

Maulana Azad and Iqbal are two great Muslim's of the same country. Both Azad and Iqbal had played great roles to influence destinies of the people in India and Pakistan. They are such personalities, who are not man of time but all the times yet to come. These great sons of soil leave behind immortal heritage in the form of literature, religious work, Philosophy, poetry, articles and speeches.

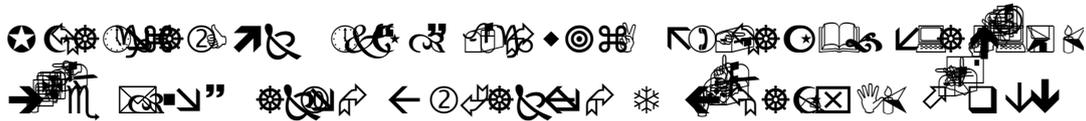
As we know that no two individual are alike, even twin brothers are different in thinking, feeling emotional set up and problem solving. Same is the case with towering figure like Iqbal and Azad. There are certain similarities in their thoughts we also find serious differences in their approach to many problems comforting in their era. One thing is clear that we have to walk on razor's edges for making differences, But it will be also unfair also if we try to escape, because they were deep-rooted humanists.

Iqbal and Azad's writings show that their thought, use three aspect of philosophy. These are three problems and show three aspects of human beings. These three concepts are concept of God, Man and universe. Iqbal's and Azad's philosophy seems deep-rooted in the philosophy of Islam. However, there is also a difference between them. Azad used the spirit of religion in his thought or philosophy for one mean. The aim of such religious reconstruction was to prepare people for higher posts, to earn their bread and butter and to gain higher status. It seems that he use this to take human beings away from material comforts in life. Therefore, that intellectual and spiritual world interacted by them. This idea was same as Allama Iqbal made religion as a foundation stone to give fearless, powerful, energetic and inspiring message to people. In the same way Azad, use religion to preach his message. Both Iqbal and Azad believe in Gods existence and confer religion in their lives that nobody else would even imagine or understand how much religion is important. So, both of them says that knowledge and science are different things. However, such thought cannot call any kind of difference Azad writes.

Scientific knowledge is that what scientists feel and prove what it is and materialism is in human and exploited world.³⁹

Allama Iqbal writes on religion and science.

³⁹ Gubari-khatir.p.23



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Philosophers same thought was, followed by Iqbal, which is like that of Azad. The concepts of God and religion has been stressed by them in the same way that existence of God, is such a universal truth that if we cannot prove experimentally but we, should have faith in him and never disobey him.

Azad says for man, God is necessary and same, was thought of Iqbal because Islamic first tenant is Tawhid that is God. According to Quran Allah is one, he is without family, and He is example in himself. According to Tawhid there is direct contact between man and his creator (God). It is only man among all human beings who can think and capable of about the concept of Khudi of Iqbal. It this Tawhid that man gets spiritual power in such a way, that he becomes co-worker or co-creator with God. Iqbal and Azad have given importance to manpower's and potentialities. Azad writes,'

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It is man on earth who among all creation is best creation of God. If we look on history of man, It will takes lakhs of crore to form best creation i.e., man. Allama Iqbal also agreed with this by the spirit of Quran Iqbal made mention of three characters of man.

- (i) Man is created by God
- (ii) Because of incompetence, man is having limitations, but still he is crown of creation.
- (iii) Man is free and is (Ameen)

It becomes clear that Adam has every kind of potential. So that Allah gave him (Rooh) spirit, Man becomes alive because of it. It also because that Allah blessed man with such a power that he, becomes crown of creation. He is co-worker with God. To understand Iqbal and Azad's concepts of man we have to leave difference among Individuals on politics. There motive becomes same that is human goodwill.

⁴⁰ Jadied Alheyat, Delhi, p.57-58

⁴¹ Azad, A.K. Tarjumul Quran, p.76

Azad writes



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Allama Iqbal also does not want people to divide on the base of race, Blood relations, but desires them to go high morally to find ultimate reality. However, there is no doubt that such universal brotherhood was based on religion, but Azad and Iqbal regarded religion (Islam) human nature's important component. It relates man and intellectual power to human intellect, and keeps away from such dangerous consequences of nationalism, which are for human world. Both Azad and Iqbal bind world goodwill with the Islamic faith of Tawhid, which is stronger than any kind of national or internationalism. Both Iqbal and Azad were in faith to take man such a highness, where angel Jabrili was able to go but for achieving such a highness, there is only one way that is religious faith. Iqbal and Azad were aware about the nature of human, that unless there is no high goal for man to achieve. He cannot awake from slumber. Both personalities, says that big aim is to achieving religious values. Because world is incomplete as voice comes repeatedly (Kun-fa-o-kun). In the first speeches of Iqbal says:



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Allama Iqbal, talks about universe, which is still making. Beauty is not remaining forever. Iqbal and Azad shows same difference on beauty but that kind of difference does not show any big indication, but is little controversy. The incident is that in the Azad's picture of universe elaborates God and universe characters in the light of beauty and impressed by it. However, in Allama Iqbal's world only God honor, power and beauty is visible like Azad, Iqbal also loves natural beauty and says that unity in diversity is important for all.

Both Iqbal and Azad, looks on Islam from this angle that whole life is integrated as a whole. It was because of this fact that both feel a sort of reconstruction, and tries to enlighten and widen the vision of Muslim's according to their own wisdom.

⁴² Khutbat Azad, p.15-16.

⁴³ First Speeches of Iqbal, p.15

Iqbal and Azad, rebuilders, thinkers philosophers and intellects who boldly without any fear question, not only common people but also religious personalities of that time on certain problems and invites them to reconstruct them in the light of Quran. They want Islamic philosophy should refresh in new style. Both Iqbal and Azad were aware about the fact, that Islam is living and revolutionary religion, but with passage of time, some black dots are on it that actual picture is not clear. This reconstruction should base on modern times. After studying human nature deeply and gave him such a freedom, which was important for, him just like oxygen we need to live alive.

In the Gubari-Khatir in Chadya-Chadya Ke Kahani Azad has taken same work from chadya ka bacha, which Iqbal has taken from the bird shaheen. In the light of above description, we can say that both Iqbal and Azad want man to go and achieve highness. Both were aware about fact that man has a power so that he can achieve spiritual highness.

Iqbal and Azad in their times look on conditions of Muslim's and were deeply moved by fact that Muslim's are backward in many aspects including educational level that their intellectual and wisdom power is hampered.

Azad and Iqbal, each claimed to rely on a common Islamic traditions, it leaves unanswered how as Muslim's each came subsequently to offer, such conflicting interpretations of the good life. That the good life was a life enjoined by God for man was not a dispute, but while Azad believed that this life was best obtained through impeccable moral conduct. Iqbal stressed its fulfillment to lie in the creation of a distinct and purposeful social order. The fact that Azad stress moral conduct and Iqbal the social order did not, however as might more readily assumed, amount to an individual against a communal understanding of the good life. For Azad the percepts of the true Deen or universal faith, which bound together all men whatever their, creed, were rooted in the pluralistic political country. For Iqbal, the creative affirmation of Khudi or selfhood depended ultimately on its relation to the wider political country of communal ego.

Allama Iqbal's gives importance to environment, both natural and social. Because it is the active and living membership, of vital community that confers man, a sense of power and makes him conscious of great collective purposes which depend and widen the scope for the growth of his individual self. Allama Iqbal says

The Individual exists in relation to community

Alone, he is nothing,

*As the wave exists in the ocean, outside ocean it is nothing.*⁴⁴

Thus, Allama Iqbal gives preference to social environment equally. He does not like withdrawal of man from it. His aim was use material as a mean to achieve highness of spiritual world. The ultimate reality is spiritual, is core thought of his philosophy. The spirit find place in natural, material and secular world.⁴⁵

However, Azad's concept of social environment was not different but in other views. According to him the diseases, which ails us today is that we attached to little groups, and do not fully comprehend the biggest group. We have to subordinate our smaller loyalties to our bigger ones. It is not necessary to break or destroy the smaller loyalties. It is necessary that we cease being a Sikh, a Hindu, a Muslim or a Parsi. But we must put our country and the whole mankind first, before we can be worthy of being called a true Muslim a true Hindu, a true Christian as true Parsi or a true Sikh. The life of Mulana offers a radiant examples of this ideal. This is what we need most in our everyday life. In our body politics we should firmly resolve today that we should breathe this spirit – the true spirit of religion-into the life of our nation.⁴⁶ It is important to note that all great educators have been great philosophers. Plato's scheme of cultural education, depend upon his idealism. Rousseau's anti-social philosophy gave rise to his naturalism. Pragmatist philosophy has been responsible for the project method in education. It is true that Iqbal was not an educationist in the strict sense of the word, but one cannot deny his contribution to our educational ideology. Iqbal comes under the category of educationists, though he is not an educationist in limited sense neither Plato nor Rousseau nor Freud nor Montessori nor Tagore nor Gandhi nor Iqbal can described as professional educationist. Yet their impact on education has been immense, directly or indirectly. They helped to initiate important educational movements which draw inspiration from their basic philosophy of life and thus theirs have become honored names in educational history.

As an educationist, Azad occupies a somewhat similar position. He was essentially a scholar, a man of thoughtful and participated in political activity of the country at that time. Azad had a thoughtful mind which not only assimilated what it took in, but established illuminating inter-connection between apparently unrelated facts and principles gathered from different fields and disciplines. This is what distinguishes his creative mind from others. He like Iqbal tries to mix Islamic thought with Eastern and Western philosophy. Azad was a distinguished national leader that is why he was, appointed as first education minister at that time when country was facing certain kind of

⁴⁴ Iqbal, S. M. Bang-i-dara, p.210

⁴⁵ Sayidain, K.G. Iqbals Educational Philosophy. p.62-77, p108.

⁴⁶ Speech of Azad at Public Meeting held at Delhi,23 February 1958.Translated by Arsh Malsiani.

difficulties. There was need for a person of great vision and character who may be able to assess the situation correctly and help in adapting sound educational policies and Azad was fit for this work.

Analysis of Iqbal's and Azad's Educational Ideas

Philosophers or great intellectuals live and express for all times. They are not the man of the hour and speak things ephemeral. They are man of all periods and their ideas, which have the universality, became the legacy of the posterity. They critically answer the basic question of life.

In fact, Islamic faith is creative and dynamic in the essence produced so many great and towering personalities of historical eminence, who contributed their innovative skill and understanding in divergent academic facilities.

Azad and Iqbal are among the prominent figures of Islamic world. Both of them were the man of vast erudition and personal vision. Education and system of education was the prime concern of both these gigantic personalities. Their educational viewpoint is rooted in the Islamic concept of knowledge. Islam views knowledge as an integrated and co-related whole. The Quran is mainspring of all knowledge and it will mould the mind and approach of all the seekers of knowledge, whatever is their field of enquiry.

Throughout the ages attempts have made to give direction to the educative process by means of systems of values or philosophies. Traditionally the major philosophies, which have had important bearing upon educational theory and practice are idealism, naturalism etc. These basic philosophies deal with such concepts as metaphysics, the nature of the universe; epistemology, the theory of knowledge and relation of man with universe ethics and morality, which involves these principles for the guidance of individual. Another dimension of world Phenomenon that cannot be, neglected is that man is endowed with mind, which has the ability to reason and make sense of the universe. He thus builds the system of values based upon his own experience and the heritage of the race through intellect; he searches out principles pertaining to goodness, truth and beauty, which are eternal and absolute. These then formulate the foundation of education. Conception of educative process, obviously assumes an explanation of how these values may be achieved Present study is primary aimed at to investigate and approach the educational philosophy of two towering personalities of Islamic faith, Azad and Iqbal from a definite point.

In the present era, which is an age of scientific and technological progress man has intellectually and literally reached its climax. New dimensions of learning and scholarship have opened up along with all other facilities. Attempts are initiated to educate more people, simple importance is attached

to reason and logic, the scholars, and educational experts in the West and the East are consistently involved in undertaking research and investigation to explore novel aspects of educational imminence. Managing these accelerating changes is truly monumental task. However, the situation complicated by other factors; the fundamental factor that leaves in our world is dominated by West and its culture, implying its philosophy in all the fields of life, Muslim countries and societies are increasingly being dominated by materialist thinking and its reductive methodology.

Iqbal

Iqbal's philosophy comprehends all matters pertaining to humankind. He was distinguished Islamic thinker. His ideas are seriously, discussed even in the west. He was poet, writer, and educationist and possessed a meritorious critical faculty.

Man is a central theme in Iqbal's philosophy. As a poet, philosopher and visionary, he remained in perpetual quest for perfect man. His writing abounds with the pangs of the troubled soul of man, seeking to understand man in relation to society and universe. According to Iqbal:

"Life acquired the highest status when fired with promoting of the self. Existence without the flame of self is mere breathing of a mound of clay".

Being a creative thinker, he propounded his ideas on numerous subject of life. His critical and intelligent study of different dimension of educational activity has certainly helped him to formulate his views in accordance with the basic values and ideals, which he has preached.

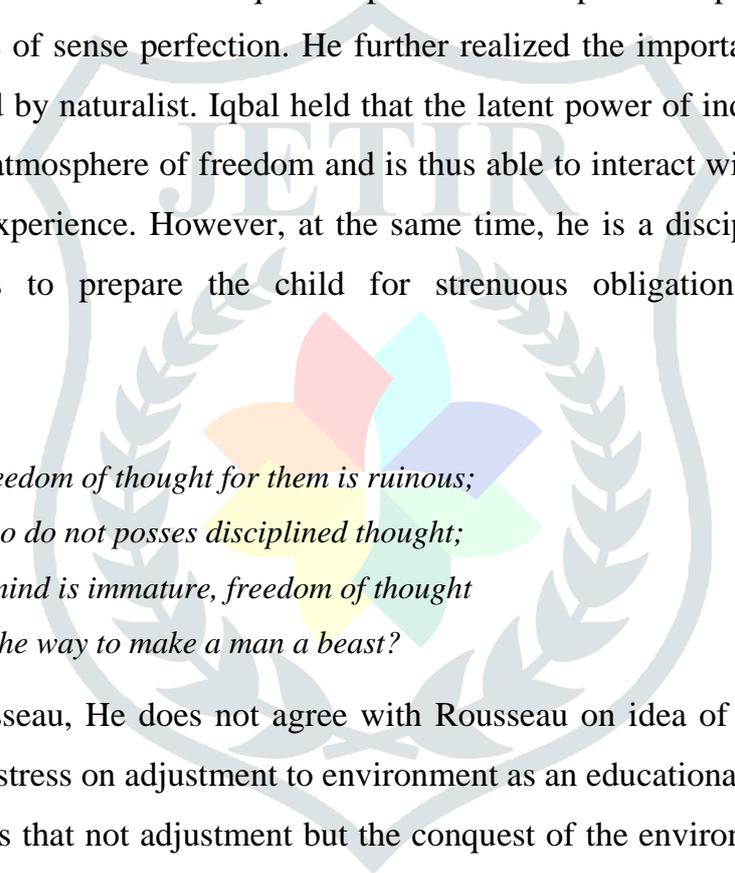
Iqbal's, philosophy of life had direct bearing on educational philosophy. Iqbal wanted to establish institutions where research could be do in various branches of knowledge, particularly in Islamic law in new context for this purpose, he started a preliminary dialogue with his colleagues but his demise finally blocked his desire.

The intensity and motivating features of Iqbal's educational thinking is that it gives due considerations to the dominant tendencies of naturalism, idealism and pragmatism and fuses these into a unity of thought that would give rise to a theory of education which would suit the needs of the day and satisfy all round aspirations of human soul. The core of Iqbal's educational philosophy is doubtless Islamic origin, but what singles him out, as has been mentioned earlier, is his attempt at synthesizing it with whatever he found of value elsewhere. Iqbal derived inspiration from European experiences and without any doubt favors a scientific basis of education the impact of the West, on his thinking is seen significantly at work in his attempt to formulate the principles of instructional

techniques. In this connection, two important ways of imparting education, which inspired him, were the idea of freedom and acquisition of knowledge through experimental creativity activity.

Psychoanalysts have given an importance place to naturalism in education. It stands for unrestrictive expression of the unconscious impulses of the child. He must be free from mental depression and conflict. It condemns authoritarian methods and corporal punishment. Rousseau considered that the first twelve years of his life a child must given full opportunity for the perfection of his instruments of knowledge, namely his sense organ, nothing to be done during this period to mould Childs mind. Instead of reading and writing his body and his sense organs, should allowed growing unhampered like Rousseau? Iqbal emphasis the empirical aspects of knowledge, he realized the importance of sense perfection. He further realized the importance of freedom, which particularly emphasized by naturalist. Iqbal held that the latent power of individual cannot develop unless he placed in an atmosphere of freedom and is thus able to interact with the environment and thereby got firsthand experience. However, at the same time, he is a disciplinarian and advocates established regulations to prepare the child for strenuous obligations of life and human understanding.

According to Iqbal:-



*Freedom of thought for them is ruinous;
Who do not posses disciplined thought;
If mind is immature, freedom of thought
Is the way to make a man a beast?*

Iqbal differs with Rousseau, He does not agree with Rousseau on idea of freedom in its extreme form, naturalist further stress on adjustment to environment as an educational aim. Iqbal differs with the naturalists and holds that not adjustment but the conquest of the environment is the real aim of education.

Iqbal also favors minimizing the importance of the textbooks. He finds it an unnecessary load on the shoulders of children. He held that it is the ideal teacher, who has to pay a key role. He should perform a true textbook for the people.

Iqbal agrees with the idealist school of philosophy that material and the physical universe, as known to natural science, is incomplete expression of reality. Man has peculiar power, which manifests itself in the form of intellect, instruction culture, morality and religion. These are peculiar to man and are beyond the range of science.

As an idealist, he lays emphasis on the doctrine of self-realization, which is the focal point of Iqbal educational thinking. It means the realization of divine attributes forming the essence of man's nature and ultimately leading to progress and prosperity. This goal aims at the realization of these values and attributes which are essentially social and universal. Then in this unique concept of life, Khudi assumes a pivotal position in the diverse activities of our educational system.

According to Iqbal discipline should evolve through proper direction and motivation. He therefore disallows any sort of despotism or anarchy in dealing with students. This would automatically guarantee on their part an active and voluntary participation in divergent academic activities. This psychological theory of discipline is harmonized by Iqbal with the idealist principle, which envisage that the student imbibe divine attributes for Iqbal, disciplines book like a continuous process of character building. He wants to evolve healthy social organization based on high ideas that it aspires to realize.

In Iqbal's educational philosophy, it is combination of idealism and pragmatism of John Dewey. Iqbal while agreeing with Dewey's pragmatism does not confine the utility of education to the material but rather to the comprehension of the need of spiritual aspect of life as well. While Dewey's test everything including any idea hypothesis or faith, by the way it works by consequences. Iqbal on the other hand tests the idea by conformity to the principle of development of the self and acceptance of authority of religion. Iqbal shows keen awareness of the role of experimentally acquired knowledge both in poetry and prose writings. In his lecture, he maintains his point of view:-

The life of finite ego is 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 expends only by the methods of trial and error, therefore error which may be described as a kind of intellectual evil as an indispensable factor in the building up of experiences.

Another important aspect that is related, with education philosophy of Iqbal is related to methodology of teaching to be employed for the development and fortification of Khudi, as the goal of education. In the content of a detailed study of the renowned educational experts of the 20th century, Iqbal's insight and introspection outlines very board principles for instructional techniques based on psychological principle. He aspires to find education as a continuous active and creative process as to reach the higher level of Khudi. He seems looking forward to studentship as a programme of rigorous training. He addresses to students.

*God bring you acquainted with some storm;
The waters of your sea are tide less.*

Uniqueness of Iqbal's approach is his synthetic point of view, which is the outcome of different philosophical investigations. Its unique aspect is to unify self with the God, whom he calls 'supreme self' in order to apprehend the unity of self all experiences should turn into the inner depth of human consciousness and the aim of education should be subjugation of material forces. As he himself remarks that if time does not move in harmony with you, change its course according to your will.

If the time does not move in harmony with you, change the tune.

The very background behind this unique approach of Iqbal is the perpetual restlessness of his spirit. His description of curiosity and desire is resolved by phrase 'martyr of quest' in which man of desire deviates' himself for constant and consistent search and inquiry.

Iqbal is a quite forward looking and eagerly waits for a fresh dawn of new world order and he therefore, saw the dying old order of numerous short comings:-

The dawn of new era seems apparent and old order is dying.

A comprehensive view of Iqbal's ideas about education would reveal that he tried to reconnect the broken links of diverse educational activities. His emphasis on Anfus and Aafaq in a way of restatement of the doctrine propounded on the one hand by Rumi and other hand by Ibn-khalidun and later on shah Waliullah. Similarly he held in high esteem the positive view and observations of the Western thinker's regarding life. In this background, Iqbal sees the role of teacher as spiritual mentor of the educand. The teacher's role maintains Iqbal, is fundamental in any educational programme. This prime character is bound to promote all round personality of a student. Iqbal wanted to revive the past glory of Islamic centers of learning, keeping in view the current trends of human activity.

Azad

Alone among the modern Muslim intellectuals of India, Azad laid stress on a creative synthesis between Hindu and Muslim cultures. Azad tries to harmonize Islamic thought with modern scientific temper and to interpret Muslim aspirations in terms of Indian citizenship. Azad on one hand, beaconed, India's leadership towards the goal of human fellowship in the age of narrow nationalism, and on the other hand brought out a series of literacy works.

Azad strove to rebuild India's tradition of cultural appreciation when Azad became free India's first education minister, it is appropriate to examine the educational aspects of his philosophy of universalism. He synthesis the coherent and consistent evolution of his ideas, fusing the Islamic, the Indian and the Western into single pattern is worthy of investigation and evaluation in depth.

Azad's educational philosophy can be traced to, his youth. In 1914, while explaining his approach to the problems of educational reforms within the Indian Muslim community, Azad referred to what may be styled as his educational outlook. He was actively associated with the two major educational movements in the earlier period among the Indian Muslim. That led to his systematically pursuing education as a discipline. These were Mohammedan educational conference of Aligarh and the Nadvat-ul-Ulema of Lucknow, It is reported that both were reformists in spirit. Therefore, it is of paramount importance to analyses the influence of these two strains on Azad's educational outlook.

Moulana Azad considered education to be the birth right of all human beings. He visualized education as a process leading to growth of the complete man. He opined that literacy would give man access of to knowledge of the wide world, which is turn would enable him to live in harmony with his surroundings according to Azad.

“Training in special skills and craft would give him the Capacity to earn his livelihood”

He also underlined the importance of teaching hygiene, as it would help man to create healthy social environment for himself. He felt that the state had an obligation to ensure education to all up to secondary level.

The ideas and the goals of Azad were in essence the Eastern and western concepts of man to create a fully integrated individuality. The Eastern outlook lays stress on spiritual excellence and individuality salvation were as, the Western outlook signifies worldly achievement and social progress. Azad advocated that these two concepts should ideally integrate into a wider philosophy of education for the world we live in.

According to Azad reorientation and revision in the content of education was necessary in the context of the changing needs of independent India. He felt that there is a need to rewrite Indian history objectively as its historical anecdotes have been cancelled education, has been seen to be titled towards academic and literacy studies, during colonial rule and it was Azad who advocated developing agriculture science with focus and technology and engineering studies.

In the field of education, which he always studied in a broader prospective of culture and existence Azad visualized a basic pattern of education with socialist outlook for all. This according to Azad, will lay the foundations of India's development programme in his effort to present a broader concept of social education, Azad defined it as a course of training for civic-cum-social-cum-national sense in the adult and the illiterate population of India. He proceeded to amplify to his outlook of "developing a sense of citizenship and producing an educated mind" among the adult people in order to make social education more comprehensive and result, oriented, Azad formulated five important considerations

- (1) Knowledge of democratic living
- (2) Instructions in hygiene
- (3) Information of better productivity
- (4) Refinement of human emotions and
- (5) Inculcation of universal principles of right conduct including tolerance and mutual understanding, Azad considered social education more important because it is "the problem of all problems for all countries in the world".

Mulana Azad saw that the colonial pattern of education catering to the special needs of Britisher's, require functional modification, so that it fulfills the requirements of Indian's. Regarding English education, Azad felt that it has done much harm as it put educated class out of the board content of India's traditional life. The orientation of English education has not contributed in the development of national minds. According to Azad, the planning of education for Indian's in the national lines was even more important than economic or industrial level. According to Azad,

"If educational training fails to inculcate the right values and ideas, the welfare of state will always be in jeopardy."

His considered opinion was to create a national system of education for national unity and security. Azad believed that every citizen must receive a basic minimum of education and without such education; no one would be able to discharge his duties fully as a responsible citizen. He emphasizes the role of social education in the implementation of the basic education for children in the age group of 6 to 14 of their fellow citizens According to Azad.

"The programmed of educating future citizens and that of the present generation constituted an integrated scheme of national education, which needs to be implemented effectively....."

With this modality of education, Azad recommended to formulate suitable methods and progressive techniques of educating the adult people. He put forth the principle of adjusting educational methods to suit the adult mind and preparing the educative material to conform to the adult standard and taste.

Azad did not favor the type of education, which aims at materials gains according to him.

“The real aim of education is the harmonious development of the individuals and good personality built”.

His educational policy includes

- (1) Compulsory education of children from 6-14 years
- (2) Social education for illiterate adults
- (3) Standard higher education
- (4) Art education for the development and preservation of national culture and
- (5) Education of science and technology for the complete development of the country

Azad advocated four important objectives of education.

1. Democratization of education
2. Maintain of standards
3. Boarding of educational outlook
4. Promotion of mutual understanding

According to Azad:-

“If woman take to education more then half our problems will be solved. Educated mother will mean children who can be easily made literate”

Mulana Azad was a patriot, a leader, a philosopher, political leader and a scholar of repute. By a profound learning and “luminous intelligence”, he did a real good job for Islam, by clearing it of the dust of prejudice and bigotry, which had gathered upon it during the eleven hundred years of its history in India. He was a rightful inheritor of all thought movements of the past, in the unfolding of his intellectual life and in the evolution of his thought. We find staged the whole history of Islamic

thought. He was one of the very few acquainted with the philosophies of India and had deep insight into various religion of the world and could isolate, the real and essential from the spurious. According to Pandit Nehru in his speech”...he was great in many ways. He combined in himself the greatness of the past with the greatness of the present. He always reminded me of the great men of several hundred years ago about whom I have read in history, the great men of the renaissance or in a later period, the encyclopedia who preceded the French revolution, man of intellect and man of action. He remembered also, of what might be called the great quality of olden days, the graciousness which we study seeks in the world today it was the strange and unique of the good qualities of the past, the graciousness, the deep learning and toleration and the urges of today which made Azad what he was”.

According to Raj Gopal Achari considered Azad as *“as one who represents the keen understanding and synthetic ideology of great Akbar”*.

Raj Gopal Achari had all praise for Azad’s liberal outlook.

Dr. Radhakrishnan spoke about Azad “the Mulana Azad stood for what may be called the emancipation of the mind free from superstitions and obscurantism, this mind should be free from narrow prejudices of race or language, province or dialect, religion or caste. It is only then that it is a civilized mind. He worked for the ideas of national unit, probity in administration and economic progress”.

His devotion to Indian national movements was the result of the new religions awaking. It was out of his deep understanding of the fundamentals of Islamic thought that he was able to question Pakistan’s religions basic itself. Azad wrote in India wins freedom “it is one of the greatest frauds on the people to suggest that religions affinity can unite areas. Which are geographically, economically, linguistically and culturally different?

Iqbal and Azad’s Educational Thought’s:-

Allma Iqbal, was deeply influenced by the writing of Muslim philosopher’s saint’s and divines as well as Western philosophers. However, his critical faculty analyzed the issues with independence of spirit and originality of thought, held position entirely distinct from them. Iqbal has discussed different sources of knowledge i.e. intuition, reason and sense perception in his exploration of ideas he refers and criticizes the philosophers and thinkers. There is resemblance and difference of opinion over varied related issues between him and other philosophers.

Iqbal was one of the first educational philosophers who presented ideas about man and his nature. He stood for preservation of human personality and concept of “Khudi” man should strive to retain his precious personality and should strengthen it by developing greater originality and uniqueness. He wished ego hood to reach highest perfection. According to Iqbal education is the development of personality. Education is a mental, physical, moral training and its objectives is to produce highly cultured men, and women fit to discharge their duties, as good human beings and worthy citizens of the state. This is the nature and purpose of education and is borne out by careful personal views of leading thinker’s of all the age. Iqbal educational ideas draw attention towards a purposeful system of education. He considers education as a dynamic factor in making the man of his imagination. His personality should be real and has creative impulse to grow. Ishq broadens his intellectual horizon Faqr and detachment consolidates his indiscriminating zeal towards his fellows desires explores the possibilities of novel dimensions of life, freedom would make him formulator of his own destiny. Iqbal attaches much significance in his educational scheme to man and his ego and its manifestation in his surroundings. In the words of Iqbal:

“The life of the ego is a kind of tension caused by the ego invading the environment and the environment invading Ego the ego does not stand outside the arena of mutual invasions. It is present in it as a directive energy and is formed and disciplined on its own experience”

Thus, in Iqbal’s educational system continues and relative interaction between individuals and the environment becomes binding force and works as a progressive change to become co-worker with god.

On the other hand, Mulana Azad’s educational philosophy also based on his concept of god universe and man and forms base of his educational thought. Azad also equally gives importance to freedom in educational system. According to Azad, man is co-sharer with God and thus becomes co-worker in the divine attributes, which is supreme goal of human destiny, which looks like same thought as advocated by Iqbal like concept of “Khudi”. The objective of education as advocated by Azad should be to harmonize the man’s spiritual progress with his accomplishment in the material sphere. Moulana Azad considered education to be the birth right of all human beings he visualized education as a process leading to the growth of complete man.

The ideals and goals of Azad and Iqbal wherein essence, the Eastern and Western concepts of man to create a fully integrated Individuality. The Eastern outlook lays stress and spiritual excellence and individual’s salvation, where as the Western outlook signifies worldly environment and social

progress. Both believed that these two concepts should ideally integrate into a wider philosophy of education for the world we live in.

Neither Plato nor Rousseau nor Freud nor Montessori nor Spenser nor Tagore nor Gandhi nor Iqbal can be described as professional educationists. Yet their impact on education has been immense directly or indirectly they helped to initiate important educational movements, which drew inspiration from their basic philosophy of life, and thus these have become honored names in educational history.

As an educationist, Azad occupies a somewhat similar position. He was essentially a scholar, a man of thought, a literature, a divine like Iqbal who found himself pitch-forked into a life of intense political activity and who, amazingly enough, was able to combine the enacting and almost mutually exclusive demands of the life of the mind and his life of intense political activity.

Azad wanted to promote national unity of a rich diversity of cultures and beliefs, which were his cherished objective of his educational philosophy. Azad gave full support—both as a minister and as a political leader. He stresses the importance of textbooks and reading material, especially history, geography, civics and literature that should promote nationalism and the idea of unity in diversity reflected by composite culture. The cultural content of education and some knowledge and appreciation of the main tenants of all world religions could elevate the mind and enrich the spirit. True secularism called for tolerance and sympathetic understanding of beliefs and cultures other than one's own. Pride in one's cultural heritage and the vision of a common future should emanate from educational programmes and practices.

On the other hand, Iqbal ideologically is against the secular philosophy in education. He was in favor of an Islamization of education that is why he wrote in a letter to K. G. Sayidean by 'Ilm' I mean that knowledge which is based on senses. Usually I have used the word in this very sense. This knowledge yields physical powers, which should be subservient to Deen (i.e. the religion of Islam).

Allama Iqbal and Azad wanted to convert man into 'Mard-i-Momin', it is commonly known that Iqbal lays emphasis on the doctrine of self-realization, which largely means the realization of divine attributes forming the essence of man's nature. In his philosophical scheme, the self-realization does not lead to fulfillment of egoism. This goal actually aims at the realization of those values, which are essentially human and social in nature, Azad's man to convert him into Momin needs education and training in mental and spiritual attitudes of man, so that his character may become of universal significance.

Azad and Iqbal's, educational philosophy erected and based on their vast and through knowledge of Islam and the concept of both East and West. They proposed scientific and technological outlook in education to deal with the situation of their periods and compete not only with National but international level. However, at the same time gave due importance in education to moral and spiritual teaching which were part of Islamic and Indian heritage.

In the aims of education, Iqbal gives importance to ideal-oriented education. Education should be ideologically oriented preservation of the originality of the educand thinks Iqbal, lays in an obvious form of purpose and ideal. It is a systematic journey towards a known spot. Another aim spelt out by Iqbal for education is that a student must recognize the values of community culture. Which implies that the learner should not only critically appreciate the cultural achievements of community but must also adhere to the highest cultural values and traditions of other cultures? Iqbal strongly represented the slavish mentality which weakness the self. The individual as well as the community should develop self-reliance and inner richness of their own. Otherwise, Iqbal maintains the individuals peculiarities will remain closed and repressed. An important feature of Iqbal's educational philosophy is a reliable and veridical balance between individualism and collectivism. He believes in the individual personality of man and his proper development. This is one of the prime objectives of his educational philosophy. Iqbal asserts that modern education is an evil because it neglects the moral and spiritual development of younger generation. The result is that a crisis of character has overtaken the youth. Iqbal also gives importance to character building which emphasis on obedience and creative activity.

Azad on the other handhold's

That "in both the East and West" the prevalent system of education, has given rise to various paradoxes man in East attains knowledge for his personal satisfaction and individual salvation. In the West, there has been greater emphasis on the need of social progress. So that he wants to evolve a system of education, where there will be regard to both individual and social values. His aim of education is to fulfill the ultimate end by means of science and technology to realize the objectives Azad gives importance to five values

- (1) Maruf or Good
- (2) Haq or Truth
- (3) Jamal or Beauty
- (4) Love or Ishq

(5) Justice or Adal

Thus, Azad's, educational philosophy based on combination of Eastern and Western thoughts.

Thus Iqbal and Azad's, educational aim to create a universal educational system, which could satisfy needs and aspiration of people belonging to various communities nationalities' and races. A system of education which could develop character and could lead to spiritual as well as material advancement, they were not in favor of elimination of western thoughts and literature they declared that worldly possessions should be used as a mean to achieve self realization that is ultimate goal of life.

Iqbal laid stress that curriculum should be life centered, realistic and related to the needs and demands of developing individuals and also reflect norms, values and aspirations of the society. He wanted subjects, which help the educand's to have all round development-physical, social, economic cultural moral and spiritual science should used as an instrument not end. But they should be controlled by ethical principles. Dr. Iqbal advocated the imparting of religions education as, he firmly believed that science and religion, instead of opposing each other complemented each other. Religion according to him has always elevated the individual and transformed whole societies. According to him,

“Religion in its higher manifestation is neither dogma nor priesthood nor ritual. It prepares man for the burden of the great responsibility. Education should therefore impart religion education which helps man to understand and appreciate modern social, political, scientific or philosophical problems.”

Iqbal gave importance to teaching of history and cultural heritage. He wanted that we should be appreciative of the role of original, creative individual in this development and progressive reconstruction of the life of a community. The social order always tends to be stable. The individuals with independence of thought and originality of vision give the society new values and dynamic urge.

Azad on other side observed that our system of education is mainly concerned with the academic studies and the training by mind emotions are, neglected. He was anxious that emotions should have their proper place in education as well. Azad also gave importance to education for international understanding. In order to develop this type of mind he considered it necessary to introduce a revolution in the teaching of history and geography. Teaching of geography should make the students understand that they are citizen of world and not of single town, village or city. However,

in comparison to Iqbal Azad does not was in favors of religions education. During his time as educational minister, he imparted that it would not be feasible to give religious education to a state like India. However, Azad also holds the view that if we neglect this element there would be not appreciation for moral values. Therefore, after long time he emphases that moral values should be included in curriculum. Thus, both Iqbal and Azad, equally lays importance on individuality, teaching of history, and geography and religion education in their educational thoughts.

Iqbal gave importance to methods of teaching in which 'freedom' was watchword. Thus recommended these methods, which involves self-activity and learning by doing, methods. Azad also gives importance to learning by self-experience like Iqbal, Azad gave importance to sense perceptions, self-activity, and freedom in education. Azad however also introduced Imla methods of teaching, extensive reading and assignments as a method of teaching. Both Iqbal and Azad like Rousseau realize importance of freedom. They consider freedom a distinctive gift given to, man alone. This gift helps him to develop his personality and participate in creative life of his maker. The latent power of the individual, cannot develop unless, he placed in an atmosphere of freedom, is thus able to interact with environment, and thereby got direct firsthand experience.

Iqbal commented on role of his teacher Mir Hassan and Thomas Arnold and called them as ideal teachers who according to Iqbal made proper contribution to his intellectual excellence. Iqbal sees the role of teacher as a producer of man of vision, who perceives the reality of things, and cultivator of nation's progress and prosperity. Iqbal terms the teacher as a custodian of society, architect of nation, responsible of nation's prosperity and above all spiritual mentor of a student. Azad is strongly convinced that the success of any system of education depends on efficient, industrious and devoted teachers. Azad here seems to be in full agreement with the interpretation of Iqbal. Iqbal holds that in the absence of perfect teacher development, promoting individuality is impossible. In the development of integrated personality of the child, the role of teacher has great implication. Iqbal however maintains that the role of teacher is important as well as difficult, because all round development of a student lies in the hands of teacher. He must provide concrete experience to the learner. Azad has same thought regarding role of teacher in education. According to Azad teacher must be able, so that he can discriminate between sin, sinner, evil, and evildoer. He should be like the good physician who is able to eradicate the disease but love the patient and his attitudes. In the same way teacher would work out evil of his students and at the same time, should reserve sympathy with them. Therefore, his ministry took many steps for improvement of teaching. Azad also realized that teacher in India worked under many handicaps. Both Iqbal and Azad wanted that

teacher should be a model in every aspect before his students. Maulana Abul Kalam Azad in his ideas on education points out that the role of education should be to create an ideal relationship between matter and spirit. In this opinion, the uniqueness of overall aim of education lies in the elevation of man to a sublime position in the scheme of creation, next only to God. The educative process should objectively harmonize man's spiritual progress with his accomplishment in the material sphere. Azad summarizes the vital issue in this way:-

“If man were merely a developed animal, there would be limit to his advancement. If, however he shares in god's infinity, there can be no limit to the progress he can achieve. Science can then marches from trump to trump and solve many of the riddles which troubles man even to this day.”

It is admitted fact that knowledge is a source of power, but power without virtue and wisdom can lead only to destruction and annihilation.

Relevance of educational thought of Iqbal and Azad in Contemporary World

Iqbal and Azad were most profound scholar's original thinkers and great intellectuals, on the one hand, they realized science puts certain kind of challenges to, man and on the other side; they equally gave importance to science and technology. As we know that dominance of science and technology changed contemporary world, demanding a new social, economic and educational system. Therefore, they also emphasizing on the need of time so, that an honored system of education can established. They are also aware about the fact that neither conservative nor unbridled modern education can deliver goods. They also advocated that conservative approach is unrealizable. Life is a process of continuous change history is moving ahead. Society is being mould into new fields. New situations are arising, new relations are being reared and new problems are cropping up. It is imperative to take note of this change and see how the tenets of Islam can applied to those new conditions.

Iqbal and Azad have left deep imprints on, the whole education system. Looking at Indian education presently, we find that our education is been dominated by their philosophy, because its spirit and essence is based on Indian religions, religion cannot be separated from Indian education. However, either at some time to make education effective and practical the element of religion undergoes change or eliminated from theory and practice of education. That is why Iqbal and Azad

try to make our educational system balanced so they feel need to mix the nobler and practical elements properly. However, at the same time they guard it against making education rigid and closed.

Iqbal and Azad were fully aware about the fact that in contemporary world if we look our society, there is a general fall in the standard of values, morals and ideals, because of this trend we find crises in morals and character. To arrest this trend Iqbal and Azad advocated that it is obligatory to give strong moral base to young generation; they are to be encouraged to pursue higher ideals and goals. That is why we can safely say that Indian education retains nobler elements as advocated by them.

Allama Iqbal and Azad were humanists from the core of the heart. Their entire philosophy converges on the man, his nature and development of its individuality in the social milieu. They were in favors to expand the concept of 'Momin' to make it co-equal with that of man. These facts now recognized by modern philosophies and psychology.

The educational philosophies of Iqbal and Azad leads us to very positive conclusion that Islamic education is essential for Muslim's which has two aims that is religious and secular. Both Iqbal and Azad's philosophies main origion was holy Quran, which is, fountain head of all knowledge and the activity of man. Iqbal and Azad stresses that knowledge itself is neither Western nor Eastern: it is universal just as basic facts are universal.

Iqbal and Azad have contributed a lot to progressive modern educational thought particularly in India. They bring like a revolution in educational system. These educationists gave recognitions to child in the process of education. They also credited with the development of individuality of the child in educational system. The methods of teaching which used by Iqbal and Azad in their philosophy like self-experience, learning by joining, and extensive reading are based a modern psychological movements. Iqbal and Azad made a creative and unique contribution in the field of education by revolting against traditional educative process. It will ever remain a source of inspiration in the world of education. The intensity and motivating feature of Iqbal and Azad's thinking is that it considers the dominant tendencies of naturalism, idealism and pragmatism and fuses these into a unity of thought that would give rise to a theory of education, which would suit the needs of the day and satisfy all round aspiration of human soul.

As we know that core of Azad's and Iqbal's educational thought is Islamic in origin, but what singles them out, is that their attempt of synthesizing it with whatever they found of value

elsewhere. They without any reservation favor a scientific based system of education. However, the impact of West seen in their educational thought. In this way, they give importance to idea of freedom and acquisition of knowledge through experimental activity.

Psychoanalysts have given great impetus to naturalism in education. It stands for unrestrictive expression of unconscious impulses of the child. He must be free from depression and conflict. Iqbal and Azad both equally give stress on freedom of child they were like Rousseau who gives importance to sense perceptions and development of an active personality. However, they do not want to give extreme freedom to child like that of Rousseau.

Azad and Iqbal, lays emphasis on the doctrine of self-realization, which is focal point of their educational philosophy, self-realization means the realization of divine attributes by advocating self-realization they stress on individuality of a person.

Thus in simple words we can say that any system of education, however attractive it may be loses its purpose if its practices do not conform to its principles. Thus, Iqbal and Azad in this connection stresses on educational system that concentrates on its objectives, allowing the methods and means to adjust themselves according to the needs of changing conditions. In their way to effect coordination among different systems of learning, like religion, science and philosophy. They evolved their own educational outlook, which influenced by each one of these in a meaningful way.