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**Education: The Engagement and Its Frustration", A Comparative Analysis of
Oakeshott's and Iqbal's Philosophies of Education within the Paradigm of Islamic**

Educational Philosophy

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ABSTRACT

Every race, civilization, culture or religion has a set of modes of behaviors and a code of 'Do-s' and 'Do-nots'. Every person of that particular paradigm is demanded, if the one wants to be and remained to the member of that domain, to follow and behave according to these laws which may be written or verbal. These laws occupy the central theme of the respective framework of life and they are the vital factors of identity and continuation for survival. If any force is able to snatch the very principles from that particular group, then that will lose its identity or existence. Thus, these identity awarding laws has been name as the culture so the attack on any culture means the destruction of that respective people. Due to this grave value and it is essential to transmit the laws, values and culture to the new generations. This is possible through the medium of education. Thus, through this the newcomers not only maintain their identity but also can survive as separate people. Accordingly maintaining the cultural heritage and legacy of the meanings of the laws and its transmission to the new generation is the main objective of any philosophy of education. Here three man philosophies of education have been focused, the first is Oakeshott's who set the goal as 'learning to be human' through learning the meanings of the inheritance of culture, the second is Iqbal who focused the individuality and sublimation of human values and Muslim Culture in the personification of 'Self-hood', 'Khudi' or 'Ego' and the third one is Islamic which views education as transmission of the legacy of knowledge from Prophets and identity as being 'Kha's ha tar'keeb mai qwm e Rassol e Hash'mi'. The nexus point is that all their ones focus the welfare of human beings and have similarity of objectives in depth. Fulfilling these goals means the success of these philosophies otherwise we will frustrate them.

Keywords: Culture, Ego, Frustration, Inheritance, Tradition, Welfare.

Introduction

Since the inception of life, any of the species having biological life either the animal or the human beings faced the harsh and frightening phenomena around them. The task before everyone was to learn how to live and how to survive. They struggled for survival and existence thus they learnt and developed the ways and methods that how to combat the life-threatening occurrences and to tackle the life maintain situations. The collection of that learnt

data of the elders comprising the methods of tackling situations, ways to hunt for food, techniques to combat the enemies, tactics for future survival, creating devices to sustain and save lives from outside predators of nature or animals formed an inheritance that was to be communicated to the newcomers so that they can live and the race can continue. The whole of the above was the common inheritance for the whole race. That inheritance was destined to be the transmitted and in modern terms it is named as 'education'. Thus, in the ancient times, the elementary nature and objective of education was to learn how to live and survive. But as the civilizations grow and flourished and human societies came into existence the collection of inheritance broadened and the objectives of education widened. The focus was not just to live or survive but it transformed into the horizontal vision of to live a civilized life. This article revolves around the same idea about the role of education in making a civilized life encompassing the philosophy of education presented by Michael Oakeshott, Muhammad Iqbal and Islamic Ideology.

The history of education is as old as there is the occurrence of life on the globe. There had been natural phase of education through communication of natural legacy of the techniques how to live and survive, elementary and family or group level transmission of ideas that how to behave in family or tribal level, then the phased of institutionalized teaching to live in a civilized way. The syllabus of early phases was the content of learned verbal inheritance of techniques for survival later it was developed as the writing skills were achieved. Thus, education had a variety of phases of development as well as various contents of syllabus.

"Education: The Engagement and Its Frustration", is the title of an essay written by Michael Oakeshott. The richness of this title enchants the attention that it was published several times.

ⁱ The topic 'Education' has a long history. Through centuries it viewed a long phase of changes in its objectives, theories, institutions and ways, methods or manner. Yet it is evident its main theme was to nourish the youngsters.

Etymology of the word Education.

As a term '**Education**', had been derived from two roots Latin roots e.g. '**educere**' and '**educare**'. The former means '*to lead out*' or '*to train*', the latter means '*to train or to nourish*'.ⁱⁱ Another root had been said that the Latin '**educationem**' and '**educatio**' are the roots of the English word 'education' and due to this origin '**education**' means 'breeding', 'rearing' and 'bringing up'.ⁱⁱⁱ The other etymological portrayal of the term '**education**' is a combination of two Latin words e.g. '**e**' which means '*out*' and '**duco**' which means '*forward*' or '*lead*'.^{iv} Thus 'Educate' {Latin. *educare*. (e < out) + (ducere < to lead) to improve, develop or train either through study or by contact} means '*to lead out*', '*to train*', '*to nourish*', '*breeding*', '*rearing*', '*bringing up*', '*out of*', '*forward*' and '*lead*'.

Martha Roth^v said, has its roots in the Latin '**Educatio**' which is associated with 'animal breeding' and the 'nourishment of the young'. This included the sense for supplying food and nutrition. but it focused mainly on the formulation of character. In ancient Mesopotamian civilization, the '**educated young**' means the shaped and nourished one.^{vi}

The Triad (The Teacher, The Contents, The Student)

On the above Etymology findings, these questions take place *e.g. first*, who are the supposed ones, we want to 'lead, nourish, train, breed, bring up, rear, out of, forward or lead? *Second*, these tasks would be adopted by whom and why they would do the assignments? *Third*, for performing the tasks what would be the contents? By whom the objectives and conclusion of these assignments would be decided?

The answers to the above are a 'Triad' that means the first hints to the subjects who are youth or learners to whom we aim to train, bring up. The second are *the Teacher*, the Mentor and the Guardians of Knowledge who will perform these tasks. The answer to the last is that the contents for performing these tasks would be framed according to the objectives set for in favour of the youth and nation for the development of the knowledge and welfare of the nation. Consequently, it is clear that "education" is a process which has a Triad of *The Student*, *The Teacher* and *The Contents*.

The Triad had been the focus of every philosophy of education. Here the Triad with the objectives and the Frustrations will be focused as have been visualized by philosophy of Education of Michael Oakeshott, '*learning to be Human*', Allama Muhammad Iqbal's 'The Self or Ego' and Islamic concept of the 'Human as Vicegerent of God on epistemological basis' will be the subject of this research.

The "*Paideia*" (Παιδεία)

The notion of *paideia*,^{vii} (Παιδεία) which in ancient Greek means ideals of education covered the cultivation of the whole person: body, mind, and spirit. It originated around the 5th century BCE in the City states of the Greek. The general meaning of *Paideia*, (Παιδεία) has been translated as "education" or "culture." It refers to the comprehensive process of human development having focus on producing virtuous, enlightened individual and experienced individual. This notion, deep-rooted in ancient Greek philosophy, chiefly in the Plato's and Aristotle's works, had an insightful impact on the development of Western education system and cultural values. Influenced by numerous philosophers and cultural practices, the idea evolved gradually over time. The researchers revealed the significance and consequences of *paideia* in shaping the intellectual, cultural, and moral inheritance of Western civilization.

The key Components of *Paideia* were the aspects of human development, *e.g. Gymnazo* (Physical Education as Cultivation of physical strength, dexterity, agility, and beauty through exercise, sports, and dance); *Mousike* (Education of Music which aimed development of aesthetic appreciation as well as creative expression through poetry, music, and performance); *Grammatike*, (Literary Education which meant study of literature, rhetoric and poetry for the development of critical thinking, dexterity in communicational skills, and cultural knowledge); lastly the *Philosophia* (Philosophical Education which aimed at Exploration and inquiry of fundamental questions regarding existence, epistemology, knowledge, values through philosophical discussions and inquiry).

The key philosophers in the Classical Greek thought were Plato and Aristotle who contributed to the development of *paideia* in the following manner as Plato in his theory of education highlighted the importance of subjects of philosophy, mathematics, and music for the cultivation of ideal in the cultured citizens. Aristotle's notion of *eudaimonia*^{viii} (ευδαιμονία) related education to the pursuit of happiness along-with human flourishing. It emphasized the development of virtues and practical wisdom. Isocrates was among the most influential Greek rhetoricians. He made contributions in *paideia* or education and rhetoric. He encouraged a well-rounded education and made combination of literature, philosophy, and rhetorical studies.

The ideals of the movement of *paideia* influenced Western educational systems and cultural values. Thus, this concept contributed in determining, Classical Education which emphasized the learning of classical languages, literature, and culture. Moreover, the education of Liberal arts which focused on the growth of critical thinking, creativity, and intellectual curiosity flourished.

The main feature was Humanistic Education which prioritized the study of human experience, culture, values and Humanism.

The aftermaths and consequential impacts were the origin of many movements in the realm of philosophy of education such as: Essentialism, Perennialism, Progressivism, Social Reconstructionist, Existentialism, Behaviourism, Idealism, Instrumentalism, *studia liberalia*. All these major and a lot of minor 'ism' and movements played role in the development of the philosophies of education through centuries. Each of them had various aims, methods, means, schemes, impacts and consequences.

Presently education has two aspects vis. Philosophical and Practical. The former aims at the formation and development of the 'whole person'. This 'whole' means the overall aspects of human life such as imagination, intellect, emotion, and morality while the latter aspect the practical one, emphasis on the preparation for practical living and living within a community life with practical ends.

This research reveals the crux of Oakeshott's philosophy of education and delineates the uniqueness of the objectives of his philosophy of education and he circumstances in which his goals of education may face frustration.

Michael Oakeshott (1901-1990) in this brief article '*Education: The Engagement and Its Frustration*'.^{ix} presented the salient features of education as it is not primarily training for external purposes. It is not learning to do either this or that with more proficiency,^x but education for him is an initiation into an intellectual inheritance and legacy of meanings which comprises of ideas, practices, beliefs, idioms, and intimations sustained in a "place apart." He designated education as deliberate "initiation into an inheritance of human understandings." Through this medium of education, the learners get emancipation from the 'fact of life' and recognize themselves in terms of a 'quality of life.'^{xi}

For him, to be educated means to become part of the whole of cultural inheritance of imaginations, thoughts, and moral reflections. Education is 'learner's deliberate initiation into an inheritance of human understandings.'^{xii} Though he articulated this idea of education as a specific transaction which may go on between the generations of human beings in which newcomers are initiated into the world which they are to inhabit.^{xiii} But in reality, for Oakeshott, the nature of education is not just 'transmissive' but 'transformative' the organism into human being. Education produces self-aware individuals who would be capable of participating meaningfully in society. Moreover, they would be able to recognizing their unique individuality.

He viewed education as a human engagement and as a transaction upon which a recognizably human life depends for its continuance.^{xiv} Human life is composed of performances and every performance is disclosure of man's beliefs about himself and the world.^{xv} He viewed that newcomer is going to be the inhabitant of a world which is not composed, 'things', but of meanings,^{xvi} and occurrences. And the meanings of these occurrences are to be learnt if he one wants to live in this world of meanings. Being human is to recognize oneself to be related to others, in terms of participating in the manifold understood relationships e.g. in feelings, sentiments, fancies, imaginings, recognitions, desires, moral and religious beliefs, intellectual endeavours, customs, practical enterprises, practices, conventions, maxims, principles of conduct, obligations and offices which specify duties.^{xvii} Because human beings are the inhabitants of such a world which is composed of meanings and not of things^{xviii} these meanings are to be understood and without the understanding of these meanings means not to be human beings but like a stranger in the human conditions.^{xix}

A human life is not a biological acclimatization like the life of an octopus which is to live and to grow and destined to die. But a human life is composed of performances and occurrences. These are to be understood, making exercise of the choices among them. Being human means to recognize oneself to be related to others human beings. Thus, a newcomer is not just an organism in search of accommodation but it is to inhabit and to live a world of meanings and understandings and to be related to others in a world of meanings which are the contents of performances and occurrences. He thought this biological existence not as human life but it is exposition of having learnt the meanings of the world. That is why he thought *Nobody is born a human being*.^{xx} But being human is to be learnt.

This learning of the meanings of the occurrences is the inheritance of human beings this inheritance from our forefathers of the race of apes is not composed of material things but of activities sentiments, aspirations, and beliefs, states of minds, customs, and practices. The learning and understanding of the meanings are 'learning to be human'. Thus education is the medium through which we can be called human beings not as biologically born human beings and to be engaged in the activities of knowing is 'to be human'.^{xxi} Education does not mean to have and transmit a stock of readymade ideas sentiments, images, beliefs instead it means how to look, to think, to listen, to feel, to believe, to imagine, to understand, to wish and to learn how to recognize oneself as a human being.^{xxii} Education is not learning to do this or

that proficiently but it means understanding the human conditions in which the 'fact of life' is illuminated by the 'quality of life' consciously. He set the goal of education as learning the means that how to be an autonomous and civilized subscriber to the human life.^{xxiii} And for him all education must be dispensed from a 'centralized educational hum'.^{xxiv}

Frustrations: The assignment of educating the newcomers might be frustrated by the conviction if there would be no inheritance of human understandings into which a newcomer would be initiated but there are a legacy and inheritance. This task might also be frustrated if inheritance has been corrupted.^{xxv} The problem is to recognize the content of this inheritance. If education does not fulfill the task of recognitions this the real meanings, then it gives just frustration.

The leaning of the meanings of this inheritance is education; this is the criterion of being called a human being and making the youth to live a meaningful life so that they might become an asset rather than a liability to 'the nation'. It was perceived by him that the newcomers must be able to make a larger contribution to the well-being of 'the nation'^{xxvi} and they initiate to recognize themselves as participant of the human achievements. If education fails to enable the youth as subscriber to human achievement and making them assets to the nation then any scheme is destined to be failed.

Frustration in education takes place when educational institutions such as schooling is pressed into the service of extrinsic projects e.g. economic, political, enterprise or moralistic ends or it is subordinated to external, utilitarian, or ideological purposes. Thus, he displaces the conversational character of learning. His distinctiveness is he considered education as *understanding of a human condition* in which the 'fact of life' is illuminated by a 'quality of life'. It is paradigm in which we learn how to be a *civilized subscriber to a human life*.^{xxvii} If external purposes dominate the goal of life, then the systems of education fail.

Allama Muhammad Iqbal (1877-1938) was a prominent philosopher and popular poet of the Indian subcontinent. He had insightful impacts on the various spheres of human lives of the Muslims of the sub-continent in particular and the Muslims all over the world in general. His thoughts affected the social, intellectual, political and cultural trends of his time. Though he did not write as a philosopher of education or on educational philosophy of schemes particularly,^{xxviii} yet the universality of his thoughts encompassed the field of education as well. His concept of Ego possesses a great place in the domain of education and he taught the concept of ego or self-hood through this and due to education, he preached the salient features of ego which is the epitome of his thoughts. His of philosophy of education was centered on the idea of Ego or self-realization. He believed the individuality of 'Ego' or 'self-realization' as the ultimate goal of education. He versioned education not as a means to obtain knowledge but he considered it as an instrument for personal transformation and spiritual growth. According to him, through education individuals can develop their innate talents and actualize their potentials. Due to this faculty, they can contribute into a society as civilized persons. Iqbal emphasized the importance of moral and ethical values in education, as he

believed that without the element of character building and self-realization, education and knowledge could be dangerous.

He visualized education as a sum of all the cultural forces which cast effects on the lives of the individual as well as on the community.^{xxix} It is transmitting the ideas, cultural heritage and knowledge to the young. It is a way of securing the 'connectivity of collected life and culture' it is 'to fit a man for his great destiny.'^{xxx} He said about knowledge:

علم از سامان حفظِ زندگی است
علم از اسبابِ تقویمِ خودی است

Knowledge is a tool for the preservation of life

Knowledge is an instrument for establishing the Self^{xxxi}

He criticized the mere readings of books but of no practical avail:

تجھے کتاب سے ممکن نہیں فراغ کہ تو
کتابِ خوان ہے مگر صاحبِ کتاب نہیں

He addressed the youth who are always indulged and busy in readings and reciting books but they are not scholar of the book. 'Sahib e Kitab' is a term used for the Prophets who had been awarded the Holy Books. Here it means a scholar must have such purity of heart that he received the knowledge from the God in such a way as a prophets received knowledge from the God without any contamination that scholar must learn the true sense of knowledge instead the apparent meanings by just recitations.

For Iqbal, education meant the self-preservation of an accepted culture. Culture is the life of a society.^{xxxii}

Iqbal's aims of education and their frustrations

Iqbal described the aim of his educational philosophy as to produce such type of human beings having ethical values and the quality of character of the individuals. For the production of a 'good man' he mentioned the following characteristic.

1. A good life must be '*Life of active effort and struggle*'^{xxxiii} this effort must be creative and original and not be a routine affair.

دمبدم مشکل گر و آسان گذار
دمبدم نو آفرین و تازہ کار

Life is ever welcoming the difficult, ever rejecting the easy

Ever creating, ever achieving new things.^{xxxiv}

He pointed out the cramped vision of the educational systems which subordinated the inspiring and exalted role of man, under the uninspiring vocational gain. Thus, he in his *Baba-i-Sahrai* advised the Muslims to strengthen their Ego and must abandon the dependence on others and must achieve a self-respecting individuality. He said:

تُو کہ نورِ خودی تا بندہ
گر خودی محکم کنی پابندہ

Glowing with the light of 'Self' as thou art

Make 'Self' strong and thou wilt endure^{xxxv}

He criticized the educational philosophy of that time as frustrating the desired aims as he wanted the Muslim youth to be the architect of their own destiny and in that case the God would become co-worker^{xxxvi} with them. To avoid this frustration of the educational philosophies he prescribed three essential characteristics to be cultivated for building good character. These are Courage, Tolerance and *Faqr*.

1. The feature of '**Courage**' can be cultivated into character by following *Tawhid* (Monotheism) which means solidarity, equality and freedom which gives the individuals a sense of Courage and Self-respect. This principle as an active working idea eliminated the all types of 'fears' except of God, to save from the surrender of will and external purposes (as Oakeshott mentioned the purposes of the 'Enterprise Associations' or Utilitarian ends). For saving from frustration of the Muslim youth he exhorted:

فارغ از اندیشه اغیار شو
قوت خوابیده بیدار شو

Relieve yourself of the fears of others,
You are a power asleep; shake yourself awake
(ramoz-i-Bekhudī p-114)

2. The element of **Tolerance** is born on the basis of strength and not born of weakness. It is born of strong faith which has convictions. Iqbal thought tolerance as the basic element of the true humanism and genuine religious spirit.

آدمیت احترام آدمیت
با خبر شو از مقام آدمی

What is Admiyat? Respect for man
Learn to appreciate the true worth of man
Bal-i- Jibril p 34-35

Tolerance might be found in any thought which has interest in individuality.

3. **Faqr or Istighna** is eastern concept and has no equivalence in English language to convey its proper sense. For Iqbal, it is an inner attitude of detachment and superiority to his material possessions. It is a kind of intellectual and emotional asceticism. It does not mean to turn away from world as thinking of it as a source of corruption or evil but it is lived as a pursuit of good ends. *Faqr* is like a shield against being contaminated temptations of the world. He said:

اک فقر سے قوموں میں مسکینی و دلگیری
اک فقر سے مٹی میں خاصیت اکسیری

There is a kind of *Faqr* which makes nations humble and depressed
There is a *Faqr* which endows the dust with the attributes of gold^{xxxvii}

But the principle of *Faqr* does not mean to turn away from the world because Quran said: 'do not forget thy share in the world'. The above components are the ideals to strengthen the Self or Ego but Iqbal is of the opinion that the educational philosophy is frustrating this ideal due to the reasons that they instill in the minds of the youth an attitude of selfishness thus

they desired to fight for petty jobs and aspired to secure them at the cost of sacrificing everything thus they lose their sense of humanity. Therefore, for him, the educational philosophies frustrated the aims of education (same was stressed by the Oakeshott that professionalism and Enterprise Associations had frustrated the aims of education). With reference to education the summing up point is that the aim of education is to build the character of a good man that Iqbal termed as *Momin*. The term *Momin* signified the man who had active affair with material world as well as the cultural environment. His individuality and self-respect gave him the 'courage', his 'tolerance' for others awarded him the sense of common humanity.

The main theme or ideal of Iqbal's educational philosophy was the concept of *khudī* (self-hood). He thought that education should awaken self-realization in human beings so that individuals become active, moral, and spiritual agents in history. He insisted on the combination of intellectual, scientific knowledge with spiritual and moral cultivation.

Thus, he concluded that the educational philosophies of that time were not fulfilling the objectives and frustrated the ideal of education.

Islamic philosophy of education has its genesis in the event of '*Yom e Alast*' and Adam's leanings of the 'Names' in presence of Angels who disfavored the creation of Adam and but God Denounced them that did not know whatever he knew. Adam was made to learn the names and the angels did not. Later Adam recited the names to tem thus the angel's prostrated before then Adam's superiority was established on the basis of knowledge.

Literally Islamic education starts from the *Wahi*:

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Read, In the Name of your Lord Who has created (all that exists).^{xxxviii}

Islam is neither just a set of dogmas nor it is a theory based on arid speculations. But it is practical mode of life. It never rejects the mundane life nor propagates asceticism. It provides a balanced combination of the both. It promises guidance for the welfare of present life and aims at the salvation of the life-hereafter. Thus, Islamic philosophy of education has clear-cut principles of philosophy of education. Man occupied a place of Vicegerent of God on the earth. He is demanded to live according the will of God. Thought there is *Satan* to deceive the man but he has sources of guidance to the right path. Thus, the present lie had been mentioned as '*Dar al Imtehan*' an examination.

The sources of Islamic education are: the Holy Book of the Quran and the '*Uswa e Rassol*' and His (PBUH) Hadiths. If we observe Islamic principles and sources of education then we will be successful in the present life as well as in the hereafter and we will be awarded the '*Tkraams*' in the '*janah*' otherwise we will be the losers. If we indulged ourselves in the worldly affairs too mush this means we are frustration the Islamic principles of education. Thus, Islamic education has teleological approach: the ultimate destination of its teaching is the cultivation of virtuous, moral conduct, knowledge of God, preservation and transmission of a sacred tradition of acquiring knowledge.

Islam is the only religion which started from the light of knowledge, even the first human being, (Adam) was enlightened by knowledge then afterwards He was descended to the Earth, He was not sent in the darkness of ignorance but he him-self was the torch bearer of knowledge and a Prophet of humanity having a code of conduct and to guide the generations to come.

Since Adam to the last prophet (PBUH) that objective was to educate the humanity as Quran said:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ:

He it is Who sent among the unlettered ones a Messenger (Muhammad) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'an, Islamic laws and Islamic jurisprudence) and Al-Hikmah

(As-Sunnah: legal ways, orders, acts of worship of Prophet And verily, they had been before in manifest error^{xxxix} -

If we are not understanding the nature of the verses of the Holy Quran and following the path of God which is learning the nature of the book and its lessons of living life according to the will of God then we are frustrating the Islamic educational philosophy. Moreover, we do not attain the purity of character and thought, and wisdom underneath the decrees of the commands of the Holy Book then we are in ignorance. Thus, in such way we frustrate the aims of philosophy of education.

Professor Khurshid Ahmad highlighted the basic principles of education that If they are not fulfilled then we might frustrate them: Thus they are: firstly it must believe in the God as source of knowledge, secondly, education is not an aim but it is a way to achieve an end; thirdly, it must inculcate the spirit of Islamic thought and spirit in students, fourthly, it must create a balancing equilibrium between individuality and totality of humanity, fifthly, it must create unity and harmony among them; sixthly, education must aim the formation of character, seventhly, it must focus the completion of life. Because this life is just an examination and the world is an arena for play.^{xl}

The salient features of the Islamic educational as delineated by Molana Mododdi as: The objectives of any scheme of education are framed on the idea that which type of human being you want to create. What is the map of humanity, you aspired to mold. The British never aimed to save Indian or Muslim culture but they wanted to eliminate it thus that system was devoid of God's worship or Ethics. So, in any scheme of modern education, we must keep in mind the formation of character. It should not be bookish but it must be exponent of Islamic character, Islamic mode of life and an exposition of Islamic mentality. If it is not the gist of the qualities then we are frustrating the Islamic nature of educational philosophy.^{xli}

Conclusion

The comparative structure and analysis of the salient feature of the idea of “*Education: The Engagement and Its Frustration*” elaborated in the philosophies of education presented by Oakeshott, Iqbal and the religion of Islam reveals that despite the differences among the mentioned three views, these perspectives share significant affinities, in their goals though they have different visions such as: firstly: the emphasis on tradition of knowledge, the role of exemplary authority of forefathers, and the importance of preserving learning from politicization and instrumentalism, conservancy and transmission of inheritance of meanings from our forefathers by Oakeshott,

secondly: the preservation, individuality and sublimity of ‘*Khudi or Self*’ through education, the preservation, realization and following the cultural standards and ethics values,

thirdly: Islamic idea of the ‘learning the meanings’ by first human being as well as the first Prophet, superiority of knowledge even on the worship by the angels, the inheritance to be continued by Prophets and later by teacher to the new ones, welfare of human beings in the both words, learning as compulsory trait of every society, continuous endeavor, Human being as vicegerent to God on the Earth to promulgate His will according to His given knowledge codified in the form of the religion of Islam by God.

According to the first, by Oakeshott every child is heir to the tradition of achievements of human beings which have meanings.^{xlii} A material item can be acquired with money, but its meanings cannot be bought. These implications of our inheritance must be taught to the next generation of heirs through education. The way to exist in a human world of meanings and to have this inheritance is the way to inherit and to live in a human world and the sole criterion of being called a *human being*.^{xliii} Therefore, Oakeshott regarded human culture as a common legacy of all human beings which is to be shared by all people. Understanding the common elements of human culture is an identity of being called to be human. He viewed the dissemination of these meanings of inheritance as education. If not fulfilled then aims of education might be frustrated. Saiyidain had opinion that any thinker who valued the human personality and ‘preservation of the values of human culture’^{xliiv} and must focus the human personality as individual Self. The centre of Iqbal’s thoughts was the ‘Ego’ or the ‘Self’. Thus, Iqbal’s thoughts were dedicated to the idea of the Self while Oakeshott’s main theme was the totality of the human beings on epistemological grounds. He viewed *Education* as a sum of the whole *cultural force* which affects the individuals as well as the whole community.^{xlv}

Furthermore, education is the very commitment which is the medium that transmits the cultural heritage effectively and it evaluates it on critical basis. This transmission through education, from the community to the younger, safeguards the culture and the collective communal life. Iqbal considered education as a *self-perpetuation of accepted culture*.^{xlvi} This determines the life of a society also. Thus, Iqbal’s educational views are like that of Oakeshott’s in respect of the transmission of the inheritance which has been inherited to the newcomer from forefathers. But for Iqbal as well as from the Islamic teachings, this inheritance was inherited from the Adam’s learning of the meanings of ‘Names’ while for

Oakeshott it was from our forefathers who were the race of apes who sat in talk so long and so late that they wore out their tails.^{xlvi}

Iqbal devoted one address *e.i.* Lecture. V, *The Spirit of Muslim Culture* in his in his book *Reconstruction*,^{xlvi} to the nature of knowledge and as the welfare of the whole human beings as the objective of knowledge. He regarded the event of *Miraj* as well as the Prophet's return from heavens as the benefit of the whole of humanity. Likewise, Oakeshott, who aimed at '*Learning to be Human*', Iqbal 's educational philosophy is an exponent of the realization of the *Self*.

Iqbal's ideas about education and Oakeshott's educational philosophy have the same focus e.g. the welfare of human beings through education. For both the thinkers, education must have universal aims along-with horizontal outlooks. They both aimed to promote a 'human culture' based on education and learning the meanings of the things which is our common inheritance and the learning of the relations of beings with other beings. This is the nexus point that had been the basis of Islamic culture as described in the Quran that when Adam had learnt the 'Names' of the things,^{xlvi} and the Prophet was asked to '*Read...*'¹

Iqbal, as follower of the Islamic teachings founded his theory of education as the exaltation of human beings with in the paradigm of the notion of the 'Ego' or the 'Self' while Oakeshott presented it as '*learning to be Human beings*'. The focus of the both thinkers was the idea to establish a society on epistemological grounds as well as Islamic traditions mentioned the event of learning the 'Names' by Adam as the superiority basis on the Angels. The above three ideologies are exponent of the aims of education as the transmission of human culture and welfare of the humanity through education. As Whitehead said that *culture* is an '*activity of thought and receptiveness to the beauty and human feelings*'.^{li} Oakeshott's theme is '*learning to be Human*'; Iqbal's notion is the sublimation of human beings as 'Khudi', 'Self', or 'Ego'; while Islamic idea is welfare of all humanity through education.

Islamic idea of human beings and learning knowledge is deep rooted in the Quran and the teachings of the Prophet Muhammad (PBUH). It insisted on the significance of having a righteous behavior and moral existence with fostering a close relationship of 'I and Thou' with Allah. The Muslims have belief that by learning the purposes of life and sticking to the lessons of Islam, they can live a proper life in the present and they can achieve salvation in the after-life here after. The status of Vicegerent of God has been given to the human beings due to knowledge. They have been awarded of the features such as the capacity of intelligence, free will, the ethical code of relationship and behaving with other human beings and the rights of women as well.^{lii} Learning was made an obligation and knowledge as common inheritance of the Muslims and they supposed as bound to get knowledge (which had been regarded as the common inheritance for *the believers: The Miraas for Momin*) from wherever they can get it even from China. The people are held responsible for their doings; they had been given a clear code of *Do-s* and *Do-nots* on ethical grounds.^{liii} That is the point where Oakeshott's ideas about education and the concept of '*learning to be human*' is in accordance with Islamic teachings

and Iqbal's idea of learning and education of the Self or Ego its pertinent features have similarities.

Islam's emphases on the learning and understanding the 'Meanings' of the beings and its focus on the knowledge which it regarded as the universal inheritance of all human beings is associated to Oakeshott's idea of learning the tradition and inheritance of our forefathers. This meant that Oakeshott had a clear idea on the Universality of Knowledge and the common inheritance of all human beings which is not bound in cultural divisions. But Iqbal's vision was only the '*Muslim Umah*'. If we fulfill the set the above goals, we are successful otherwise we will frustrate the aims of educational philosophies.

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