideas are largely reflections on modern and contemporary Muslim education. Iqbal is not only a famous educational thinker, but also an advocate of modern new educational ideas. He has taught and promoted his educational ideas and concepts in higher education institutions in the South Asian subcontinent for many years. Iqbal's ideas are mainly reflected in the fields of Ontological View (including theology, cosmology, anthropology), Epistemological View, and Axiological View. His educational ideas mainly involve educational theories and processes (including educational goals, curriculum outlines, teacher roles, teaching methods, teaching evaluation, etc.). Iqbal's educational philosophy emphasizes Islamic ideology, advocates personalization (khudi), and regards Prophet Muhammad as the ultimate role model; Believing that knowledge (wahi) is a combination of rational learning and experiential perception; The goal of education is to cultivate Islamic believers who are absolutely devout in their values and practice their ideological concepts in practice; It is particularly emphasized that educators should have innovation and a high sense of responsibility; He does not easily borrow the educational models of others, nor does he repeat worthless teaching practices. Instead, he organically combines Muslim thought with the reality of his time (Fareeha, 2014 & Umar Riaz Abbasi, 2021).

The understanding and reflection of Iqbal's educational philosophy is still one of the focuses of scholars in the world today. Sarwat Nauman elaborated on Iqbal's educational philosophy and its system, believing that Iqbal's educational philosophy reconciles the contradiction between Western material and Islamic spiritual views, and inspires the development of education in modern Islamic countries, Up to now, some countries still use the Iqbal educational philosophy as the basic path for educational development (Sarwat, 2018).

Shoaib Ul Haq believes that Iqbal's thinking on education is an attempt to "de colonize" and calls for people to return to education itself. His reflection on education in South Asia not only makes developing countries more serious about local educational ideas or philosophy, but also has a feedback effect on local educational ideas or philosophy through his criticism of Western education (Shoaib Ul-Haq, 2021). Rini Puspitasari et al. reviewed Iqbal's philosophical ideas and believed that Iqbal did not directly propose a systematic educational philosophy. His criticism of Western education at the time and his contemplation of human life were not feasible at the time, but to some extent inspired the basic principles of education (Rini, 2021). Therefore, many studies have constructed the system of Iqbal's educational philosophy by extracting parts related to education from his thoughts, thereby further interpreting the background, characteristics, principles, and framework of Iqbal's educational philosophy.

In summary, Iqbal's educational philosophy is based on Islamic tradition, combined with his understanding of Western philosophy and science, and proposes the idea of developing local education based on local educational philosophy. It has certain practical and theoretical significance for the development of contemporary world education.

## Literature Review

Iqbal came from a devout Muslim family in Sialkot and received traditional Islamic education at a young age. He received an English university education in Lahore and later studied in Europe, obtaining a doctoral degree. His doctoral thesis was titled "The Development of Persian Metaphysics". In terms of his personal experience, Iqbal belongs to a typical modern South Asian Muslim intellectual, who is rooted in Islamic traditions, receives Western modern education, and reexamines Islamic traditions and education. It is precisely in this fusion of local and foreign ideas that Iqbal's philosophical ideas gradually matured and were able to objectively articulate and ultimately form his South Asian localization perspective.

Iqbal believed that the complete reversal of the Islamic world towards the West in the 19th century was an inevitable trend, and it was the modern scientific concepts of the West that promoted Islamic philosophy. Unlike the philosophical system centered around the human world in ancient Greece, the Islamic world focuses on objective entities, namely "the objective presentation of the Creator in the world's operation", such as "stars, oceans, day and night alternations, plants and insects, etc.". Therefore, Muslims need to use "listening" and "seeing" to perceive objective existence, rather than just conceptual understanding, abstraction, and definition. If ancient Greek philosophy is used to reconstruct the modern Islamic world, not only will errors occur, but it will also lead to the separation of consciousness and body. For example, "When a person takes a book on the table and moves, is it consciousness or body that is working?" In Iqbal's view, the dichotomy between the Western conscious world and the body restricts people's thinking about the universe and all truths, Because logical thinking is difficult to understand the multiplicity of the universe, it is only a generalized inductive method and forms a series of fictional concepts that cannot present objective entities (Iqbal, M.1934). For example, German Enlightenment philosopher Immanuel Kant, based on the limitations of human reason, believed that humans cannot know and determine the supreme existence and the entire truth of the world.

Iqbal believes that this rational limitation view is due to a lack of recognition of the developmental and dynamic nature of human thought, and mistakenly defines this dynamism as "a series of clear norms" in the temporal dimension, which is referred to as the "Preserved Tablet" in Islamic philosophy (Iqbal, 1934). This form of preservation assumes that uncertain knowledge objectively exists, and it will exhibit its inherent attributes as a series of determined concepts on the timeline. And the movement of thought will also unfold on the timeline, and many definite concepts only exist briefly on the timeline, with their inherent attributes of thought always being infinite. It is precisely the infinite nature of this ideology that makes rational thinking in the form of preservation possible in the comprehensive knowledge. Based on the understanding of objective existence, knowledge must be obtained through the senses and ultimately formed through abstract processing of comprehension ability, otherwise it is only a viewpoint rather than knowledge. Therefore, humans have the ability to acquire and shape concepts in the objective world, and will fully exert subjective initiative in the natural world. So, concepts and objective existence are not opposed. Concepts need to adapt to objective existence and be organically connected with objective existence. This person can establish a certain connection with the highest objective existence and the entire truth of the world, thereby achieving the infinite nature of thought. To establish such a connection, Iqbal believed that knowledge was needed to accomplish it (Iqbal, 1934).

There are two ways to establish this connection through knowledge. Firstly, through reflective observation, truth can be confessed to sensory perception; The second is to directly establish contact with it and establish some kind of communication mechanism. According to the value judgment of Islamic philosophy, both approaches can only be based on an interest in truth rather than evil desires, so human sensory perception needs to be carried out in the understanding of the "heart" (Fuad, Qalb), which Iqbal defines as the "ego" (Ego, Khudi). The "self" defined by Iqbal shares similarities with the rationalist views of the famous French philosopher Ren é Descartes, one of the founders of modern Western philosophy. However, Iqbal's "self" is not only a unity of human spirit, but also a part of the behavioral system, and the ultimate self is an inherent attribute hidden in each individual, Reaching the ultimate self means infinitely approaching the highest objective existence (Iqbal, 1934).

In the process of shaping one's self-image, the self constantly invades the external world, and the external world also constantly influences one's self. Therefore, the individual's self will control the entire process of human cognition, just as the Islamic world explains the relationship between humans and the supreme objective existence, which is not only about creation (Khalq), but also about pointing to (Amr). And pointing also means that people's understanding, definition, or decryption of objective existence will be influenced by value judgments. Iqbal believed that the formation of self-image should take place in a free environment, ultimately to achieve self-control over various desires, known as "ultimate freedom." Overall, Iqbal disagrees with the view that Greek philosophy and Islamic philosophy excessively downplay the elements of objective existence and secular life. He believes that avoiding conflicts in the present world will lead to the loss of one's personality and talent, while knowledge needs to be obtained through sensory perception in objective existence and controlled by the self. The main content of Iqbal's educational philosophy is how to establish and develop this kind of self, which is similar to his metaphor of "building a garden is not for obtaining flowers and soil".

## **Material and Methods**

This study will follow qualitative approach and analytical method. This qualitative approach emphasizes to understand the significance of Iqbal's educational philosophy in the construction of South Asian Muslim nation state. It will be a historical, analytical, descriptive research based on primary and secondary literature. Primary sources comprised books, articles published in the journals, archives, newspapers, and dissertations. However, the

secondary sources such as government official records, reports, and surveys will be used to describe the significance of Iqbal's educational philosophy in the construction of South Asian Muslim nation state. The study follows qualitative approach for the purpose of analysis by using qualitative method or descriptive way of writing. The topic is historical and having been adopted.

### **The Elements of Self and Perfection**

Iqbal's discourse on self and perfection stems from a systematic absorption of the organic combination of Western philosophy and Islamic philosophy. In the educational ideology of Iqbal, perfect education is closely related to the construction of the self. The key to carrying out perfect education lies in the formation of the self. The specific analysis of the internal elements of oneself originates from a set of modern educational concepts and development ideas based on Islamic philosophy established by Iqbal.

### **Iqbal's concept of perfection**

In the Islamic world, humans are defined as "collaborators of the Creator," "Creators create the earth, humans create gardens," and "Creators do not change humans until they change themselves.". Therefore, Iqbal believed that humans are the masters of their own destiny and are not influenced by external factors such as the sun, moon, and stars. And humans are not passive recipients in the process of cosmic operation. They possess positive subjective initiative and can utilize all objective existence to achieve creative tasks. Human beings possess this initiative and creativity, which is undoubtedly an objective existence, as defined by Iqbal's self, and he believes that the origin of the universe is the very essence of this creative activity (Tariq, 2007).

This is similar to the Islamic philosophy of the Perfect Man. In Iqbal's philosophy, the Perfect Man only possesses the ability to create in order to possess his true self. Therefore, the characteristics of the Perfect Man are dynamic and infinitely close to the Creator, standing almost at the same height as the Creator. This is the ultimate goal of human development. Iqbal combines the views of Al Jeeli and Rumi, believing that the most important characteristic of a perfect person is their devout faith and being "guided by the divine," full of passion and care for everything around them, possessing an artistic aesthetic, the ability to coexist harmoniously with nature, and being a person who "sees time as a horse and looks forward to the future (Iqbal, 1944)." In Iqbal's view, the perfect person in human society is active and positive. The perfect person is committed to building a just and noble society, and can dedicate themselves and even their lives to the well-being of the country and the world (Ehsan, 1978).

In fact, Iqbal's perfectionists tend to have spiritual and moral concepts, constrained by the supreme ideology of Islam, which means that they can maximize their own self on the basis of fear of the Lord. And what is more unique is that this "self" can ultimately achieve an equal status with the "Lord", indicating that Iqbal has almost elevated human status to the extreme of the Islamic world. This also means that people can gradually evolve from "fear of the Lord" to "unity with the Lord", and this "self" will not disappear yet, but will continue to retain its uniqueness. This is also the essential difference between Iqbal's portrayal of a perfect person and Friedrich Wilhelm Nietzsche's portrayal of a superhero, which goes beyond limits. So the self plays a crucial role in Iqbal's philosophical thought, and the discourse on the self is the main thread of Iqbal's thinking as a modern explorer of Islamic philosophy. It connects the history and future of the Islamic world, which is inseparable from his pursuit of perfect education.

### **The Meaning and Elements of Self**

In Iqbal's view, the self exists in all objective beings, and the human self is an extraordinary existence. Other objective selves have not reached the true height of the human self, and those who possess the self can innovate from the dimensions of time and space in the objective mirror. Therefore, Iqbal does not recognize the theory of human destiny and the theory of human evil, believing that humans should fully develop their personalities and dominate their own destiny, otherwise the entire human civilization will fall into crisis. Iqbal believed that the self in human intuition is a value system that values objective existence. This is similar to the viewpoint of René Descartes, where Iqbal believed that this intuition objectively exists. "When you doubt whether your own existence is an illusion, then the emergence of doubt proves its existence." (Tariq, 2007). Moreover, human intuition and reason are not mutually opposed, but rather form a complementary relationship, "One grasps the whole truth, while the other grasps the fragments of truth; one gazes at eternity, while the other focuses on objective facts; one enjoys the completeness of truth, while the other divides it into multiple closed intervals to examine. However, as the British philosopher Bokesen said in his monograph 'A Study of Materialist Philosophy', only intuition is the highest level of wisdom." (Iqbal, 1934)

Believing that reason and intuition will play their respective functions to help humans understand truth, Iqbal regards himself as a non-conceptual "rational" intuition, which is the mature form of sensory perception and understanding. This is the human self, which is objective.

To more accurately articulate the meaning and connotation of the self, Iqbal detailed the basic elements of the self to help people better realize and cultivate themselves. Among many elements, Iqbal believes that the following four are the most basic.

### **Love (Ishq)**

Regarding the importance of love (Ishq) in Islamic philosophy, in Iqbal's view, love is the most crucial element in the self and the only guide in human creation and exploration of the universe. If the power of knowledge is not guided by love, it will bring disaster. Therefore, the status of love should be higher than wisdom, and it is the only way to deal with complex and deep problems in reality. Love enables people to be confident and fearless, and the power of perfection mainly comes from love. As for the relationship between reason and love, Iqbal agrees that humans have a rational perspective, believing that it is precisely because reason makes humans superior to other species, but the rationality of humans based on duality is destined to prevent them from capturing all the truth, leading to questions of "how" and "why". Therefore, Iqbal agrees with the views of Molana Jalaluddin Rumi, a famous Persian poet and mystic who had a significant impact on Islamic culture. He believes that reason will become a guide for humans, an indispensable part of them, but not the entirety of life.

### **Faqr**

Faqr is an individual independent system that allows individuals to break free from the control of the material world and become their masters, forming a boundary between self-interest and altruism, and gradually enhancing themselves. Therefore, the Islamic prophet Muhammad believed that having transcendence was a source of pride (Farman, F. 1981). Due to the increasingly developed material civilization brought about by Western science in the 19th and 20th centuries, people faced a crisis of faith. However, Iqbal believed that transcendence could protect people from the erosion of the material world, protect their emotions, and enable them to be independent and transcend the material world. In Iqbal's view, the schools of thought related to transcendence in history have brought negative and secluded emotions to individuals and nations, which is actually a mistaken understanding of transcendence. The truth of transcendence lies in helping individuals or ethnic groups protect themselves from external negative factors, revealing and breaking

free from the shackles imposed on them. "Transcendence purifies a person's mind and vision, sharpens a sword, and every move it makes has the power of a thousand armies and horses." (Tariq, 2007)

### **Desire**

Iqbal believed that Desire is the greatest driving force for human beings, and people need to be clear about their desires in order to discover their inner potential. If desire is in the right direction, it can promote people to constantly question and explore higher levels, providing inexhaustible motivation for people to pursue the highest achievable realm. Desire plays the most fundamental role in human life. "Life is constantly exploring, and its origin lies in human potential desires. Desire is the rope that captures ideals, the binder of the book of behavior, and gives the world the power to rise." (Iqbal, 1944) Therefore, before the end of human life, their desires will not stop, and the negation of desires also means the negation of human life.

### **Creative Activity**

Creative Activity is a pair of mutually supportive concepts. Iqbal believed that creation is achieved through activity or behavior, and without actual behavior and activity, there would be no creation. And creative activities are the fundamental attributes of human beings, as well as the main manifestation of human life forms. "Eternal life is constant struggle activities." (Iqbal, 1945) In the context of that time, Iqbal opposed blindly imitating the West and believed that there should be creative activities of his own nation. "Don't owe debts to Western glass manufacturers, use clay to make Indian wine pots and glasses." (Iqbal, 1945) The greatest characteristic of a perfect life is creative activity, which gives people strength. Creativity is a task that every individual and nation must complete.

The connotation of perfect education lies in the formation of human self. From the perspective of the constituent elements of self, Iqbal mainly defines the above four categories in his related discourse, and the shaping of perfect individuals lies in the realization of various elements of self. In summary, the main purpose of Iqbal's educational philosophy is to cultivate and shape perfect individuals, and its main approach is to realize oneself. It can be said that the philosophy of the Iqbal people originated from Islamic philosophy and was based on a certain degree of materialistic criticism of Western science. However, in reality, it also to some extent integrated Western science and its logical philosophy. Therefore, their educational ideas have distinct characteristics of the times.

### **The Alienation of Education and the Future of Islamic Education**

The era of Iqbal was one in which Western civilization gradually dominated the world. Iqbal believes that Western civilization not only dominates the ways of thinking, behavior, production, and life of various ethnic groups or other ethnic groups in the world, but also has some negative impacts on various ethnic groups in the world to a certain extent. This negative impact also appears in the field of education, in Iqbal's view, it is a behavior of "training eagle children to roll in the mud" (Fazlur, 1984). Therefore, he began to criticize the Western education system and contemplate the future of modern Islamic education.

### **The issue of alienation in education**

After the suppression of the Indian National Uprising in 1857, the British government began to fully take over the South Asian subcontinent, but the British rulers also realized that colonization at the military level alone could not firmly control India. Therefore, after 1857, the British Indian government officially utilized education as a cultural colonization tool to complement political and economic colonization. Prior to this, due to the gradual replacement of the political status of Muslims in South Asia by Britain,

their economic status also suffered a serious blow, resulting in the continuous decline of traditional Islamic schools in South Asia, which relied mainly on donations from Muslim rulers and their nobles. In this situation, the funding source for traditional Islamic schools in South Asia has changed, shifting from relying on government donations to a model of private self-financing for education. After the disconnection between South Asian Muslims and the British Indian government, traditional Islamic schools found it difficult to accept the more advanced Western technology and educational ideas of the time, resulting in a more closed traditional Islamic education. Its teaching organization, content, methods, and curriculum system still did not undergo significant changes. On the other hand, the Western education system, represented by modern education systems, compulsory education, and modern universities, was fully introduced to British India without considering the original historical and cultural aspects of South Asia, and at the same time, it also had some immaturity. During the decades of development of Western education in the South Asian subcontinent, the negative impact of the Western education system, which emerged in response to the demands of industrialized society, on various ethnic groups in the South Asian region gradually began to emerge. The phenomenon of "training eagles to roll in the mud" became more common, which attracted the attention of modern South Asian Muslim scholars represented by Iqbal. Compared to the Hindu community whose economic and political status has been almost unaffected, the large-scale reduction of Islamic traditional schools has led to greater development difficulties for Muslims in South Asia.

Therefore, in terms of the current education situation of South Asian Muslims at that time, Iqbal believed that the alienation of education was comprehensive, whether it was the local modern school education system or the traditional Islamic school education system, which did not benefit South Asian Muslims much. Iqbal criticized the thoughtless copying of Western education systems by local Islamic modern schools in South Asia, which not only lost the rich historical and cultural heritage of their own nation, but also kept Islamic education lagging behind the constantly innovating Western education system. At the same time, he also expressed strong dissatisfaction with the traditional Islamic school education system, believing that its fundamental mistake is not following the laws of science. "The highest manifestation of religion is not dogma, not sacrifice, nor ritual, but taking on significant ethical responsibilities, restoring attitudes towards faith, and acquiring individual individuality." (Iqbal, 1934) Especially after the connection between Muslims in South Asia and Western society was cut off, the knowledge possessed by Islamic scholars at that time was actually relatively narrow, and therefore unable to convey positive beliefs to people.

Iqbal believed that the spirit of science was not unique to the West, and he pointed out a common but incorrect view at the time that Western scientific progress relied on English and Western philosophy (Ishtiaq, 1979). This provides a theoretical basis for the modernization of Muslim education in South Asia. In fact, the Islamic world also possesses the science of this material world. For example, Ansari (1058-1111) classified knowledge as intuitive knowledge responsible for soul perfection (Iman Yaqin) and rational knowledge obtained through observation and experience (Iman Awwam). Unfortunately, in his era, people paid too much attention to religion, while secular subjects such as Islamic agriculture and medicine were ignored (Alvi, 1973). Therefore, if we construct our own national education system according to Western philosophical thinking, it will inevitably lead to serious consequences. In other words, our nation should construct its own education system according to its own philosophical thinking, and it may not necessarily face failure, just like the Western Renaissance did not transplant or copy the philosophical ideas of Arabic, Islamic philosophy, or other civilizations, and made tremendous progress.

Contrary to the Western Renaissance, the Islamic school education system based on Islamic philosophy had already undergone alienation, and by the time of Iqbal, the traditional Islamic school education model had basically lost its vitality. Iqbal believes that

"this model of educating students solely by immersing themselves in their own dimensions (referring to traditional Islamic schools) is of no benefit to young people, causing them to lose the inherent vitality of Islam" (Iqbal, 1934). On the other hand, the negative impact of Western science's excessive worship of material things on ideological education has damaged traditional belief systems. It also means that rigidly imitating the modern school education system promoted by the West in South Asia in modern times will have an impact on the entire Islamic world in South Asia. This impact was almost completely harmful in the social context of that time, because this education system was inevitably copied or transplanted into the Islamic world, resulting in a duality of material and spiritual. In the European world at that time, the increasing expansion of human material desires and the reconstruction of belief systems created a series of problems. These issues were also keenly discovered by Iqbal, who believed that "modern education is evil because it ignores the moral and spiritual development of young people, and it is a tool of Western imperialism" (Tariq, 2007). However, in the face of the enormous power of industrialization, Iqbal also recognized the achievements of Western modern education in science and technology. Therefore, Iqbal's assessment of the future of Islamic Muslim education demonstrates his attitude of both criticism and absorption.

### **The Future of Islamic Education**

The core concept of Iqbal's educational philosophy is the education of the perfect, which focuses on cultivating one's self. The main purpose of its education is to promote the development of human personality, in order to achieve the maturity of individual nature and the awakening of consciousness, and ultimately form oneself. Iqbal believes that the current South Asian Muslims do not pay attention to the cultivation of human personality in education, which is the main reason for their self-inertia and comprehensive inclination towards Western civilization. In response to the attitude of Western civilization, some Muslims accept and imitate it without reservation, while others refuse without compromise, both of which have led to a low point in self-cultivation (Mustansir, 2007). In this situation, individuals are unable to bring vitality and motivation to society, and society cannot become a carrier of individual achievement. Both individuals and society are in a very passive situation.

In order to change this situation and form an education system that has a positive impact on the nation, Iqbal believes that the most important thing is to cherish the cultural and historical heritage of our own nation. But what saddened him was that young Indian people at that time, under the British education system, forgot about their own history and culture, and almost lost their national consciousness. He said, "You gain knowledge from outsiders and polish your rough face. Individuals can become unique through self-actualization, and a nation can achieve itself when loyal to itself." (Iqbal, 1953) On the other hand, Iqbal actually recognizes the spirit and methods of Western science, but he criticizes the "superficial and sensational" activities of the West, stating that "Western power does not originate from his music or naked dancers; Western power exists in his humanities and natural sciences, in his lighting of the lamp" (Iqbal, 1953). Iqbal values the history and cultural education of his own nation, incorporating the essence of Western humanities and natural sciences into his own education. However, he criticizes Western values that undermine the Islamic spirit.

Therefore, Iqbal's view on the future of Islamic education is also clear, which is to absorb Western science on the basis of Islamic philosophy and establish a modern education system for his own nation. The basic characteristic of this concept is fusion. On the one hand, Iqbal did not recognize the ancient Greek philosopher Plato (427-347 BC) and the tendency of traditional poetics to abandon material enjoyment, abstain from desires, and restrain oneself. He emphasized secular life and the material world, believing that it was impossible for humans to escape from the material world. As for Faqr, it is not about freeing people from the secular world, but about using it to protect their inner purity. In addition,



individuals must possess inner spiritual richness, and education should cultivate their own traits, guiding knowledge and the direction of the material world from a spiritual perspective. This somewhat contradictory concept is based on the fusion of ideas, namely his monistic thinking. Therefore, the core of Iqbal's educational philosophy lies in the integration of various levels, such as spiritual and material integration, consciousness and body integration, East and West integration, individual and social integration, and so on. This educational philosophy aims to educate people to coexist harmoniously, reduce conflicts and disputes, and maximize the display of the values and worldview of our nation, that is, "whether believers or unbelievers, they all belong to the creation of Allah. Respect people! Learn to appreciate their true value." (Iqbal, 1953)

Reflected in specific educational activities, in terms of curriculum, Iqbal believes that only courses that are useful to the nation and meet individual and social needs have true value. Therefore, completely secularized education may not necessarily produce good results in South Asia, as each country has its own practical needs for education, and only by focusing on these needs can one solve their own education problems (Tariq, 2007).

On this basis, Iqbal proposed the view that history should be a compulsory course in school education, and believed that "the possibility of scientifically viewing history means more extensive experience, more mature rational practice, and ultimately a more comprehensive understanding of certain basic views about life and time". (Iqbal, 1934)

As a result of the integration of Western science and technology education, Iqbal suggested dividing specialized educational institutions for technical and natural science education, supplemented by certain Islamic religious education (Iqbal, 1977). Iqbal suggests offering subjects such as science, mathematics, philosophy, economics, and Muslim architecture in all types of schools. Overall, Iqbal strongly recommends that students choose majors and courses based on their interests.

Iqbal also gave high praise and attention to the teachers who play a major role in the education process. Iqbal himself once taught philosophy and English language and literature as a teacher at the Lahore Government College (now known as the Lahore Government College University in Pakistan). Therefore, he believes that excellent teachers are not only "architects of the human soul"(Iqbal, 1977), but also shape the prosperity of the entire society. "He endows primitive wisdom with new forms, investing in poverty with his wealth". (Iqbal, 1953) Teachers need to form specific educational goals based on themselves and use appropriate teaching methods to awaken students' spirit of criticism and questioning. This method is to constantly encourage students to try and make mistakes in practice, "in a reality full of obstacles, a limited self needs to rely on practical experience to continuously expand knowledge." (Iqbal, 1934). Like John Dewey (1859-1952), Iqbal was also inspired by the part of European educational philosophy about the free development of human beings, forming a very similar pragmatic and empirical perspective.

Since the late 19th century, when South Asian Muslims initiated an educational enlightenment movement towards "Western learning," secular and sectarian education began to separate. On the one hand, secular sects gradually plunged education into a utilitarian quagmire, causing South Asian Muslims to worry about spiritual and cultural degradation at that time; On the other hand, integrating modern science into traditional sectarian education is a necessary path to modernize Muslim education in South Asia. Therefore, South Asian Muslim scholars, represented by Iqbal, have begun to rethink the future of Muslim education in South Asia. However, the challenges they face are enormous, as they still need to continue promoting the modernization of Muslim education in South Asia to keep up with the times, while also protecting its spiritual and cultural core from losing its identity and disappearing into the long river of history. In this situation, both traditional secular and sectarian education cannot meet this demand. Integrating modern science with Islamic philosophy is a practical and feasible solution, which is to "seek modern

scientific spirit and ideas from Islamic philosophy", believing that modern science and Islamic philosophy are complementary. As Iqbal envisioned, "after students in the Deobandism school possess special talents in Islamic philosophy and logic, they are then sent to modern scientific and theoretical education institutions centered around Islamic philosophy." (Iqbal, 2011) This concept faces enormous practical difficulties, to the extent that modern South Asian Muslim scholars such as Iqbal are unable to construct a new education system that relies on the concept of integration. However, this is undoubtedly the development direction of South Asian Muslims and even non-Western ethnic groups around the world in the early 20th century, which requires education and the ideology it contains to serve their own nation and align it with their basic interests and political goals. Under this trend, the efforts of various ethnic groups around the world challenged Western colonialism and ultimately changed the world order based on it after World War II.

### **Iqbal's Educational Philosophy and Modern South Asia**

The idea of reform always faces enormous resistance in reality, but South Asian Muslims have a high level of recognition of Iqbal's ideas, which has two important prerequisites. Firstly, analyzing his main works, it can be concluded that Iqbal's ideas are still based on Islamic philosophical thought, and his core philosophy is still aimed at better developing and preserving Islamic philosophy. Modern elements such as "science", "reform", and "politics" are required to serve the highest concept of Islamic philosophy's uniqueness, and the origins of these modern elements are sought from the Islamic philosophical system. Iqbal believes that the education of South Asian Muslims urgently needs reform, but in fact, he believes that the education of South Asian Muslims has gone too far on the path of "Westernization", and he is trying to pull it back to its original direction. Secondly, Iqbal was one of the initial advocates of Pakistan's independence, and compared to Pakistan's founding father Muhammad Ali Jinnah (1876-1948), his desire for Muslim independence was stronger and more steadfast. [According to the correspondence between Iqbal and Jinnah in the 1920s and 1930s, Jinnah had always held the idea of reaching a consensus in the Indian parliament rather than establishing an independent state before 1940. Iqbal, on the other hand, had been persuading Jinnah to accept his idea of independent state. Ayesha Jalal believed that Jinnah ultimately promoted the establishment of an independent Pakistan in northwestern India and the Bengal region, which was actually greatly influenced by Iqbal.] Iqbal's ideology has a certain political purpose. It not only opposes the continuous control of India by Western colonialism, but also demands that Muslims in South Asia have sufficient political power to develop their own uniqueness. Iqbal's poetry is filled with a love for South Asian Muslims and Islamic philosophy, and his educational philosophy is aimed at cultivating complete Muslims, which is clearly prepared for an independent South Asian Muslim country.

Therefore, although Iqbal criticized the education of Muslims in South Asia and called for reforms in education, based on the above two premises, his ideas did not cause resistance among the Muslim community in South Asia. And closely related to Islamic philosophy, Iqbal's ideas will certainly not attract significant attention from the Hindu community. Under the influence of "printing capitalism," Iqbal's poetry and writings gradually transformed Marx's "rural communes with a pastoral flavor," forming a centripetal force among the Muslim community in South Asia and laying the foundation for the formation of Pakistan. He himself also participated in the early political activities of the Muslim League and became one of the leaders of the Muslim League at that time, and his ideas were also recognized by the upper Muslim elites. In the 1930s and 1940s, Iqbal and his ideas were brought to the forefront by Muslim political elites in South Asia, providing a feasible theoretical basis for their political goal of independent founding. Therefore, the widespread dissemination and recognition of Iqbal's ideas among Muslim communities in South Asia was not driven, but rather accepted. His ideology guided Pakistan's independent founding and exerted significant influence throughout South Asia. But it is also in line with

the changes in the political situation in South Asia in the early 20th century and the gradually awakening national and state independence movement in the world, which conforms to the trend of historical development.

With the widespread acceptance of political ideology, his educational ideas naturally began to receive attention from people. Although Iqbal's philosophical ideas on education were scattered in his poetry and works and did not have the conditions for implementation at the time, with the realization of his political ideas - when Pakistan was finally established on its theoretical basis in 1947 his educational philosophy began to be noticed and integrated into Pakistan's national education policy as a whole. Iqbal's ideas were ultimately reflected in the national education tone established by Shina, who revered him as a "mentor". In his speech at the first National Education Conference in Pakistan, Shina believed that "we need to provide science and technology education to our people to build our future economic life... We should instill honor, integrity, responsibility, and selfless dedication to the country through good education. We must ensure that they are fully qualified and capable of playing a role in all aspects of national life in a way that respects Pakistan." (Government of Pakistan. 1947) Since then, Pakistan has also begun to explore and develop itself, seeking a difficult path to adapt to its own national education system.

## Conclusion

Iqbal passed away prematurely due to illness, and his educational philosophy was only reflected in his works, poetry collections, or speeches, without being systematically summarized as a separate category. Many specific aspects still need further research and exploration, but his educational philosophy is undoubtedly a huge wealth. Sayyid Abul Ala Mawdudi (1903-1979), an expert in the study of Iqbal's educational philosophy, believes that "I hope all experts and scholars in India and Pakistan who are committed to reconstructing local education will reflect and consider Iqbal's rich contribution to our educational ideology.". Iqbal's ideas have become a research hotspot worldwide, especially in Islamic countries and regions, where he is actively exploring and practicing his philosophy, politics, or educational ideas. His educational philosophy, as an important component of his philosophy and political thought, reflects the values of an outstanding modern Muslim scholar and the entire historical and cultural community he represents.

From Iqbal's personal experience, it can be seen that his ideas blend traditional Islamic philosophy with modern Western philosophy after the Renaissance. In the context of the fusion of East and West, his main idea lies in fusion. This is also a prominent feature of modern Islamic scholars. Undoubtedly, this fusion is based on Islamic thought as the main body and European civilization as a tool, which is also the main thread of his educational philosophy. It is reflected in the reconciliation of contradictions and the fusion of ideas, and has initially formed the idea of localizing education construction. Iqbal criticized the education system in India at that time, which gradually lost its own national characteristics. However, it was obvious that this system based on Western modern educational ideas and systems could not be completely abandoned, causing education in South Asia to regress to the period of the Mughal dynasty. His educational philosophy is based on the problems that arise during the localization process, and he became one of the earliest thinkers in South Asia to contemplate the modernization of education for his own nation. At this level, Iqbal's educational philosophy has significant significance, representing the active reflection and exploration of the path to modernization of the indigenous Muslim intellectuals in South Asia after the Westernization of society.

However, as some scholars believe, What Iqbal is committed to and has already accomplished is the integration of Islamic philosophy with the achievements of various stages of Western modern science. This is a dangerous mistake made by modern Islamic scholars, who establish the eternal nature of Islamic thought on science that constantly questions the truth. The history of science teaches people the transience of each stage of

science, whether it is Aristotle (384-322 BC) or Rodis Ptolemy The ancient scientific pioneers such as Claudius Ptolemaeus (c. 90-168), as well as modern scientific pioneers such as Sir Isaac Newton (1643-1727), Eddington (1882-1944), or Albert Einstein (1879-1955), have without exception proven this transience. As Muhammad Abid Ali et al. found in their research, although the goals pursued by educators in the Islamic world are consistent with those advocated by Iqbal, their actual educational models and methods have not yet freed themselves from Western thinking, which not only fails to achieve their goals but also hinders their achievement (Majid, F. 2004). But inspired and guided by the core values and basic ideology of Muslim culture advocated by Ikbar, the Muslim world pursues higher moral values and culture. For example, Iqbal believed that it is necessary to handle the relationship between the collective and the individual, and that collective interests should be given priority. He also proposed that only women who receive equal education can have a future for Muslims, their families can thrive, and there can be true Muslims (Abdul, G. 2018). He also pointed out that an ideal teacher should first cultivate their inner self, possess good moral and ethical character, and set an example for students to learn from his character. The teacher's mission is to spread truth, teach others, without expecting anything in return, and prioritize cultivating good character in students (Abdul, W. 2018). It can be seen that even Iqbal was unable to surpass the tremendous influence of Western thought in the context of his time

In summary, Iqbal's educational philosophy has rich connotations and deeply influenced the entire Islamic world. His ideas have been deeply rooted in Muslim education in South Asia. The importance of Iqbal to modern Pakistan is self-evident. His shadow is everywhere in the core national philosophy and every aspect of society in Pakistan. For example, the compulsory course "Pakistan Studies" that runs through the entire primary education to higher education system in Pakistan is a reflection of his proposal to make history a compulsory course. In 1997, Malaysia also built four basic core competencies based on Iqbal's educational philosophy and his concept of "self", laying the basic blueprint for Malaysia's "National Education 2020".(Sarwat, 2018) Whether in Pakistan, Bangladesh, or other Muslim countries, Iqbal's educational philosophy not only marked the beginning of the exploration of localization in education in modern South Asia, but also provided a valuable theoretical foundation for the modernization of education in modern South Asia. His educational philosophy not only changed and influenced the country's education industry, but also gained recognition from other Muslim countries. Therefore, Iqbal's educational philosophy has had an important impact on the development of education in South Asia and is also an extremely valuable spiritual wealth for the entire world.

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