

An Analytical Study of Allama Muhammad Iqbal's Educational Thoughts

Tayyaba Razzaq
University of the Punjab, Lahore
tayyaba.szic@pu.edu.pk

Saadia Razzaq
Islamabad Model College for Girls, Islamabad
sajidsaadia@gmail.com

Abstract

The revolutionary philosopher Allama Muhammad Iqbal enlightens and encourages the whole Muslim Ummah in general and the Muslims of the Subcontinent in particular. Despite being a philosopher and poet, Dr. Mohammad Allama Iqbal addressed the root causes of the issues that plagued Muslim countries by considering and advocating for improvements of the educational system. He believed that reformation & transformation could be done by fostering self-awareness, advancing education, and distributing information. This article aims to clarify the education strategy that results from Iqbal's conception of education. The objectives of the study are: to investigate the views of Iqbal about educational thoughts; to search out the main purpose of education and design a curriculum in light of Iqbal's Educational thoughts; to explore suggested teaching methodology and the role of an ideal teacher in Iqbal's Philosophy. The qualitative research method is used for the study. The findings of the study showed that Muhammad Iqbal's educational thoughts indicate a holistic approach of nurturing an individual. His study focused on reviving the spirit of intellectualism in academics. Inculcation of spirituality in the education system, based on Islamic ideology is the ultimate aim of education. The effect of this aim will be reflected in curriculum design, teaching methodology, and personality of the teacher. Muhammad Iqbal's initiative is still applicable today, because education has a worldwide impact on daily life, forming devout believers or people who are seen to be well-advanced.

Keywords: Iqbal, Education, curriculum, teaching methodologies, ideal teacher

Iqbal is one of the most renowned Muslim philosophers and scholars of the subcontinent. He has given the actual meaning to education. And given the questions of the purpose of education, the purpose of human life, and the purpose of this universe as well, he deals with education collectively to resolve contemporary issues with the comprehensive purpose of compliance to education (Shakir, 1989).

Allama Muhammad Iqbal presented his educational thoughts in the poetic form. He considered education as the most substantial means for individual and collective development. His philosophy of education emphasizes a holistic approach for the development of individuals and society. In his view both material and spiritual needs are important (Siddiqui, 2012).

Though intellectual growth is undoubtedly a crucial component of the development of the "Self," or "*Khudi*," "ego" as he refers to it, Iqbal's educational philosophy goes beyond this. The

intellectual self, however, is merely one component of our complete self's activities in his eyes. Therefore, according to Iqbal, educational learning attempts to improve a person's character. He proposes doing this through connecting oneself with God and nature and by being receptive to the impulses that life experiences present to us in order to enliven us. For Iqbal, science is a tool. Therefore, the study of science and technology is a crucial component of Iqbal's educational philosophy since it almost mystically opens young people's eyes to untold realities (Ali & Hussain, 2017).

Objectives of the Study

1. To investigate the views of Iqbal about education.
2. To search out the main purpose of education and design curriculum in the light of Iqbal's Educational thoughts.
3. To explore Suggested Teaching Methodology and the role of an ideal Teacher in Iqbal Philosophy

Research Questions

1. What views Iqbal had about Education?
2. What are the main objectives of education in Iqbal's view?
3. What are the recommended teaching methodologies and the role of an ideal teacher in Iqbal's educational philosophy?

Main Purpose of Education in Iqbal's Philosophy

The main purpose of education is to make a person self-aware and intuitive; it makes him aware of the secrets of the universe. Iqbal's ideology of education is the real intuitive education, which makes a person aware of the spirit of obedience to Allah and the Holy Prophet (Nudrat & Akhtar, 2002).

Main Purpose of Education

According to him, the main purpose of education is to create the qualities of self-preservation in a person by improving his heart and spiritual nature. Make him an ideal human being by equipping him with qualities like monotheism, knowledge, love, high courage, hard work, purity, poverty, tolerance, and dervish contentment.

According to Iqbal education should not be gained for worldly achievements only. Success is necessary in both dimensions, in this world and hereafter. Deep study of Iqbal's philosophy of education depicts that Iqbal has derived aims of education from the Holy Quran and the teachings of the Prophet Muhammad (PBUH). Allama is of the opinion that self-consciousness is vital for human development. A person cannot flourish unless they recognizes their self. It is due to this potential that he recognizes his Lord/Master. Self-consciousness is knowing one's responsibilities, purpose of the creation of the universe, focusing on character building, living a purposeful life, benefiting humanity and loving God and His creation (Iqbal, 1929).

This concept of self-consciousness (*Khudi*) of Iqbal is correlated to the concept of *Nafs*, given in many quotations (*Ahadith*) of the Prophet Muhammad. In Iqbal's philosophy developing the *Khudi* is an important aim of education. If someone wants to be equipped with this potential then the life of the prophet Muhammad is exemplary to be followed. Character building is the basic element of the aim of education in Iqbal's philosophy of education. (Saleem, 2006). Real followers of the Holy Prophet (S.A.W.W) possess and exhibit sound moral and social values. In the beginning, and medieval periods of Muslims, character building had been an important element of the education system. But since the material benefits of education have been associated with aims of education this aspect is weakened.

Islam holds that knowledge is the greatest source of power, prosperity, and pleasure. In Islam, life without knowledge is meaningless. Religious education trains a person and increases his passion to gain the actual purpose of his life on earth. According to Iqbal, education creates; Tawheed and the realization of Prophet Hood, character building, depth in ideas, *ijtihad*, study of the book of world "universe", courage to perform the pure vision. The aspects of universality, reformation & well-being, psychological and scientific way of thinking are prominent features of his educational ideology (Nudrat & Akhtar, 2002).

Goraha (1989) elaborates that to give the individual his own identity i.e., a true Islamic figure/identity, Iqbal separates East from the West. He advises the Muslim Youth that they should not follow the West but should follow their own ideals because the West has enveloped the development of the East and has repressed their creativity.

According to Iqbal, our educational system should be designed under Islamic principles in a way that it offers opportunities for personal growth along the lines of authentic Islam. Iqbal deeply regrets the Westernization of our youth's culture and education. This is due to Western education that they have forgotten their heritage and former splendor. They are now followers of a country that has no unique scientific or educational beliefs, and they no longer cherish and revere their own ideals. They have mimicked Muslim physicists and scientists, while the West has created the foundation for their theories (Nudrat, 2014; Siddiqui, 2012).

Iqbal profoundly laments that the Muslim youth has obtained information from the outsiders and they have set up their thoughts or in their psyche. Iqbal says that at whatever point I take a gander at you, I don't know whether it is you or another person (Arif & Zamir, 2019). The idea of *Khudi* enhances a person's intrinsic abilities and forms the basis of Iqbal's theory of education, upon which the rest of his philosophical framework is based (Nudrat & Akhtar, 2002).

Basic purpose of education is to educate people about change for the betterment by bringing out their latent potential, and best qualities and directing them towards virtue. According to this viewpoint, if a person stops efforts or struggles for life and becomes passive; their uniqueness (*Khudi*) would lose, and their skills will go untapped (Iqbal, 2005).

According to Iqbal, religious education is as important as worldly education and a close connection between the two is also necessary. Merely religious or only worldly education is not

enough in its place, nor can better results be expected by keeping them separate. “My heart belongs to the system of maintaining life, science is one of the tools of the internal calendar” (Iqbal, 1992, p. 73)

Curriculum

Zamir (2019) contends that according to Allama Iqbal religious sciences and natural sciences should be included in the curriculum. In his opinion The Holy Quran is the major source of religious and natural sciences. These both are part of the same subject. Both sciences invite human beings to ponder into the creation and purpose of the universe. Allama enjoys including philosophical sciences in the curriculum. Philosophical sciences consist of logic, philosophy, aesthetics and metaphysics.

These sciences help in the development of selfhood and character formation. These disciplines are imperative for acquiring knowledge and absolute truth. Iqbal recommends history to be a part of the curriculum. He says that history is vital for national integration, character formation and acquiring the truth. According to him, nations who forget their history lose their identity. Allama Iqbal emphasizes adding literature in the curriculum. He is of the opinion that literature brings about consciousness of life and passion for action. This helps in developing selfhood and character formation (Iqbal, 2013).

Design of Curriculum in the Light of Iqbal's Educational Thoughts

Allama Iqbal suggested the curriculum should contain history, religion, culture and Civilization science and instructional Technology. According to Allama Iqbal the curriculum needs to be designed in light of the basic foundations of Quran and sharia. The curriculum that is not designed with the foundation of Shria' it is just following the devil. For the social, material, and spiritual advancement of humanity, humanities and social sciences as subjects are crucial (Goraha, 1989), Arabic and other languages like Persian, in particular, should be taught in schools as part of the curriculum. The students and teachers should be aware of their obligations, as well as suggestions for teachers and curriculum improvement. Iqbal would undoubtedly agree with this principle, which is recognized in the modern reconstruction of curriculum and methods that aims to integrate social activities and occupations from daily life into academic work and encourages methods of self-activity, problem-solving, and projects. Thus, religion and science should be settled in amicability, since religion and science can make people accomplish an extraordinary obligation in the approaching time period. In this sense, education has to be reformatted by implementing a curriculum that focuses on the humanist side of learners and addresses issues like monotheism, prophethood, freedom, and independence of will in selecting one's future (Iqbal, 2018).

The importance of books in the education and training of a child is very great. In the work of teaching, education is considered incomplete without it, which is the reason why committees of education experts are formed to prepare textbooks. But it is evident that the material needs of the child are ignored in these books. But religious or moral requirements are ignored. Even outside

the field of teaching, books play an important role in making and spoiling a person, so it is necessary to study only those books that do not pollute the mind with illegal ideas.

صد کتاب آموزی از اهل هنر
خوشتر آن درسی که گیری از نظر

A hundred books have you learnt through efficient teachers,
Far better is the lesson that you receive through sight. (Iqbal, 2011, p. 345)

دین مجو اندر کتب ای بیخبر
علم و حکمت از کتب ، دین از نظر

Seek not faith in books, O you ignorant one!
Knowledge and wisdom come from books but faith arises from the heart. (Iqbal, 2014a, p. 361)

Allama Iqbal's view is that we should observe the educational system of the entire globe and analyze it critically till the final findings and its effects on the educational process and then adopt the basic or fundamental changes according to the circumstances of the particular area (Arif & Zamir, 2019).

Teaching Methodology

Main purpose of education is not just for *rote learning*. This learning process should be activity based that provokes thinking, particularly critical thinking. The questioning technique also enhances the level of Intellect so a student must be of awakened mind with questions that need to be answered is actually the main purpose of education. Project technique is an approach to introducing illustrations that begin from significant things. The utilization of this technique is taken in view of the suspicion that critical thinking ought to be connected with the subjects that examined similar issues (Nudrat & Akhtar, 2002).

Inactively retaining knowledge, methods of learning do not give insight. Further, Iqbal says that a man shouldn't rely just on scholarly contemplations yet he ought to do some activity-based learning connected with knowledge, this obtained information through activity will engrave in mind and provide ground for recreation according to the situation. Iqbal is not in favor of class discrimination in Academics. Students need to connect with nature in each educational experience to develop the mentality of learning interest, talent and imaginal vision (Minajuddin, 2009).

Role and Responsibilities of an Ideal Teacher

In order for pupils to mature and become capable of carrying out their responsibilities as creatures of Allah SWT, the teacher must guide in their spiritual and physical growth. Ideal teachers particularly are urged to focus their educational efforts on developing mature personalities

and must also take certain steps. The obedience of Ismail AS struck Iqbal to think whether it was “*Faizan-e-Nazar*” or the activities of the school that taught Ismail the manners of children?

یہ فیضانِ نظر تھا یا کہ مکتب کی کرامت تھی
سکھائے کس نے اسمعیلؑ کو آدابِ فرزندگی

(Iqbal, 2006, p. 5)

Was it book-lesson, or father's glance,
that taught the son of Abraham what son should bear? (Iqbal, 1979, p. 253)

According to Iqbal, it is crucial for the teacher to instill in his pupils a deep awareness of their numerous relationships with their surroundings in order to encourage the development of innovative and imaginative goals. Teacher is able to incorporate God's character and attitudes into his student life. In the Islamic system of education, instructors or mentors take the role of the primary significance who guides the pupils towards a final descent destiny in this life and the next. Muhammad Iqbal saw these qualities in a good teacher.

Iqbal was also very concerned about the education and training of his own children. So when Javed's mother passed away, just four months later, Iqbal advertised the need for a nanny in a famous Lahore newspaper, *Tehzeeb Niswan*, for the moral education and care of his children. What qualities should this *Ustani* have? They are known from the letter that Iqbal wrote to Khwaja Ghulam Al-Sayedin in October 1935. There he writes: "I need a guardian for two children whom I can trust for their moral and religious training. Their duties will be as follows; A moral and religious education and care of children, home management and care" (Iqbal, 1929).

Man is *Khalifa* (deputy) of God on the earth for the entire humanity. It is his duty being “*Khalifatullah*” to arrange, manage, and develop the world. All of humanity's happiness, peace, and security depend on us. The nature of individuals and the environment must be examined by teachers as they explore and expand their knowledge. According to Muhammad Iqbal, fostering an individual's uniqueness requires providing them with a stimulating environment. According to Muhammad Iqbal, a good teacher cultivates in his pupils right awareness of their surroundings, encouraging them to acquire a critical sense of it.

Teachers play a vital role in the education system. Their role is very crucial. They are nation makers. They preserve and transmit rich national values, purify the spirit, and develop unity in the nation. They guide the nation on how to get rid of the darkness of ignorance and move towards the light of knowledge (Minajuddin, 2009).

Allama Iqbal is of the view that teachers are role models for students. The students are not raw materials rather he calls them rubies. It is the responsibility of the teacher to polish these rubies. The duty of the teacher is not only to transmit knowledge, information and skills but he needs to train them too. This is his responsibility to nurture high moral values in students. Aimless teaching cannot produce leaders. In Iqbal's view leadership demands imaginative, innovative and creative abilities. Teachers are leaders and they produce leaders. The poetry of Iqbal reflects many

qualities of a teacher such as he must be dedicated, resilient, empathetic, generous, passionate, enthusiastic and trustworthy. This is the dilemma of the education system: only the qualification of teachers is focused but morality is ignored (Arif & Zamir, 2019).

Ali and Hussain (2017) contend that Iqbal believed that individual differences occur amongst individuals. Thus the teacher needs to consider variations and uniqueness of individuals so that rational thinking and creativity can be developed in students.

The teacher's primary duty is to cultivate spiritual understanding and recognize the challenges that the pupils face. The main role of the teacher is to identify the correct and undoubtful knowledge, skills, and aptitude of the students and to inspire them to participate in learning that are crucial to the educational process. An ideal teacher spreads the truth and instructs others without seeking praise or seeking notoriety in the public eye. He sincerely adheres to Islamic teachings. He should be a role model for his students and have high moral and ethical standards. A teacher's ability to inspire students to study is crucial in the educational process. He or she should also develop their own spiritual awareness. In addition to being understanding and kind to the pupils, he should reduce or simplify complicated ideas and begin learning from basic to complex. Students should emphasize the purity of their souls and not be arrogant about their education. Students ought to study the Quran and the Hadiths and must respect their elders, teachers, and parents. Allama had a view that teachers are the backbone of the nation, therefore; there should be an organized, well pattern and systematic procedure for teachers recruiting, selection and induction. According to Allama, the teaching profession is not like other professions. It is the most honorable occupation, and teachers are the most revered people. They should be future-oriented and pay close attention to their line of work. They should focus their attention on their profession and should be futuristic.

Education of Women

Famous saying; *“The hands that move the cradle, rule the world”*

In the educational thoughts of Allama Iqbal, there are also hints about the education of women. According to Iqbal; the effects of western education on the life of a woman was devastating. The result of the western civilization is that the woman, who was created by nature to be a mother, has started refusing to be a mother and she has started considering having children and rearing them as an obstacle to her freedom. Modern education has created feelings to deny her natural status. Such kind of education is interpreted by Iqbal as death for humanity. It is proven that if the education of women does not include the element of religion that is poison in favor of a woman. And this element is not included in the education system of Europe because this system is based on secular western civilization. The western educational system and skill is dead in favor of Muslim women. Be clear that Allah has created a woman to be a mother' given the essence of love and self-sacrifice. But the result of western civilization is that a woman's heart is filled with materialistic feelings.

جس علم کی تاثیر سے زن ہوتی ہے نازن
 کہتے ہیں اسی علم کو اربابِ نظر موت
 بیگانہ رہے دیں سے اگر مدرسہ زن
 ہے عشق و محبت کے لیے علم و ہنر موت

(Iqbal, 2018, p. 6)

The lore that makes a woman lose her rank
 Is naught but death in eyes of wise and frank.
 If schools for girls no lore impart on creed,
 Then lore and crafts for Love are death indeed. (Iqbal, 2014b, p. 321)

All the animate or inanimate creatures created by Allah, each of them has its own basic attribute or essence. If that essence is removed from it, then that object will definitely be that object in vision, but in reality it will become something else. For example, the main essence of fire is heat and burning, if this attribute is taken away from it, it will be fire in appearance and not fire in reality. Similarly, a woman also has a basic essence and that is her attribute of womanhood which is based on her modesty. If the essence of modesty is removed from a woman, then she will definitely be a woman in appearance, but in reality she will no longer be a woman. Allama says that modern knowledge is the knowledge that a woman has lost her womanhood by reading and accepting its influence.

If a woman's education and training is in a seminary in which there is no interference of religion, then knowledge and every skill she will learn will be a cause of death for her feelings of love and affection. She will be completely oblivious to her goals and duties. If women, especially Muslim women, want to study in modern madrassas, it is important for them to first strengthen the foundation of their religion so that Western science cannot force them to build a misguided and wrong building on it.

For Iqbal, the education of a man is only the education of an individual, while the education of a woman is the education of the entire family. Iqbal wanted to establish an Islamic university in which education and learning would be given from a pure Islamic perspective. He was a strong supporter of a separate Islamic university for women.

Iqbal's Concept of *Ishq*

The element of *Ishq* "obsession" is also a prominent feature in Iqbal's educational thoughts. The qualities of *Ishq* are common among Urdu poets, but they are more inclined towards spiritual love. With Iqbal, these conditions appear as true love; *Ish-e haqiqi*. His love is connected with self-awareness "*Khudi*" and if love is like that of Hazrat Ibrahim, then the reality of Nimrod's fire also disappears (Qasmi, 1988). According to Iqbal, today's Muslims are the descendants of Hazrat Ibrahim and are examples of contemporary western colonialism, oppression, brutality, hatred and nihilism. For a Muslim of the twenty-first century, there is a need for *Ishq e Ibrahim* and Ibrahim's

faith. In today's age, the Islamic nation should be taught the love of God like Hazrat Ibrahim (RA). Such an education in which there is no fear. The Holy Qur'an has set the goal of their lives in order to achieve success in this world and the hereafter. In today's era, the faith of the Muslim Ummah became weakened; it has started to believe in non-Allah, while the first requirement of faith is *Tawheed* (oneness of God). If you don't believe in *Tawheed*, then you fall into the darkness of Shirk. In Islam, *Shirk* (associating partners with God or polytheism) is the biggest sin and that is the reason for the downfall of Muslim Ummah. For the maturity of our faith, Iqbal taught the lesson of monotheism for the renewal of our faith. Iqbal expresses it like this;

بے خطر کود پڑا آتشِ نمرود میں عشق
عقل ہے محو تماشاے لبِ بامِ ابھی

(Iqbal, 2018, p. 103)

Love fearlessly jumped into the fire of Namrud

Intellect is absorbed in the spectacle from roof-top still (Iqbal, 2014c, p. 222)

According to Iqbal, love teaches self-awareness, and if love is like Hazrat Ibrahim's, then the reality of Nimrod's fire also vanishes. According to Iqbal, today's Muslim is the descendant of Hazrat Ibrahim and is an example of contemporary Western colonialism, oppression, barbarism, brutality, hatred, and nihilism. There is a need for Ibrahimite of the 21st-century Muslim. They should be taught the love of God like Hazrat Ibrahim (R.A.) and the love of Ishq Ibrahimite (R.A.) for faith. There is need of such Islamic educational system in which there is no fear. The Islamic nation should make the study of the Holy Qur'an the goal of its life in order to achieve success in this world and the hereafter.

آج بھی ہو جو براہیمؑ کا ایماں پیدا
آگ کر سکتی ہے اندازِ گلستاں پیدا

(Iqbal, 2018, p. 234)

But if the faith of Abraham there, once again, is born,

Where leaps this flame, flowers will bloom, and laugh its blaze to scorn. (Iqbal, 2014c, p. 197)

Critics on Current Education System

There are far reaching effects the western education system had on Muslim youth. In the educational thoughts of Allama Iqbal, there is a lesson to be aware of the negative effects of Western education. Western education has created a state of apathy and atheism in the young generation. Its effects Not only in contemporary Western colleges but also in Eastern-style schools and monasteries, Western practices are being adopted in Eastern universities, colleges, and schools, which have deprived life of sincerity, feelings, emotions, and ethics.

According to Iqbal, the current education system has achieved great scientific progress in the world. Man has learned to fly in the skies and swim in oceans, but he could not learn to walk on the ground like a gentle human being.

شکایت ہے مجھے یا رب! خداوندانِ کتب سے
سبق شاہیں بچوں کو دے رہے ہیں خاکبازی کا

(Iqbal, 2018, p. 202)

Slaves of custom are all the schools of old;
They teach the eaglet to grovel in the dust. (Iqbal, 1979, p. 259)

Those making numerous scientific inventions could not recognize their destiny and their own profit and loss. Most people are unaware of self-realization. The education system is responsible for this in balance because the system is given by the British rulers to the Muslims of the sub-continent, behaving like a slave.

گلا تو گھونٹ دیا اہل مدرسہ نے ترا
کہاں سے آئے صدا 'لَا إِلَهَ إِلَّا اللَّهُ'

(Iqbal, 2018, p. 368)

The schoolmen have strangled your nascent soul,
And stifled the voice of passionate faith in you. (Iqbal, 1979, p. 264)

Iqbal says that getting secular English Education; you can get a job, but you can't awaken the true spirit of your children. This can make the child's world, but the goods of the hereafter are incomplete, while the real preparation should be for the hereafter. Iqbal is angry with such schools, schools, colleges and universities where the voices of *La ilaha ila Allah* do not resonate.

خدا تجھے کسی طوفان سے آشنا کر دے
کہ تیرے بحر کی موجوں میں اضطراب نہیں
تجھے کتاب سے ممکن نہیں فارغ کہ تو
کتاب خواں ہے ، مگر صاحب کتاب نہیں

(Iqbal, 2018, p. 91)

God bring you acquainted with some storm!
No billow in your sea break in foam,
And never from books can you be weaned
Which you declaim, not comprehend. (Iqbal, 2014b, p. 317)

Iqbal's addressed students and supplicating; even though they are engaged in acquiring knowledge, their effort is very temporary without depth like Dead Sea but there is no motivation

in waves. There is no desire or hope for any lofty goal. What is the benefit of the calm Dead Sea until the waves collide with each other and bring a storm? May God create that passion in their heart, the spirit of glorifying Islam and worldly progress as well. Even after mere reading the book purpose of life is not clear. The book here is definitely the Holy Quran. That is, success is in the same case if you study the Qur'an and illuminate your heart with the love of Allah. Then you can move on the path of development.

Political Aspect of Islam

Islam is a religion of peace, Iqbal's says; now proceed to consider the purely political aspect of the Islamic ideal; the ideal of Islam as entertained by a corporate individuality. Islam expects from its followers regarded as a community.

The Muslim political system is based on two fundamental ideas, assumptions that underlie Muslim ethics:

- (1) The law of God is unquestionably paramount. Islam's social system does not recognise authority outside of that of a judicial interpretation of the law. It is harmful to the development of human individuality, in our opinion. Since the idea of ultimate power has served a purpose throughout human history, there is undoubtedly some validity to this viewpoint.
- (2) The complete equality of all community members. Islam does not have an aristocracy. There is no special group, priesthood, or caste structure; the Prophet declares that "the noblest of you are those who fear God most." Islam is a unity in which there is no distinction, and this unity is maintained by instilling in people a belief in two straightforward ideas: the oneness of God and the Prophet's mission. These ideas are undoubtedly supernatural in nature, but because they are based on the common religious experience of humanity, they ring incredibly true to the nature of the average person. Now, early Muslims were the most powerful political force in the world thanks to their belief in the equality of all believers. Islam served as an equalizer (Iqbal, 1909).

Iqbal's Hope for The Bright Future of Muslim Ummah

The dream of the establishment of Pakistan is also a proof of the vision of the poet of the East. His dream was considered a fantasy. Hindus and British were strongly against Pakistan and enslaved the Muslim Ummah. Hindu imperialism and British colonialism spread full propaganda against Muslims of the subcontinent (Asif, 2019). But by the grace of Allah, the poet's dream of East was interpreted in the form of the establishment of Pakistan and a new Islamic state rose (Amran, 2012).

In the context of the twenty-first century, Allama Iqbal's concern was to establish the concept of Islamic society and Muslim Ummah. The promotion of Muslim Ummah, Islamic society can only ensue when the state of Iqbal's theory of "Self" in Muslim believers would be strong and powerful. Among his attributes, purity, pure intention, good morals, cheerfulness, divine agency and obedience to God are prominent. For the development and promotion of the

Islamic nation in the modern era, it is necessary to establish a society free from caste and regionalism. The foundation of Islamic society should be established on brotherhood, love and justice. As Iqbal (2002) mentioned in Bang-e-Dara

سبق پھر پڑھ صداقت کا، عدالت کا، شجاعت کا
لیا جائے گا تجھ سے کام دنیا کی امامت کا

Read again the lesson of truth, of justice and valour!

You will be asked to do the work of taking on responsibility for the world. (Iqbal, 2014c, p. 219)

In the modern era, the **mortality** of the Islamic world has weakened (Mas'ud, 1986), there is a wave of regional, geographical, linguistic, political, economic and social prejudice, hatred, corruption and contradictions. In Iqbal's educational ideas of the modern world, he taught sincerity, compassion, brotherhood, prosperity and well-being, expansion and comfort and good morals. This can only happen when the Muslim world adheres to the principles of the Qur'an. In the educational thoughts of Iqbal, the teachings of the Qur'an have a very deep impact. In most of the poems and themes of Iqbal, the effects of the Qur'anic teachings are very prominent and that is actually the only solution to all academic issues.

Conclusion

Allama Iqbal's concept of education is solely Islamic concept of education after carefully examining it. In his concept of education, it is advised to satisfy man's spiritual as well as material needs. With the logical advancement in the current age, the Muslim country ought to keep up with its Islamic pride and Islamic character. Modern world progress is not kind to mankind in its capacity. Iqbal opposes education that leads to social deterioration rather than reform; for Man, western education and civilization have unavoidable consequences that are equivalent to human death. This knowledge is ineffective according to Iqbal, who asserts that women are inferior. Religious education is also required in schools that teach only worldly knowledge, and it should be organized specifically for women. Iqbal referred to it as the "death of knowledge and skill" in the absence of religious education because those nations develop feminine rights and feminine values are nurtured rather than ethical and religious education and values.

According to Iqbal Main purpose of education is to create the qualities of self-preservation in a person by improving his heart and spiritual nature. Make him an ideal human being by equipping him with qualities like monotheism, knowledge, love, high courage, hard work, purity, poverty, tolerance and dervish contentment.

According to Iqbal, the Western school system promotes general materialism. This propensity will thus sabotage the part of human profound qualities. This framework can't give a healthy lifestyle between profound and actual viewpoints. Men who follow the Almighty's instruction should ideally have a mature personality that reflects fundamental life's lessons they

have learned from educational experiences. With respect to this, the possibility of Muhammad Iqbal is to restore this equation and reapply in class.

Reference

- Ali, M., A., & Hussain, S. (2017). Iqbal's Inferences from the Qur'an: Objectives of Education for Developing the Individual Self. *Journal of Education and Educational Development*, 4(2).
- Ali, S., G., & Akhtar, M., S. (1989). Iqbal aur Taleem. *Taleemat* 11(9), 300-312.
- Amran, S. (2012). Muhammad Iqbal, Philosophy and Islamic Education. *Journal of Economics and Islamic Business*, 1 (2)
- Arif, A., H., & Zamir, S. (2019). An Analysis of Educational Thoughts of Allama Muhammad Iqbal. *Taleemat*, 17(2), 11-24.
- Asif, M. (2019). *Iqbal or Nu-Abadiyatti –Nizam*. Lahore: Fiction House.
- Darmawan, I., T. (2013). Contribution of Muhammad Iqbal Thought in the Renewal of Islamic Law. *Islamic Law*, XIII (1).
- Goraha, M., A. (1989). Allama Iqbal Bahasiyat-e-Mufakar-i-Taleem. *Taleemat*, 11(9), 84-88.
- Hussain, C., M (1946). *A Look at Javed Nama*. Lahore: Iqbal Academy.
- Insani, I., M. (2013). *Concept of Educative Participants in Religious Education; Reconstruction of Thought Muhammad Iqbal*, Yogyakarta: Thesis, PAI, Faculty of Tarbiyah and Teacher Training, UIN Sunan Kalijaga.
- Iqbal, A., M. (2005). *Bal -e-Jibreel*. Lahore: Iqbal Academy Pakistan.
- Iqbal, A., M. (2015). *The Reconstruction of Religious Thought in Islam*. Lahore: Iqbal Academy Pakistan
- Iqbal, A., M. (2018). *Kulliyat-e-Iqbal*. Lahore: Iqbal Academy.
- Iqbal, M. (1909). *Islam as a Moral and Political Ideal, speeches, writings and statements of Iqbal*. Pakistan: Iqbal Academy.
- Iqbal, M. (1929). A Plea for Deeper Study of the Muslim Scientist. *Islamic Culture*, 3(2)
- Iqbal, M. (1992). *Javed Nama: Kulliyat-e-Iqbal Farsi*. Lahore: Iqbal Academy.
- Iqbal, M. (2011). *Javid-Nama (Rle Iran B)* (Vol. 14). Routledge.
- Iqbal, M. (2014a). *What Should Then Be Done, O Nations of the East! & The Traveller* (B. Ahmad Dar, Trans.). Iqbal Academy Pakistan.
- Iqbal, S. M. (1979). *Gabriel's Wing*. Modern Book Depot.
- Iqbal, S. M. (2014b). *The Rod of the Moses: A Declaration of War Against the Present Age* (S. A. A. Shah, V. G. Kiernan, & B. A. Dar, Trans.). Iqbal Academy Pakistan.

- <http://www.iqbalcyberlibrary.net/en/743.html>
- Iqbal, S. M. (2014c). *The Call of the Carvan Bell* (M. A. K. Khalil, V. G. Kiernan, & M. Mir, Trans.). Iqbal Academy Pakistan. <http://www.iqbalcyberlibrary.net/en/786.html>
- Jalbi, J. (2008). *Pakistan Mein Iqbal Ka Mustaqbil*. Lahore.
- Masud, K. (1986). *Iqbal's Reconstruction of Ijtihad*. Lahore: Institute of Islamic Culture.
- Nasir Ud-Din. (1950). *Akhlaq-i Nasir*. Bombay.
- Nudrat, F., & Akhtar, M. (2002). Understanding Iqbal's Educational Thought. *The Dialogue*, IX (2).
- Nudrat, F., M., S. (2014). Understanding Iqbal's Educational Thought. *The Dialogue*, 9 (2).
- Qasmi, A., N. (1988). *Poora-Iqbal; Iqbal Shnasee or Eeko*. Lahore: Bazim Iqbal.
- Saleem, M. (2006). Permanent value of Iqbal's philosophy. *The Dialogue*, 1(1), 1- 92.
- Shakir. A., J. (1989). Allama Iqbal: Aik Mukhtasar Taaruf. *Taleemat*, 12 (1).
- Sherwani, L., A. (2015). *The Muslim Community a Sociological Study, Speeches, writings and statements of Iqbal*. Pakistan: Iqbal academy
- Siddiqui, N. (2012). *Taleem ka Tahzeebi-Nazariah*. Lahore: Al-Faisal Publisher.