

## **Iqbal and Modern Islamic Educationists Part 2: The Perceived Objectives of Education and Practices on the Ground – A Comparative Analysis**

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### **Abstract**

*Nations design their education systems to prepare youth for achieving national goals and objectives as perceived by that nation. The education system reflects nations' epistemological, ontological and axiological assumptions. Accordingly, the secular west has designed its educational intervention based on their assumptions and is diametrically opposite to Islamic belief and culture (Asad, 2005). Our contemporary education system is largely developed by the west on secular assumptions of life and as such is leading our children to develop the Western secular perceptual framework. Iqbal explicates that a dynamic education system based on Islamic percepts is a prerequisite for developing an Islamic individual as well as an effective Islamic ummah. The first part of this research article, Iqbal and modern Islamic educationists, part 1: Perceived Aims and Objectives of education – a comparative analysis, focused on the comparative analysis of aims and objectives of education from an Islamic perspective as perceived by Islamic educationists in Pakistan with that of Iqbal's, as drawn from his two Persian anthologies of Asrar I khudi (Secrets of the Self), and Ramooz I bikhudi (Mysteries of Selflessness). In the second part, the practices or modus operandi of these Islamic educationists to achieve their perceived aims and objectives of education from an Islamic perspective have been analyzed in the light of Iqbal's educational philosophy. The findings show that though to some extent the aims and objectives comply with Iqbal's prescribed aims and objectives of education, but on the ground, the practices which the Islamic educators have adopted, largely from the western*

*approach of education, act as inhibitors to the spirit of those aims and this is not being realized by these educators.*

**Keywords:** Iqbal's educational philosophy, Islamic education, Islamic educationists, Islamic schools

### **Introduction**

Education is a dynamic and pragmatic aspect of philosophy. The fundamental postulates of philosophy find their actual realization in education.

*“Philosophy formulates the aims of life, education becomes the means of realizing those aims.” (Masoodi, 2007, p. 47).*

In first part of this article titled *Iqbal and modern Islamic educationists, part 1: The perceived aims and objectives of education – a comparative analysis*, published in the Journal of Education and Educational Development Vol. 7 Issue 2, a comparative analysis was made between the aims and objectives of education as articulated by Iqbal, and the aims and objectives of education as perceived by contemporary Islamic educationists.

The main purpose of these articles is to compare the conceptions of contemporary educationists about the aims and objectives of education and their practices on ground for the formulation of an education system from the perspective of Islam with that of Iqbal's educational vision and philosophy.

As narrated in details in the part one of this article, Iqbal's two anthologies *Asrar-i-khudi* (Secrets of the Self), and *Ramooz- i-bikhudi* (Mysteries of Selflessness) were selected for this research. These two collections of philosophical poems were analyzed using hermeneutics approach for exegetical interpretation of his poetical verses. Theoretical qualitative seven stage analysis was conducted to draw aims of education from Islamic perspective as envisaged by Iqbal. The data for the modern educationists was collected from ten Islamic schools, which were selected by purposive convenient sampling. The respondents were mainly the visionaries of these schools. The main method for data collection was interviews of the respondents. Other methods used were field notes, informal interviews with principals, coordinators and department heads, close review of syllabus books, class observations and other

relevant documents review, including exhibits in these schools.

The researcher's endeavor in this part is an inclusive appraisal of the practices of these educationists in contrast to their perceived aims and objectives of education and an in depth analysis of these practices with relevant aspects of Iqbal's educational philosophy.

When we speak of school education, we speak of a dynamic cognitive process which the youth of a nation is put through. This is to prepare them to achieve the philosophical aims of that particular nation. Thus, it is vital to define the philosophical aims of a nation. We have seen that Iqbal (1944, 1953) has unequivocally and pragmatically defined the aim of the Muslim *Ummah* as the establishment of *God's order on earth*. This was spelled out by the Creator while creating Adam (A.S.):

*Behold, thy Lord said to the angels: "I will create a vicegerent on earth."*

*They said: "Wilt Thou place therein one who will make mischief therein and shed blood? whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not" (Qur'an, al-Baqarah: 30).*

This vicegerency, Iqbal declares, is the main purpose and aim for the Muslim *Ummah*. Now, once this is established, all the activities of education have to prepare the human resource for this grand purpose. Confusion occurs, when we anchor ourselves on the banks of the epistemology of secularism; therefore, before we go on to define the aims of education, we have to be very clear about the destination we want to reach. As Rafiuddin (1983, P. 4) analogizes:

*"A motorist who sets out on a journey must know his destination and the road that leads to it before he sets out. If he doubles or trebles his speed while he happens to be traveling on a wrong road he will not come any nearer to his destination, but will rather recede further away from it all the more quickly."*

The above argument was only to stress that once we are clear on our goals and destination, we have to define our educational aims and objectives accordingly,

and develop all activities around these aims and objectives, and not contradictory to them.

When we talk of an educational perspective, we have to assure that the structure and procedures of the system being used are apposite to the learning processes defined. The western education system is established on the *factory model*, where the human resource is being prepared for a country's job market and economic reasons only (Gatto, 2009; Robinson, 2010). This model has been critiqued by many western intellectuals for its ineptness to cater to the creativity need of children (Holt, 1995a; Gatto, 2009; Robinson, 2010). Another very important aspect of contemporary education is the nature of knowledge and the relation of knowledge to religion. For Islam, knowledge is fully encompassed by religion and there is no dichotomy between religious and worldly knowledge (Alam, 2003; Al-Attas, 1979a, 1979b; Hashim, 2004; Iqbal, 1944; Nakosteen, 1964; Rahman, 1984; Tawhidi, 2001) which is not the case in the western education model.

As a respondent in this research defines that any knowledge not forbidden by the *shariah* comes within the scope of Islamic knowledge. With these arguments established the researcher proceeds to analyze the approaches and activities of his ten sample schools with that of Iqbal's conceptual model. The researcher will also reiterate that these ten schools belong to widely diverse schools of thought; in contemporary terms, from traditional to modern theological approaches.

### **Comparative Analysis of Pakistani Educators' Practices with Iqbal's Educational Philosophy**

The themes of Iqbal's ten aims of education as derived from Iqbal's anthologies of *Asrar I Khudi* and *Ramooz I Bikhudi*, and as elaborated in the first part of this article, have been taken as the basis of comparative analysis. This comparative analysis has been done with the educational approaches and practices of the ten respondents with these themes.

Iqbal's discussions on an educational recommendation do not culminate at the suggestion of approach only, he goes further to impart an in-depth realization of the issue itself; for without realization, no motivation can be generated (Ali, 2016). As such, when he talks of *khudi* or *self*, he explains the functions of this entity first. Iqbal (1944) explains that this entity of *khudi* in a human being is natural

and creative. This is what we see in small children. Montessori (1995) too admits that an infant is naturally blessed with inherent creativity and spirituality that the educationists fail to realize. For Iqbal (1944), this creativity is a very important function of *self* or *ego*. This creative activity, Iqbal explains, is for self-realization. The more self-realization, the stronger and more stable the individuality. Iqbal sees it as an inherent natural capacity and is not created by educational interventions as many educationists claim. Rafiuddin (1983), Holt (1995a, 1995b), Gatto (2005), and Robinson (2009, 2010) criticize school education for restricting this creativity; firstly, due to not realizing this particular aspect of the nature of a child and secondly, due to an erroneous approach to the concept of education itself. These critiques call the modern educational approach highly damaging to this faculty of a child. In the context of Iqbal's definition of the hyperactive *self*, which is eagerly seeking self-recognition, the contemporary *factory model of schooling* with controlled mass education, does not provide a friendly environment, as *self* can only prosper in a free environment. Among the ten educators, only one pointed towards the education system itself as being a barrier to effective education. All the schools generally followed the normal factory model structure of contemporary schooling. Siddiqi (1983) critiques the contemporary education system and asserts that for a long time educators have adopted a customary inert educational curriculum and methodology. They envisage that they have completed the job of educating the masses. He adds that Iqbal is a critic of this concept of education and believes that the present educational approach is incompatible with a child's intellectual growth and turns children into inert beings. Gatto (2009) believes that schools let others think for you. On the other hand, Iqbal explains to the educator the nature and activities of *self* for its self-realization. This facilitates the educators to design a learning environment that is fully commensurate with this vital activity of human growth.

Under the theme of *inculcating and nurturing the spirit of being creator's vicegerent and realization of its implications on this life*, the first requirement Iqbal mentions is a very strong self, well-versed in the status of all creations, which al-Attas (1979a) calls *adab*. Without this science of *adab*, an individual cannot appreciate the status of God and the created; as such, he will beg from the created, all that has to be begged from the Creator. Only one educator touched upon the topic of correct prioritizing or *adab*. Although a large number of personality traits and values were mentioned, however, this weakness of Muslim dependence upon

others was not mentioned by these educators. This weakness of begging and depending upon others among Muslims is a serious inhibiting factor in Iqbal's eyes for a strong individuality.

From the perspective of vicegerency, one respondent mentioned the objective of creating a *khalifa*'s profile in their students. Three respondents explicitly mentioned working for the development of God-consciousness in the students using different methodologies. Nine respondents mentioned the development of human character in Islamic values and culture. Two mentioned developing professionals and intellectuals with an Islamic worldview. Five respondents mentioned the attribute of perspicacity in students and two spoke about developing a 'wholesome broad-minded human'. One approach elaborated by a respondent was to equip the students with love and fear of the Creator to motivate them to follow Allah's (S.W.T.) command.

The third theme drawn is *inculcating an attitude of practically performing as per belief, and inculcating an urge for transformation to higher ideals*. Iqbal has laid extensive stress on the action aspect of belief. He asks Muslims to be proactive and work towards their endeavors; he guarantees that action will lead to fruits (Iqbal, 1944) and he appreciates the proactive approach of the western nations. He emphasizes that the activity in this world is only the outcome of our desires. Famous personality developer, Stephen Covey (1994) states that the difference between the individuals who are proactive and take initiative and those who do not is greater than 5000 percent. For Iqbal, there is no initiation without desire. One important purpose of life before Iqbal is to conquer the natural forces and bring them to the use of the world which shows the importance of science and technology for him. At another place, he has declared science as the manifestation of the Creator and a tool to understand Him better.

Iqbal also emphasizes that only healthy literature should be used for education and warns that the nation's intellectuals have turned inert and insensitive to real issues due to wrong literature and inactivity. Although there was a substantial quantity of beneficial literature being used by the respondents; nevertheless, some literature being used strongly depicts western culture and western secular approach, especially foreign-published English language books and English novels strongly depicting English culture.

Nine out of ten respondents' schools teach science books that are purely on secular perspectives; only one respondent has developed science books in-house. The reliance is on the teachers to integrate Islamic concepts while teaching. Two schools have developed social studies books from an Islamic perspective. One school is in the process of developing a proper system for each subject from an Islamic perspective and hopes to complete this task in three years. A school with a more conservative Islamic approach has prescribed a social studies textbook developed from Pakistan's perspective but has a photograph of a child hugging a dog. This indicates some inconsistency in beliefs and practice. A high motivational aspect was observed in all the ten schools with regards to Islamic values. Nearly all the sample schools focused on the inculcation of their perceived Islamic values, which included wearing caps to the profiling of *khalifa* qualities.

In nearly all the schools, children were seen motivated towards Islam. This was observed through their discussions with the teacher during the researcher's classroom observations, from the students' works' exhibits in the school, and school magazine, where available. Another reason for this motivation can be the parents' approach, as most of the students in Islamic schools' hail from religious families.

On the theme of *development and maintenance of self as the main aim of education*, Iqbal encourages the attitude of praxis, practically walking the belief. He explains that the education of self has three sequential developmental stages: obedience, self-control, and Divine vice-regency. Complete *obedience* to the law of God, the *shariah*, brings the strength, through which humans reject all other '-isms'. *Self-control* is best acquired through the five pillars of Islam. After acquiring total self-control, individuals reach the status of *divine vicegerency* on earth. Development of self takes precedence over all other aims and activities in Iqbal's educational philosophy (Mir, 2006; Saiyidain, 1977; Tufail, 1966).

The following elements, as derived from Iqbal's (1944, 1953) educational thoughts and philosophy, need to be focused under the aim of development and maintenance of self:

1. Realization of the sensitive and responsible position as a vicegerent of God on the earth.
2. Development of strong faith in *tawhid*, and the dedication it entails.

3. God's attributes and the importance of emulating them.
4. Living and working for God alone.
5. The realization that as Muslims we have to play the role of the Prophet (P.B.U.H.).
6. The realization that vicegerent has to be superior in knowledge.
7. Imagination and creativity are required of a vicegerent.
8. Deep and creative interest in natural and social sciences, and motivation for using these for the benefit of humankind.
9. An attitude of creation and change.
10. Zest for serving humanity.
11. Development of conscience and consciousness from the perspective of Islam.
12. Quest for perfection.
13. Establisher of peace and justice.

Many of the above-mentioned qualities have been cited by the respondents, but with lesser consistency. Although all the schools focused on the five pillars of Islam, none of the respondents mentioned any specific use of these five pillars of Islam from the educational perspective. Iqbal (1944) has not just included the five pillars as an act of worship, he sees them as an educational intervention for the development of a vicegerent; they are tools for acquiring total self-control. Once a person has bridled his *self*, he has to endeavor to achieve other attributes required of a vicegerent. Since schools have been exclusively established for education, they have an important role in this process. Under this aim, Iqbal presents a role model of Ali (R.A.), who is well-known for his self-control and was brought up by the Prophet (P.B.U.H.) himself. Role models can be very effectively used in the educational process, as has been frequently used by Iqbal.

Continuing with the aspect of the development of self, the next aim is the *realization that an effort to establish Allah's world order is the main objective of life*. Iqbal (1944) asserts that a Muslim should color oneself in the color of God. For Iqbal, love, and passion to act as per the Creator's command should be a Muslim's earnest aspiration. As the oft-quoted verse of the Qur'an says:

*“We have not created jinn and man, but to worship (obey, serve) me” (Qur’an, adh-Dhariyat: 56).*

He adds that when a Muslim pitches his tent in the field of *tawhid*, he becomes a role model for humanity, a witness to humankind. Iqbal advises Muslims to be a witness to God and a role model for the contemporary world. The Creator’s world order has to be established; the efforts towards this order hold the key to success both in this world and the hereafter. Then, Iqbal (1944) clarifies that jihad is a process where a man engages himself in establishing God’s order in this world; it is not a quest to grab lands (Maudoodi, 1974). This notion of *jihad* has to be well-defined in the heart of the youth to save them from confusion and misguidance, and for their energies to be directed towards the right direction. Somehow, these concepts are quite apparently missed in our schools’ setup; as a result, among the ten respondents, only one explicitly mentioned the concept of *jihad* for children. The major thrust of these Islamic schools is towards preparing youth for the job market and at the same time inculcating Islamic values. Whereas, Iqbal’s main focus for education is towards grooming of Allah’s khalifas (representatives) who are capable of establishing His world order on earth. As per Iqbal (1944), the true concept of *tawhid* should be the basic precept in the educational process.

The next aim or step in the way of the development of self is the *motivation for conscious self-development and achieving self-reliance*. Iqbal (1944) pleads to the Muslims to realize the sensitivity and implication of the lofty position of God’s vicegerent. This calls for a befitting preparation by continuous conscious self-development. Iqbal considers each person unique; as a pearl endeavoring to acquire its luster. For Iqbal, knowledge is for self-development, understanding the truth, and drawing an individual close to the Creator. As such, he calls western secular knowledge destructive and asks Muslims not to be overawed by the west. For regaining the past glory of *Ummah*, his advice is to immerse in knowledge and take all initiatives for progress and to keep *tawhid* as the ideology and the Qur’an as the boundary, which will help in breaking all idols and fears. He reminds us that the Qur’an and the role model of the Prophet (P.B.U.H.) are enough to revive the lost splendor of the *Ummah*.

Iqbal sees *each individual* as a candidate for the highest position in God’s grand venture. This shows his understanding and appreciation of human potential,

which is so lacking presently. We see western intellectuals and educationists complaining about the inability of the contemporary educational system to facilitate human potential and creativity. It is substantial to observe that all the ten educationists are ardently following the western education framework with little or no realization of the adverse effects of the contemporary educational framework. Creativity expert, Sir Ken Robinson (2010), asserts that contemporary education dislocates people from their talents. John Holt (1995a, 1995b) complains that school education is a misfit for a child's intellectual growth. Gatto (2005, 2009) declares contemporary schooling as a conspiracy for the control of masses by containing intellectuality through the present educational system. Iqbal (2008), too, calls it destructive, not only for the *Ummah* but for humanity as well and from his perspective, it is unsuitable for the growth of these unique individuals as vicegerents of God.

For the motivational aspect of *consciousness self-development*, it was apparent that nearly all the sample schools ranked high in this factor through different activities. Nevertheless, it is debatable whether or not those activities maintained Iqbal's approach; the biggest hurdle is the factory model structure of the education system itself, followed by the lack of *clarity* of the larger objective behind the activities. Concerning the appropriateness of the prevalent schooling education system in achieving Islamic objectives, only one respondent expressed dissatisfaction over the contemporary educational system, especially its assessment tools. All ten respondents indicated their criteria for students' academic progress to be assessments and examinations. There were no indications of any discontent with the epistemological structure of the prevalent educational system from the Islamic perspective. Looking into the veracity, audacity, and clear-sightedness of this sagacity in Iqbal, it is the need of the hour to present him and his thoughts to the *Ummah* as an alternative to *Ummah's* present approach and thought structure. As one of the respondents pointed out, the philosophical poetry of this wise man has been handed over to the singers to be sung and not reflected upon. The *Ummah's* need for Iqbal's wisdom is the need of the time. This is what he pleads to God: to make his call to be heeded by the *Ummah*, as the concluding remarks of this aim.

The above aims were for the individual's self-development. Later, Iqbal (1953) stipulates the role for this developed individual in developing the *Ummah* or the community. The first aim he prescribes is the *realization and preparation for an*

*individual's role in the development of society*, as this *Ummah* has to act on behalf of the last Prophet (P.B.U.H.) and work towards creating the Creator's world order. This job can only be done collectively; thus, the importance of performing within the community has been emphasized.

Iqbal (1953) emphasizes that it should be realized that the community has to follow the code communicated by God to the Prophet (P.B.U.H.) for humankind as it is the last and final code in which lies the world's salvation. This realization is vital and Iqbal has rationalized this aspect to motivate the *Ummah*. This requires top priority in all educational activities. This is the differentiating point between a secular and an Islamic school.

All the sample schools were observed motivating their students for working for the cause of Islam. The difference was in understanding the nature of this task, the prioritization given to this, and the approach towards its practical application. The subject of Islamiyat is generally being used for this realization. Urdu textbooks, as the researcher, observed, to a very little extent touch upon these themes. Other tools included motivational talks and some special programs, like *young muflihoon* was introduced and conducted on daily basis for higher elementary classes in one sample school. Some extracurricular activities like the *character fair* were organized by the same school every year. Planned morning assemblies, too, were being used for the development of these realizations to some extent. It is significant to note that Iqbal has explained the two aspects, that of *Ummah's* prophetic mission and the role of the individual within the *Ummah* from different angles for developing perception and initiating a paradigm shift. As Covey (1994: 24) explains, 'the way we see things is the source of the way we think and the way we act.'

For Iqbal (1953), another important goal is to educate the individual about the foundational concepts of Muslim nationhood. The country is not the foundation of a community, and that *millah* or *Ummah* cannot be identified by land or a country. Iqbal clarifies that Muslims are one nation or one *Ummah only*, as the *Ummah* transcends all man-made fences and remains united under strong uniting factors. The concept of *tawhid* as a national binder is foremost among these factors. Iqbal explains that *tawhid* is the gravity that keeps—otherwise diverse nations together. Secondly, *millah/Ummah* is formed by the Prophet (P.B.U.H.). The last Prophet's (P.B.U.H.) last *Ummah* has to last till the end of times. Islamic brotherhood, where

each member is one from another is the next factor. Iqbal emphasizes that the *brotherhood* is one of the strongest features of the *Ummah* and as such, an important objective in education. *Islamic justice and equality as foundations of the Ummah* is a foundational prerequisite for love and harmony among the Muslim fraternity. *Bowing to the commands of the one true God* removes all other bondages and assures true liberty to humankind under the banner of God alone. Iqbal laments that the Muslim nation has lost this spirit by associating themselves with the land. However, the fact which should be projected in education is that the country is not the foundation of the community and that *millah* or *Ummah* cannot be identified by land or a country. Nevertheless, nationalism is a very projected feature in our school education, which is based on the western concept of nationhood. The syllabus review of the ten sample schools revealed less focus on *Ummah-hood* and more focus on Pakistani nationalism. The exhibits in the school, though, projected substantial material about Islam; however, Muslims as an *Ummah* was not given due importance.

The next aim is inculcating the essence of Muslim nationhood—strengthening the nation’s collective ego through an awareness of Muslim history and traditions.

Iqbal explains that the *Ummah* was launched the day all the spirits were gathered together by the Creator and testified that God is their lord. The *Ummah* is formed on the command of God and will last until the end of times, thus, it is not bounded in time. The Qur’an is the base over which this *Ummah* has to operate for creating God’s order in this world. He adds that *shariah*, the creator’s law, brings strength and maturity in the *Ummah*. He signifies that the Prophet’s (P.B.U.H.) ways are the best ways to follow for any nation, as prophets were deputed by God. Iqbal warns that when the Jews lost their physical center, they were scattered into smaller groups. As such, Muslims should maintain their physical focus in the *Kabah*. Iqbal emphatically asks Muslims to plunge into sciences and bring them to communal use as it brings a Muslim closer to the Creator and will eventually cause the *Ummah* to dominate over the world. He further emphasizes that the study of a nation’s history is of vital importance for developing confidence and strengthening its identity. Like an individual, a nation collectively has to have an ego or sense of *self*, which makes a nation move with greater confidence among other nations. As can be observed Iqbal focused on the all-inclusive aspects of education and had a clear view of how an effective vicegerent can be groomed. This holistic view of

Islamic education was lacking in all the ten schools and the methodology adopted was the introduction of Islamic knowledge in the contemporary secular education system where the whole structure of education and the educational interventions have been developed with the western perspective of running a nation's economy and industries. The overhauling of the whole approach to education requires a great paradigm shift.

*“This can be done if we revise all our curricula and methodology and rebuild them on a sound Islamic basis” (Qutb, 1979, p. 56).*

This calls for much greater efforts than what is being tried during the present times by these educationists. These educationists are mainly focusing on the secular education system and its interventional methodologies which completely defy Iqbal's concept of education. Qutb (1979) wonders if the western capitalists, communists, and socialists can develop education from their ideological perspective, why can't Muslims do so from their viewpoint?

The last aim and most important aim which Iqbal elaborates is the focus on the preservation and honoring of motherhood as the foundation of Islam - the continuance of the species derives from motherhood. Iqbal declares that women are the architects of a nation's character and destiny; this is a prophetic role. He reminds them that the word *Ummah* is derived from *um*—the Arabic word for mother.

*And her compassion is the Prophet's own.*

*For mothers shape the way that men shall go (Iqbal, 1944, p. 77).*

He is highly critical of the women's role prescribed by the West. It is in the personality of Fatima (RA) that he finds a perfect role model for the *Ummah's* womenfolk. He claims Fatima (RA) to be a Qur'anic role model. Iqbal pleads to the chaste women of the *Ummah* to realize their vital role in the establishment of a strong and motivated Islamic youth. He calls them the guardians of this precious asset of *Ummah*. Iqbal was a strong advocate of gender-oriented education and has emphasized special training to the girls for their role as effective mothers. Although it was observed that eight of the ten sample schools were very strict on

the segregation of genders, only one school was observed focusing on the skills from a gender perspective. The education being imparted was identical for both genders, even in the most religiously conventional schools. Except for one, none of the other sample schools explicitly mentioned the need for gender-oriented education. For the general realization of this need, I will quote a self-proclaimed atheist, Bertrand Russell:

*One generation of fearless women could transform the world, by bringing into it a generation of fearless children, not contorted into unnatural shapes, but straight and candid, generous, affectionate, and free. Their ardour would sweep away the cruelty and pain which we endure because we are lazy, cowardly, hardhearted, and stupid. It is education that gives us these bad qualities, and education that must give us the opposite virtues. Education is the key to the new world (Russel, 1976, p. 56).*

### **Conclusion and Recommendations**

One of the main dilemmas of the Muslim world is not having an all-encompassing education system for nurturing the Creator's vicegerent for the establishment of His world order in this world. The contemporary system was developed by the West for the achievement of its secular goals. This is agreed by all ten educators sampled in this research. The model of a befitting education system from an Islamic perspective is still lacking. The sampled educators acutely feel this shortcoming. A high level of motivation and serious application was observed on the part of all the sample school administrations for this extraordinary task of formulating education from an Islamic perspective. All the educators were observed eagerly seeking guidance in this respect.

This research reveals that the majority of the educators do not possess the holistic vision of education for preparing and nurturing vicegerents of the Creator. Their conceived aims and objectives for education mostly focus on value installation and character development. The focus is, basically, on the development of professionals possessing Islamic values and character. The coherent educational philosophy and comprehensive objective planning for nurturing an all-embracing vicegerent of Creator were observed wanting. The attempts are fundamentally on the integration of Islam in the contemporary education system, with not much consideration to the issue of compatibility of the main foundational features of this

system with the Islamic precepts. This is manifest from most of these schools' undue focus on the English language and usage of English language textbooks fully portraying Western culture; likewise, science books are devoid of developing awe of the Creator and the history curriculum is deficient in the Islamic era. No planned emphasis was observed on utilizing the five pillars of Islam in the development of individuality. Nevertheless, with several positive planned interventions in these schools, some positive outcomes are being observed. However, with the shortcomings in the system, it is unrealistic to expect an ideal outcome.

A question to ask is whether the *Ummah* can establish itself as vicegerent of the Creator, without formulating a fitting education system to nurture the required attributes of a vicegerent.

Though eagerness was felt for some guidance in this respect, it was observed that these schools had no coordination between them in their endeavors for formulating education from an Islamic perspective. No platform was mentioned either, where the Islamic-oriented educators could come together, discuss, cooperate and exchange each other's experiences.

While collecting data, I was repeatedly asked by the educators, if any alternative model to the present educational system exists from the Islamic perspective. Furthermore, a thought which has been pricking my mind and conscience is the *Ummah's* ineptness to formulate an educational system for the Muslim world, whereas other ideological groups have developed their educational systems as per their national aspirations. Through this research, I discovered a very inspirational and intelligent philosophy of education for the *Ummah* in Iqbal's literary works. This meticulous educational philosophy requires to be developed into a workable model of education from the perspective of contemporary Muslim societies and as such requires serious consideration by the educators of the *Ummah*. This urgent work cannot be underemphasized or neglected. The adverse effects of the western educational systems should be fully assessed and realized. For a long time, Muslim intellectuals and educators have been declaring the Western education systems inept to serve the educational requirements from an Islamic perspective.

Another substantial point to note is that all the sample schools are following the factory model of schooling, where the school is considered to be an industry

producing human resource for job markets. These schools follow the assembly line method, where batches are processed through different workbenches and assessed for the required quality at each stage. This model is under critique by creativity experts in the West, as they claim that this method of schooling is highly retardant to a child's inherent creativeness. Iqbal, too, is seen criticizing both Western, as well as conventional *madrassah* education systems for this weakness. He holds this creativity as a basic and vital ingredient for the growth of the self.

I carry a conviction that Allah (S.W.T.) never lets down one's sincere efforts. Iqbal claims that this *Ummah* can never die. Thus, I do have hopes that we shall be able to come out of this inauspicious condition. The secret lies in our intelligent efforts. There is a reminder for us in Professor Kamal Hasan's *Complaining to Iqbal: Dialogue with the Dead*:

*O, Iqbal!*  
*Sixty-four years after you returned*  
*to the mercy of al-Rahmān*  
*The world of Musalman is still in disarray,*  
*As beggars, we wait for crumbs*  
*to fall from the Slave Master's plate (Hasan, 2002, p. 110).*

Another very important aspect is the suitability of the contemporary educational structure for an Islamic education system. As we can see, Iqbal starts his arguments on education with the elaboration of the highly creative aspect of the human *self*. On the other hand, the creative aspect of the contemporary educational system is more actively being challenged by western intellectuals themselves, to the extent it is being declared as a conspiracy, by some, to rule over the masses by making them inert beings (Gatto, 2005). Muhammad Rafiuddin (1983) has done foundational work in this respect; it is highly recommended that this be further investigated critically and urgently from the practical aspect. The development of an effective educational system requires defining an equally effective educational structure.

As my work on Iqbal is basic, I strongly recommend further research on the operational aspects of his theory of education. This has to be further investigated and developed into a model.

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