

A COMPARATIVE STUDY ON EDUCATIONAL THOUGHTS OF ALLAMA IQBAL AND IMAM GHAZALI IN THE OPINION OF EDUCATIONISTS

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ABSTRACT

The study on a comparative study of educational thoughts of Allama Iqbal and Imam Ghazali) is made in order to know the contribution of Allama Iqbal Imam Ghazali in the educational system of Muslim world. Researcher use qualitative approach for this research in which interview was taken from the educationist of the Loralai city. Thoughts of both philosophers were analyzed by the respondents in which these results are found. These prominent philosophers have contributed a lot to the educational system of Muslim Umma. In the research it has been found that both legend philosophers ask that student should have to avoided bad character and they should have to adopt soul purity as well. Respect of teachers learning of Quran and Hadith, morality generosity and civility should have their actual and obligatory habits in their entire life. It has been concluded that an ideal student should adopt the useful and technical knowledge and he must have a clear and manifest objective of his knowledge in future to get desire target. The purpose of gaining Education is beneficial for society and individual as well. Apart from these, education will develop the student socially, morally and spiritually equally well. Education brings changes and efforts in human beings. The most important responsibility of the teacher is to develop spiritual insight and realize the difficulties of the students. it is the prime responsibility of the teacher to recognize the knowledge, ability and aptitude of the learners and motivate students towards lesson which is important to educational process. An ideal teacher disseminates the truth and teaches others without desire of getting reward or in the name of fame in the world. He follows the teaching of Islam truly. He should possess good moral and ethical character and act like role model for his students because the students learn from his character. Revealed knowledge i.e. Quran and Sunnah are the compulsory component of the curriculum. The subjects relating to

humanities and social sciences essential for the social, material and spiritual betterment of humanity. In this context, Islamic culture and cultural languages, particularly Arabic should be the part of curriculum. Some recommendations for students' teachers and curriculum development are that the students and teachers should recognize their responsibilities. Teacher should develop his own and student's spiritual insight he should motivate students towards the learning process which is important for the educational process. He should simplify the difficult concepts and start learning from simple to complex and he should be sympathetic and Kind to the students. Students should put emphasis on soul purity he should not proud of themselves upon knowledge. He should learn the Quran and Hadiths. He must obey their parents, teacher and elders and should possess modesty, generosity and civility.

KEYWORDS

Philosophy, Educational Thoughts, Teaching, Learning, Curriculum

INTRODUCTION

Sir Muhammad Iqbal, also famously known as Allama Iqbal, was a famous poet, philosopher, lawyer and politician from British India. He is believed to be the inspiration behind the historical 'Pakistan Movement', in which he was one of the few leaders who first conceived the idea of Pakistan as a different nation for the Muslims. Iqbal was a very learned man who did a considerable part of his studies in India and some in England and Germany, where he was introduced to the philosophies of Goethe, Heine and Nietzsche. While studying abroad, he became a member of the London branch of the All India Muslim League. Iqbal practiced law in India for some time after returning and later entered politics and was known for his legal expertise, political ideologies and groundwork and philosophical theories - he is fondly remembered as a great poet and scholar. With his books like, 'Rumuz-i-Bekhudī', 'Zabur-i-Ajam', etc. he became one of the most important contributors to the Urdu literature. Iqbal is not only a renowned thinker on education. He taught in the institutions of higher learning both in the sub-continent and European world. His contribution as an active member of All India Mohammadan Educational Conference, 'Anjuman-e-Himayat-e-Islam', Punjab Educational Conference, and other forums further established him as an eminent educationist.

This work presents an overview of Iqbal's philosophy and its application to

educational process. His philosophy has tremendous significance not only for Pakistan educational system, but for the entire world. Iqbal's philosophy of educational process builds, is the concept of self-identity (khudi) that strengthens the individual's innate powers to realize his full potentials towards goodness. His theory of education is subordinated to his fundamental philosophical thought rooted in Islam that (i) ultimate reality is Allah (swt); (ii) ultimate source of knowledge is revelation (wahi); and (iii) ultimate is unconditional surrender before the will of Allah (swt). As the paper is aimed to provide only some glimpses of Iqbal's educational thought in an outline form, it warrants a comprehensive and detailed study on the reconstruction of educational thought in the context of Iqbal an philosophy.

Al-Ghazali was born in A.D. 1058 (A.H. 450) in or near the city of Tus in Khurasan to a Persian family of modest means, whose members had a reputation for learning and an inclination towards Sufism. His father died when he was young, having entrusted one of his Sufi friends with the education of his two sons. The friend undertook that task until the money bequeathed by the father ran out, whereupon the friend advised the two brothers to enter a madrasa, where they would be afforded board and instruction. Al-Ghazali appears to have begun his elementary education at approximately age 7, studying Arabic, Persian, the Koran and the principles of religion. He went onto intermediate and higher education at a madrasa, where he studied *fiqh* (Islamic jurisprudence), *tafsir* (Koranic exegesis) and *hadith* (Prophetic tradition). He died in 1111 A.D. (A.H.505). Awareness and knowledge are the most important characteristics of man, who derives knowledge from two sources: the human attributes of the senses and reason, which are deficient, bellow man to know the material world in which he lives; while the divine properties of revelation and inspiration enable him to discover the invisible world. These two types of knowledge must not be equated, whether with respect to their source, method or reliability. True knowledge can only be unveiled once the self has been cultivated through learning and exercise for what is engraved on the Well-Guarded Tablet (the contents of the Holy Koran) to be imprinted on it. The more the self comprehends such knowledge, the better it knows God, the closer it comes to Him, and the greater is the happiness of man.

Al-Ghazali's philosophy was more an expression of the spirit of the age in which he lived than a response to its challenges; his thinking on education, as indeed his philosophy, favored continuity and stability over change and

innovation. For Al-Ghazali, the purpose of society is to apply *shari'a*, and the goal of man is to achieve happiness close to *Allah*. Therefore, the aim of education is to cultivate man so that he abides by the teachings of religion, and is hence assured of salvation and happiness in the eternal life hereafter. Other worldly goals, such as the pursuit of wealth, social standing or power, and even the love of knowledge, are illusory, since they relate to the transient world. As Islamic society evolved, numerous changes took place in the nature of the educated élite and its role in society. At first, this élite was essentially made up of religious scholars; there then appeared 'writers' and 'philosophers', followed by Sufis. Each group represented a specific category of social leaders, who at times co-existed peacefully, but at other times had violent and bloody clashes over the principles or interests of their respective groups. These clashes, in turn, helped to shape Islamic society and civilization, and ended in the eleventh century AD with the victory of the alliance of the fuqaha' and Sufis over the philosophers and scholars. Things remained thus until the end of the eighteenth century, when a new intellectual leadership appeared, that of the modern, secular, western-educated scholars, who imposed themselves in the nineteenth and twentieth centuries.

Iqbal and Imam Ghazali is not only a renowned thinker on education; they, in fact, practiced their thoughts. They taught in the institutions of higher learning both in the sub-continent and European world. Their philosophy has tremendous significance not only for Pakistan educational system, but for the entire world. The nucleus of Iqbal's and Imam Ghazali's philosophy on which the whole educational process builds, is the concept of self-identity (*khudi*) that strengthens the individual's innate powers to realize his full potentials towards goodness. Their theory of education is subordinated to their fundamental philosophical thought rooted in Islam. Their philosophy of education represents the high point of Islamic thinking on education, in which their inclination towards reconciliation and the integration of various intellectual schools is apparent. Here they achieve a synthesis of legal, philosophical and mystical educational thinking.

Allama Iqbal philosophy has tremendous significance not only for Pakistan educational system, but also for the entire world (Fareeha & Saeed (2002). Iqbal is not only a renowned thinker on education; he, in fact, practiced his thought. He taught in the institutions of higher learning both in the sub-continent and European world. His contribution as an active member of All India

Mohammadan Educational Conference, '*Anjamane-Himayat-e-Islam*', Punjab Educational Conference, and other educational forums further established him as an eminent educationist (Jabbar 1989).

According to an eminent educationist Dr. Saleem aptly interprets Iqbal's concept of individual and community. To him, the overriding objectives of both (the community and the individual) are the same, that is, eradication of evil and establishment of a just moral order in this world. There is, so to say, natural cooperation, rather than inimical confrontations between the community and the individual (Saleem, 2006).

The nucleus of Iqbal's theory of education on which the rest of his thought structure builds is the concept of good will (khudi) that strengthens the individual's innate powers. In this sense, education (ta'limo-tarbiyah) is to unfold the hidden best potentials of the individual's and to channel those to attain goodness (Munawar 1989), Educationist about change for goodness. In this perspective, if an individual or a nation tries to withdraw from struggle or become passive, their individuality (khudi) will lose color or strength and their talents will remain unrealized (Mushtaq 2004).

For achieving the aims of education, Iqbal considers curriculum as the most important element of the educational process. His curriculum model is based on the following points (Minajuddin 2009). The foundation of education is to examine and critique the world research, and finally develop its own viewpoint. Iqbal states that "our duty is to carefully watch the progress of human, and to maintain an independent critical attitude towards it (Khalid 1986), Education system structured on mere instinctual needs without purification (on the criteria of absolute knowledge) will produce a mal-adjusted and split-personality. Only meeting the right and just natural needs of spirit (ruh), mind (aql), and body (jasad) will develop a balanced healthy personality. Without axiological emphasis, education would be either useless or destructive. In this perspective, education is never value-free (Ahmed 1989). On the whole, education is holistic, harmonious and balanced only if it is spread over the whole life i.e. life-here to life-hereafter. Education advocating for mere life-here having no link with hereafter is distorted and faulty (Mushtaq 2009).

Iqbal's philosophy and theory of education coordinate the whole process of education, particularly its four essential elements viz. (a) aims of education; (b)

curriculum; (c) teacher's role and methodology; and (d) evaluation. These are discussed below: Aims of education. The aims of education in accordance with Iqbal's philosophy are to Produce a true personality (maumin) by strengthening his unique individuality (khudi) in order to play his destined role in the world to meet the diversified challenges of all times (Ahmed 1989).

The main theme of al-Ghazali's philosophy, and indeed of Islamic philosophy in general, is the concept of God and His relationship with His creation (the world and mankind). Although al-Ghazali initially followed the mainstream of Islamic fiqh, and in particular of Ashari (traditional Sunni) kalam, in describing the essence and attributes of God, and Sufi undercurrents in defining the relationship between God and mankind, he then proposes his own conception of the essence, attributes and actions of God (Younas, 2001) 8 Like many legal experts and philosophers, al-Ghazali divides the universe into the transient world and the eternal hereafter. This world, or temporary existence, is subject to the will of God; it is not governed by a set of scientific laws, but is maintained, governed and driven by the direct and continual intervention of God (rejection of causality). God is not only the creator of the universe and of its attributes and laws (or the cause of existence); He is also the cause of every event in the world, great and small, past, present and future (Azad, 2007).

In this universe lives man, a creature with an immortal soul and a mortal body. Man is neither good nor evil by nature, although his natural disposition is closer to good than to evil. Furthermore, he operates within a constrained framework, within which there is more compulsion than freedom of choice. He is not so much meant for this world, in which he toils, as for the hereafter, which he must aspire to and strive to achieve (Waleed, 1998).

Society is composed of human beings, and in al-Ghazali's view cannot be virtuous. His is a society in which evil outweighs good, to such an extent that man may acquire greater merit by shunning society than by living in it. Society can only change for the worse, and individuals have rights and duties with respect to society. However, the existence of the individual is insignificant compared with the existence and strength of the group. It is a class society divided into a thinking and ruling élite, and the masses, whose affairs are entirely in the hands of the élite. Religious and doctrinal questions are left to the scholars, and worldly things and matters of State come under the authority of the rulers. The common people have no choice but to obey. Lastly, it is a

society that is completely subject to the authority and guidance of God; it has no other goal than that of upholding the religion of God and of affording people the opportunity of adoring Him (Mustasfa, 2003). People have to avoid from evils they have to become polite and cooperative instead of differences between the community and the individual (Saleem, 2006).

The perfect means of knowledge is revealed knowledge (Quran and sunnah). To see to hear and to understand something through heart and soul are the main means of gaining knowledge thinking profoundly and to know about the Islamic sharia produce new ways for solving the hurdles in society (Naeem, 2012). No doubt the combination of two activity that is argumentative debate and the cleanliness of soul are the real ways to have absolute reality politeness and beauty (Misbha, 1989).

The theme of Iqbal's thoughts of education which is the remaining of his that paradigm which constructs the perception of positive will (ego) that combine strongly the individuals inner self power. In this sense knowledge is to disclose the hidden potentialities of the individual and nationalized them for achieving excellence (Munawar, 1989), The purpose of education is to inspect and critic the world research and lastly to organize its own thoughts .According to Allama Iqbal our duty is to cautiously see the zenith of human beings conception and to retain a liberal critical behavior towards it. (Khalid, 1986), The Excellency of human beings is a kind of reverence for man. Iqbal said: the expression of above perception in education is that teachers have to respect their students and the students should vice versa. Mutual esteem is the particular way to teaching and learning process. (Iqbal, 1992), teacher duty is to identify instruct and energizes the unseen potentialities of the students, in order to functionalized those towards betterment. Only providence of information is not enough, the habits of avoiding practice and foresight is not appreciable. Teacher subject commands excellent methods of teaching his politeness and desirable school atmosphere, which attract the students to have deserve knowledge (Saeed, 1989).

Al-Ghazali's philosophy of education represents the high point of Islamic thinking on education, in which al-Ghazali's inclination towards reconciliation and the integration of various intellectual schools is apparent. Here he achieves a synthesis of legal, philosophical and mystical educational thinking. Al-Ghazali was not a 'philosopher of education' (even though he did work as a

teacher at the beginning of his career); he was a philosopher of religion and ethics. When he had completed the outlines of this great philosophical edifice, and begun to put it into practice, al-Ghazali found himself turning to education and teaching, in the same way as the great philosophers before him had done. Al-Ghazali's philosophy was more an expression of the spirit of the age in which he lived than a response to its challenges; his thinking on education, as indeed his philosophy, favored continuity and stability over change and innovation. For Al-Ghazali, the purpose of society is to apply shari'a, and the goal of man is to achieve happiness close to God. Therefore, the aim of education is to cultivate man so that he abides by the teachings of religion, and is hence assured of salvation and happiness in the eternal life here after. Other worldly goals, such as the pursuit of wealth, social standing or power, and even the love of knowledge, are illusory, since they relate to the transient world. (Iljam, 1932).

Man is born as a tabula rasa, and children acquire personality, characteristics and behavior through living in society and interacting with the environment. The family teaches the children its language, customs and religious traditions, whose influence they cannot escape. Therefore, the main responsibility for children's education falls on the parents, who take credit for their probity and bear the burden of their errors; they are partners in everything the children do, and this responsibility is subsequently shared by the teachers. (Al-'Abdari, 1902) Al-Ghazali stresses the importance of childhood in character formation. A good upbringing will give children a good character and help them to live a righteous life; whereas, a bad upbringing will spoil their character and it will be difficult to bring them back to the straight and narrow path. It is therefore necessary to understand the special characteristics of this period in order to deal with the child in an effective and sound manner (Miskawayh, 1899).

It is important that boys should begin to attend maktab (elementary school) at an early age, for what is learnt then is as engraved in stone. Those entrusted with the education of the boy at school should be aware of how his motivations develop and interests change from one period to another: a fascination with movement, games and amusement, followed by a love of finery and appearances (in infancy and childhood), then an interest in women and sex (adolescence), a yearning for leadership and domination (after the age of 20), and finally delight in the knowledge of God (around the age of 40). These changing interests can be used by educators to attract the boy to school, by

offering first the lure of ball games, then ornaments and fine clothes, then responsibilities, and finally by awakening a longing for the hereafter (Rushd, 1884).

In the elementary stage, children learn the Koran and the sayings of the Prophet's companions; they should be preserved from love poetry and the company of men of letters, both of which sow the seeds of corruption in boys' souls. They must be trained to obey their parents, teachers and elders, and to behave well towards their classmates. They should be prevented from boasting to their peers about their parents' wealth or the food they eat, their clothes and accessories. Rather, they should be taught modesty, generosity and civility. Attention is drawn to the potentially pernicious influence of the children's comrades on their character. They must therefore be advised that their friends should possess the following five qualities: intelligence, good morals, good character, abstemiousness and truthfulness. (Shaizari, 1946). Education is not limited to training the mind and filling it with information, but involves all aspects intellectual, religious, moral and physical—of the personality of the learner. It is not enough to impart theoretical learning; that learning must be put into practice. True learning is that which affects behavior and whereby the learner makes practical use of his knowledge (Burhan, 1956).

The children's tutors must devote attention to religious education. First, the principles and foundations of religion are instilled into them such that by the age of about 7 they can be expected to perform the ritual ablutions and prayers, and to undertake several days of fasting during Ramadan until they become accustomed to it and are able to fast for the whole month. They should not be allowed to wear silk or gold, which are proscribed by the Faith. They must also be taught everything they need to know about the precepts of religious law, and must learn not to steal, eat forbidden food, act disloyally, lie, utter obscenities or do anything which children are prone to do. Naturally, at this early age they will not be able to understand the intricacies of what they are taught or expected to practice, and there is no harm in that. As they grow older, they will come to understand what they have been taught and what they are practicing. At times, al-Ghazali the Sufi overshadows al-Ghazali the educator: for instance, he advocates cutting the boy off from the world and its temptations in order for him to renounce it, and accustoming him to a simple, rough life in poverty and modesty (Nasiri, 1850).

If the boy obeys his tutors, has good morals, shows excellence and makes progress in his studies, he should be honored and praised in public so as to be encouraged and to incite others to imitate him. If he makes a mistake, but appears to be aware of it, the tutor should not mind, for the boy may have understood his mistake and be determined not to repeat it. If, however, he commits the same error again, his tutor should give him a small reprimand in private. The teacher may sometimes need to punish his pupils with a light beating, the purpose of which should be chastisement rather than physical injury (Ikhwan,1928) The teachers should take into account the differences in character and ability between pupils, and deal with each one of them appropriately. The teachers should not push the pupils beyond their capacity, nor attempt to bring them to a level of knowledge that they cannot absorb, since that is counter-productive. By the same token, they should not keep a bright pupil back at the level of his / her schoolmates, for then the teacher would be in the position of someone who would feed an infant's on flesh which they cannot eat, digest or benefit from, or someone who would give a strong man human milk, which he has long outgrown. To feed someone with the right food is to give life; to burden someone with what is not right can only cause ruin (Badawi,1961).

OBJECTIVES

1. To know the student characteristics in the views of Allama Iqbal and imam Ghazali
2. To find out the aims of education in their thoughts.
3. To know the difference between an ideal teacher in the educational philosophy of Allama Iqbal and Imam Ghazali
4. To find out the curriculum in those educational philosopher's thoughts

RESEARCH METHODOLOGY

The study will help to utilize the thoughts of these eminent Muslim philosophers to put into practice for the educational development. The research design of this research is based on Qualitative approach. The educational thinkers or educationists of District Loralai were the population of this research. Due to limited time and resources researcher used Purposive sampling and selects 5 educationists for his interviews.

Questionnaire was used as a tool of data collection. Questionnaire was pretested

before the collection of data to find its validity. For data collection a questionnaire was developed. It was pre-tested and necessary changes were made accordingly. Efforts were made to cover all the possible required information. The needed information was collected through questionnaire. The respondents were apprised of the purpose of the study too. The collected data through questionnaire was tabulated for results and discussion. Respondent were labeling by different abbreviations and their results were analyzed. Analyzing the data by coding of the interview.

DATA ANALYSIS

Q NO 1: What were the best characteristics of a student in the perspective of Allam Iqbal and imam Ghazali?

Lec: In the perspective of Allam Iqbal and imam Ghazali the best characteristics of a student are the following

- 1) Students should put emphasis on soul purity from bad character.
- 2) Students should not proud of themselves upon knowledge and never humiliate teacher.
- 3) To respect teacher, to be humble and not be arrogant.

PR: The best characteristics of a student in the perspective of Allam Iqbal and Imam Ghazali are that a student learns the Quran and the sayings of the prophet's companions, they should be preserved from love poetry and the company of bad people, both of which sow the seeds of corruption in student soul.

Prof: The best characteristics of a student in the perspective of Allam Iqbal and Imam Ghazali are that a student must be trained to obey their parents, teacher and elders and to behave well towards their classmates.

Asst. Prof: The best characteristics of a student in the perspective of Allama Iqbal and Imam Ghazali are that the student should possess modesty, generosity and civility. Attention is drawn to the potentially pernicious influence of the children's comrades on their character.

AUTH: The best characteristics of a student in the perspective of Allama Iqbal and Imam Ghazali are that the student should possess the following five characteristics: viz intelligence, good morals, good, character, abstemiousness and truthfulness.

Findings

In the light of the above statements it has been found that student should have

to avoided bad character and they should have to adopt soul purity as well. Students are the identity of their nation therefore they should not proud of their knowledge on the one hand, and they should not humiliate others on the other hand. Respect of teachers learning of Quran and Hadith, morality generosity and civility should have their actual and obligatory habits in their entire life.

Q NO 2: What is an ideal student according to Allama Iqbal and Imam Ghazali?

Lec: According to Allama Iqbal and Imam Ghazali an ideal student puts emphasis on soul purity from bad character, he not only get one kind of useful knowledge but also various knowledge to gain the objective of respective knowledge.

PR: According to Allama Iqbal and Imam Ghazali an ideal student is that who not only studying and memorizing literature and philosophy but equal and greater importance should be given to technical and practical knowledge as well.

Prof: According to Allama Iqbal and Imam Ghazali an ideal student is that who not follow western culture and civilization but instead should make their own efforts to achieve success and greatness.

Asst. Prof: According to Allama Iqbal and Imam Ghazali an ideal student is attending Maktub (Educational institution) at an early age, for what is learn is as engraved in stone.

AUTH: According to Allama Iqbal and Imam Ghazali an ideal student is who involves all aspects, intellectual, religious, moral and physical of the personality of the learner .according to them it is not enough to impart theoretical learning ,that learning must be put into practice. True learning is that which effects behavior and where by the student makes practical use of his knowledge.

Findings

It has been concluded that an ideal student should adopt the useful and technical knowledge and he must have a clear and manifest objective of his knowledge in future to get desire target, in his actual life. Objectives of an ideal student are that to learn literature, philosophy technical education as well. Such students are not following the Western culture because they make their own efforts to achieve success and greatness. He attends institutions for intellectual and religious learning.

Q NO 3: what are the main purposes of Education in Alama Iqbal and Imam Ghazali perception?

LEC: According to Allama Iqbal and Imam Ghazali the major aim(purpose) of education is that it is useful. the knowledge gained as a result of education, should be useful both for the individual and the society. It means that the purpose of education is character building of individual.

PR: According to Allama Iqbal and Imam Ghazali the main purpose of of education is the philosophical scheme education must equip the student with a life of action keeping in view the development maintenance and consolidation of the student is the prime aim of education

Prof: According to Allaama Iqbal and Imam Ghazali th main purpose of education is that Education concerns the whole man and the whole man becomes whole only when all the aspects of his life material, moral, social, spiritual, infac all are developed equally well. Each shift in the emphasis brings about a change not only in the aims of education of subject. Subject matter learnt methods of teaching, but also the educational values as well. learnt methods of teaching, but also the educational values as well.

Asst. Prof: According to Allama Iqbal and Imam Ghazali the main purpose of education is that the nucleus of theory of education on which the rest of his thought structure builds is the concept of good will that strengthens the individual's innate powers. In this sense, education (ta'lim-o-tarbiyah) is to unfold the hidden best potentials of the individual's and to channel those to attain goodness (khair)

AUTH: According to Allama Iqbql and imam Ghazali the bmain purpose of education is that Education is about change fo goodness. In this perspective, if an individual or a nation tries to withdraw from struggle or become passive, their individuality will lose color or strength and their talents will remain unrealized

Findings

Consequently, the purpose of gaining Education is beneficial for society and individual as well. the purpose and aim of education are to equip the student with the life of action. Apart from these, education will develop the student socially, morally and spiritually equally well. It will bring changes not only in student behavior but also teach them how to teach in the limitation of educational values. Theory of education on which the educational thoughts structure sand builds is the concept of good will, that strengthen the student innate power, hidden best potential and to channel those attain goodness.

Education brings changes and efforts in human beings, therefore if a nation is not struggling or becoming passive will lose their color or strength and their talent will remain unrealized.

Q No 4: What is the most important objective of education in the view of Allama Iqbal and Imam Ghazali?

LEC: According to Allam Iqbal and Imam Ghazali, the most important objective of education is to strengthen the Islamic ideology.

PR: The objective of education is shaping the destiny of Man and his future.

Prof: The objective of education is character building of individual so that it could differentiate between good and evil and avoids following the path of evil.

Asst. Prof: the objective of education is to build the self of the students to cope with the challenges of the world.

AUTH) According to Allam Iqbal and Imam Ghazali, the most important objective of education is to build a nation and unity among the nation.

Findings

The most important objective of education in the view of Allama Iqbal and Imam Ghazali is to strengthen the Islamic ideology and shaping the destiny of man and his future therefore to build the character of individual to differentiate between good and evils. The individual should be prepared to cope the challenges of the modern world. Education should be purposefully to build the nation and unity among the nation.

Q No 5: what are the responsibilities of a teacher in the thoughts of Allama Iqbal and Imam Ghazali?

LEC: According to Allam Iqbal and imam Ghazali the responsibility of teacher is to develop spiritual insight of the students and realize the deficiencies of the students.

PR: The teacher should know the ability, knowledge and aptitude of the learners and motivate students towards the lesson which is important for the educational process.

Prof: Teacher should simplify the difficult concepts by stories, tales etc otherwise his teaching will not be effective.

Asst Prof: Teacher should be sympathetic and Kind to the students. He should be like a father to his students and should avoid the use of force. Use of force can lead bad habits among students.

AUTH: Teacher is like a guide to the students, he should not hypocrite and should breed good qualities, like honesty and good moral character.

Findings

The most important responsibility of the teacher is to develop spiritual insight and realize the difficulties of the students. It is the prime responsibility of the teacher to recognize the knowledge, ability and aptitude of the learners and motivate students towards lesson which is important to educational process. Teacher should simplify the difficult concepts through stories and tales. Teacher should be sympathetic and kind to the students. He should be like a father to his students and avoid to use force. Teacher is like a guide to the students, he should not hypocrite and should breed good qualities, like honesty and good moral character.

Q No 6: How they consider an ideal teacher?

LEC: They consider the ideal teacher to that who is seeking to attain the truth

PR: The ideal teacher is one who is cultivating his innermost self and acting in accordance with the knowledge which he has attained.

Prof: According to Imam Ghazali and Allama Iqbal ideal teacher disseminate the truth and teaching others without desire or fear.

Asst. Prof: An ideal teacher is the one who helps the students in formation of a good character. A good upbringing will give children a good character and help them to live a righteous life; whereas, a bad upbringing will spoil their character and it will be difficult to bring them back to the straight and narrow path.

AUTH) An ideal teacher is the one who follows the teaching of Islam truly. He should possess good moral and ethical character and act like role model for his students because the students learn from his character.

Findings

According to Allama Iqbal and Imam Ghazali the ideal teacher to that who is seeking to attain the truth and always search for the reality. The ideal teacher is one who is cultivating his innermost self and acting in accordance with the knowledge which he has attained. An ideal teacher disseminates the truth and teaches others without desire of getting reward or in the name of fame in the world. He helps the students in formation of a good character and a good upbringing will give children a good character and help them to live a righteous life; whereas, a bad upbringing will spoil their character and it will be difficult

to bring them back to the straight and narrow path, they prevent the students to be proud. He follows the teaching of Islam truly. He should possess good moral and ethical character and act like role model for his students because the students learn from his character.

QNO:7 What kind of curriculum is suggested by Allama Iqbal and Imam Ghazali?

LEC: According to These Muslim philosophers the Revealed knowledge i.e. Quran and Sunnah are the compulsory component and nucleus of the whole curriculum.

PR: they argued that subjects relating to humanities and social sciences essential for the social, material, and spiritual betterment of humanity. In this context, Islamic culture and cultural languages, particularly Arabic should be the part of curriculum.

Prof: They recommended that curriculum should be composed of obligatory and optional knowledge. It should be a combination of religion and worldly education.

Asst. Prof: Natural-Physical Sciences and other Technological education like industrial education, textile and agriculture should be included in the curriculum. These sciences and technologies helpful in acquiring material benefit. The excellence and competence in this area should be for the total welfare of the whole world under Divine blessing (rahmat).

AUTH: Those subjects need to be included in the curriculum, which develop artistic and creative expression. However, the prescribed curricular activities, in the name of 'Art', should not negate the eternal moral, ethical, and aesthetical norms.

Findings

According to Allam Iqbal and Imam Ghazali Revealed knowledge i.e. Quran and Sunnah are the compulsory component of the curriculum. They argued that subjects relating to humanities and social sciences essential for the social, material, and spiritual betterment of humanity. In this context, Islamic culture and cultural languages, particularly Arabic should be the part of curriculum. The curriculum should be composed of obligatory and optional knowledge. It should be a combination of religion and worldly education. Natural-Physical Sciences and other Technological education like industrial education, textile and agriculture should be included in the curriculum. These sciences and technologies helpful in acquiring material benefit. The excellence and

competence in this area should be for the total welfare of the whole world under Divine blessing. Those subjects need to be included in the curriculum, which develop artistic and creative expression. The eternal moral, ethical, and aesthetical norms should be the essentials of the curriculum.

RESULTS

The best characteristics of the students in the view of Iqbal and Imam Ghazali was student should have to avoided bad character and they should have to adopt soul purity as well.

Students should not proud of their knowledge.

Students should respect of teachers, learning of Quran and Hadith, morality generosity.

It has been founded that an ideal student should adopt the useful and technical knowledge.

Objectives of an ideal student are that to learn literature, philosophy technical education.

It has been founded that purpose and aim of education is to equip the student with the life of action.

The purpose of education is to develop the student socially, morally and spiritually qualities.

The most important objective of education in the view of Allama Iqbal and Imam Ghazali is to strengthen the Islamic ideology and shaping the destiny of man and his future.

Education should be purposefully to build the nation and unity among the nation.

The most important responsibility of the teacher to recognize the knowledge, ability and aptitude of the learners and motivate students.

Teacher should be sympathetic and kind to the students.

According to Allama Iqbal and imam Ghazali the ideal teacher is one who is cultivating his innermost self and acting in accordance with the knowledge.

He should possess good moral and ethical character and act like role model for his students.

According to Allam Iqbal and Imam Ghazali Revealed knowledge i.e. Quran and Sunnah are the compulsory component of the curriculum.

They argued that subjects relating to humanities and social sciences essential for the social, material, and spiritual betterment of humanity,

DISCUSSION

It has been concluded from the study a comparative study of educational thoughts of Allama Iqbal and Imam Ghazali. These prominent philosophers have contributed a lot to the educational system of Muslim *Umma*. It has been found that student should have to avoided bad character and they should have to adopt soul purity as well. Respect of teachers learning of Quran and Hadith, morality generosity and civility should have their actual and obligatory habits in their entire life. It has been concluded that an ideal student should adopt the useful and technical knowledge and he must have a clear and manifest objective of his knowledge in future to get desire target.

The purpose of gaining Education is beneficial for society and individual as well. The purpose and aim of education are to equip the student with the life of action. Apart from these, education will develop the student socially, morally and spiritually equally well. Education brings changes and efforts in human beings, therefore if a nation is not struggling or becoming passive will lose their color or strength and their talent will remain unrealized. The most important objective of education in the view of Allama Iqbal and Imam Ghazali is to strengthen the Islamic ideology and shaping the destiny of man and his future therefore to build the character of individual to differentiate between good and evils.

The most important responsibility of the teacher is to develop spiritual insight and realize the difficulties of the students. it is the prime responsibility of the teacher to recognize the knowledge, ability and aptitude of the learners and motivate students towards lesson which is important to educational process. According to Allama Iqbal and Imam Ghazali the ideal teacher to that who is seeking to attain the truth and always search for the reality. An ideal teacher disseminates the truth and teaches others without desire of getting reward or in the name of fame in the world. He helps the students in formation of a good character and a good upbringing will give children a good character and help them to live a righteous life. He follows the teaching of Islam truly. He should possess good moral and ethical character and act like role model for his students because the students learn from his character.

According to Allam Iqbal and Imam Ghazali Revealed knowledge i.e. Quran and Sunnah are the compulsory component of the curriculum. They argued that subjects relating to humanities and social sciences essential for the social,

material, and spiritual betterment of humanity. In this context, Islamic culture and cultural languages, particularly Arabic should be the part of curriculum. The excellence and competence in this area should be for the total welfare of the whole world under Divine blessing. Those subjects need to be included in the curriculum, which develop artistic and creative expression. The eternal moral, ethical, and aesthetical norms should be the essentials of the curriculum.

RECOMMENDATIONS

for the teachers

Teacher should develop his own and student's spiritual insight

The teacher should motivate students towards the learning process which is important for the educational process.

Teacher should simplify the difficult concepts and start learning from simple to complex through this his teaching will be more effective.

Teacher should be sympathetic and Kind to the students.

Teacher is like a guide to the students; he should guide the attitude of the students.

Teacher should not be hypocrite and should develop good qualities, like honesty and good moral character.

The teacher should be realistic and always seek for the truth.

The teacher should develop the inner self of the students. through this the students will be able to develop confidence.

Teacher should teach others without desire of reward or fear.

Teacher should work for the welfare of the students and promotes the skills of the students.

Teacher should follow the teaching of Islam truly.

He should possess good moral and ethical character and act like role model for his students.

for the students

Students should put emphasis on soul purity from bad character.

Students should not proud of themselves upon knowledge and never humiliate teacher.

The student should learn the Quran and the sayings of the prophet's companions,

The student must be trained to obey their parents, teacher and elders.

The student should possess modesty, generosity and civility.

Student should not only study and memorize literature and philosophy but also should gain technical and practical knowledge.

Student should not follow western culture and civilization but instead should make their own efforts to achieve success and greatness.

Students should work on practical work. It is not enough to impart theoretical learning that learning must be put into practice.

for educational purposes and curriculum development:

The purpose of education should be character building of individual.

Character development, maintenance and consolidation of the student should be the prime aim of education.

The main purpose of education should be moral, social, spiritual, intellectual development of individual.

Curriculum should contain matter of learning, methods of teaching.

Quran and Sunnah (Hadith) should be the compulsory component curriculum.

Curriculum should be composed of obligatory and optional knowledge. It should be a combination of religion and worldly education.

Technological education like industrial education, textile and agriculture should be included in the curriculum. These technologies will help in acquiring material benefit.

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