

Integration of Allama Muhammad Iqbal's Philosophy and Teachings in Youth Education

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Abstract

Iqbal's thoughts on reality and his epistemology are based on the rich metaphysical context of Islamic philosophy. These thoughts oppose the empiricist/inductivist analytical tradition, which has grown out of the West since the Renaissance. Iqbal saw this tradition as flawed and having reached an impasse because it had adopted the Aristotelian division of valid knowledge, which had led it to conceptualize valid knowledge as empirical. This research investigates the application and implementation of Allama Muhammad Iqbal's philosophy and teachings in youth education. It aims to discern the effectiveness of Iqbal's ideas through a theoretical framework that analyzes critical concepts in his philosophy for individual and state development. The research affirms Iqbal's philosophy's transformative potential in shaping the youth's education and development through synthesizing insights from theory practice and case studies. An individual's empowerment would begin from his faith to the awareness of his capabilities and potential, ultimately leading toward actualization. Since a modern Muslim state was not in existence during Iqbal's times, his concept is directed towards regenerating the Islamic community anywhere in the world. The study concludes that integrating the teachings liberates the Muslim mind from the chains of the present, rebuilding self-confidence, self-respect, and self-esteem by reasserting one's worth and capabilities.

Keywords: Iqbal, selfhood, self-awareness, self-realization, philosophy

1. Introduction

This research aims to discern the application and implementation of Allama Iqbal's philosophy and teachings in today's youth education. It ultimately seeks to compile ways and means to realise his aspirations better, as expressed in his famous Allahabad Address. The research will study the Khudi, or the ego, used to describe Allama Iqbal's philosophy of the ideal self and its implications in the 'Self Reliance' paradigm for Muslim youth. The research will also look into studying the concept of the ideal 'Muslim Youth' as perceived by Iqbal and the role envisaged by him for the youth in the creation of an 'Islamic Society' before looking into some of the specific recommendations and changes to the current education system. The next research section entails devising a comprehensive answer to the question, "What would Iqbal want?" This is done by comparing the aspirations and ideals of Iqbal regarding youth education with his vision of the

Muslim ummah at large, and the final part of the research will also look at ways and means of bringing about this change in a manner beneficial for our future generations. Pakistan's current education system can be transformed into the type of education producing learned youth with solid character and insight to lead the Muslim ummah. As a result, this can help regain the lost glory and status as a world power, through the grace of Allah by understanding and reflecting on the above-stated objectives of Iqbal and the system of education he had envisaged.

1.1. Background of Allama Muhammad Iqbal

Wahid (2018) conducted a comparative study on the educational thoughts of Allama Iqbal and Imam Ghazali as perceived by educationists at the turn of the 20th century. The findings indicated that the subcontinent of South Asia witnessed the emergence of a philosopher as a powerful voice and force behind its reawakening. Allama Muhammad Iqbal was born on November 9th, 1877, in Sialkot, within the Punjab Province of British India. Iqbal emerged amongst the ranks of other leaders who positively impacted society.

Iqbal grew to prominence as a philosopher, poet, and politician. His role in the awakening of the Muslims of the subcontinent was remarkable. Besides, Arshad et al. (2023) discussed the economic philosophy of Allama Iqbal and the generation in which he lived, inspired by his philosophy and knowledge of the past glory of Islamic civilization. His work involved bringing about an intellectual revival of the Muslims and uplifting them from despair and degradation to a living nation.

Iqbal was a man of great learning. He pursued his higher studies in the West, primarily concentrating in philosophy, eventually receiving a bachelor's degree from the University of Cambridge and a degree in law from the University of London. Iqbal qualified as a barrister, but his heart and passion were to become a teacher. Nevertheless, he was a teacher by every measure in various fields, from his early Arabic and English lectures at Oriental College, Lahore, to his final work at the University of Punjab, delivering six lectures on the reconstruction of religious thought in Islam.

1.2. Significance of Youth Education in Iqbal's Philosophy

Iqbal's self-view highlights it as a highly potential and powerful entity. As Shah et al. (2023) highlight, 'Self' is a trust that has been given by God to an individual, and he needs to utilize and augment it through constant struggle and effort. The trust here refers to the qualities and attributes given to men by nature, and the potential is signified by the difference between the existing and the ideal self. Self at its level is the key towards an individual's development and improvement, and a nation's collective self is the determinant of its greatness.

Iqbal further asserts that it is the weakness of the self that has led to the misery and downfall of Muslims today. The only way to regain prosperity is to identify the causes behind this degradation, reformulate the values, and then work towards achieving the same. Mentioning all this in his various works, Iqbal considers the youth as the most suitable time to take this great task

of self-reconstruction (Arshad et al., 2023). So, it is crystal clear that today's youth needs to understand this concept of self and its potential to take up the mission assigned by Iqbal.

Allama Muhammad Iqbal is one of the most reputed Pan-Islamic philosopher and poet. In his works, he has defined 'Self' as an entity that needs to be recognized, discovered, and finally expressed to its full potential. He has emphasized the process of 'Self' realization and self-expression as a means of greatness for the individuals and the nations (Arshad et al., 2023). Since the youth is a nation's most vibrant and dynamic segment, its education is of utmost significance. Iqbal firmly believed that the youth has to take the torch from the old generation of Muslims and step ahead to build a better future for the Muslim Ummah (Saeed, 2002). Therefore, it is important that today's youth understand what Iqbal meant by the realization and expression of self and its significance in the light of his philosophy.

1.3. Research Objectives

The objectives of this study will focus on assessing the viability and efficacy of incorporating Iqbal's philosophy into contemporary youth education by:

- i. Investigating how well it meshes with the existing educational framework and figuring out the best ways to put it into practice
- ii. Comparing its influence on youth growth to the depictions in Iqbal to create broad guidelines based on Iqbal's experiences as a teacher and mentor to earlier generations in order to incorporate his ideology into the current educational system.
- iii. To evaluate and draw comparisons between the principles outlined in Iqbal's poetry, education system.

2. Literature Review

2.1 Key Concepts in Iqbal's Philosophy

Iqbal's philosophy revolves around the concept of self-realisation. He holds that an individual should first recognise his or her latent potential and then nourish and cultivate it to its fullest to serve self-interest and the common good. Iqbal urges people to hold themselves in esteem and visualise their "self" in the highest possible terms (Jugang & Anjum, 2023). According to Iqbal, this so-called "khudi" (selfhood) must then be expressed to its fullest degree and used as a driving force to enrich one's life while benefiting others.

The "self" is nourished and expressed by having an ego, a strong and assertive force capable of providing the self with its many desires (Popp, 2019). It is important for someone to differentiate a "desire" from the needs of the "self". A strong ego will be able to filter out the desires that merely satisfy short-term objectives and recognise the desires that will fulfil the deeper longings of the self (Butt & Aijaz, 2023). Iqbal's concept of self-realisation is a process of integrating the individual's potential as a "higher self" and materialising the self into a real concrete personality.

The concept of self-realisation in Iqbal's thought covers the knowledge of an individual's potential or strength as well as the way to gain and its realisation (Jugang & Anjum, 2023). Butt and Aijaz (2023) also note that self-realisation shall be realised by an individual when he knows and understands the nature of his own self, also the potential and its strength, because the lack of understanding regarding it will cause an individual not to be aware of the thing that becomes the purpose of his life.

It is also vital to look at the theme of khudi, the concept of selfhood. Accordingly, this is an ongoing concept based on Iqbal's dialogue with his God. In each instance, God pushes Iqbal to a new realisation of himself (Shah et al., 2023). The word Khudi is far from simple and cannot be easily translated into other languages. Generally, it means to 'be' or 'existence'; in Iqbal's philosophical terms, it is that which existed in the beginning when the angels had to bow to the creation of man (Abbasi, 2021).

Iqbal compares khudi to Murad's diamond; it is pure potential that has not been fully realised to make the concept more manageable (Shah et al., 2023). At one stage, God informed Iqbal that his khudi was in a state of rebellion as it lamented the state of Iqbal's ummat. However, this form of khudi is false, as it seeks to escape from the destiny of serving God and does not realise the potential God has set for the same (Ali, 2022). Shah et al. (2023) state that a true representation of khudi is the instance where God informed Iqbal that He was a hidden treasure and God wished to be recognised.

The principal object is the overriding desire or goal, a barrier to self-development. This is because it hinders the pure ego activity, or the pure self or authentic self-expression, attributed to a strong aversion to engaging in activities where the ego may not retain control or control how it is attached to the principal object. The principal object is the greatest barrier to self-development, as it inhibits the activity of the pure ego due to a strong aversion to activity where it may not retain the object.

In the activity of the pure ego lies the possibility of spiritual development, and Iqbal has attributed societies and individuals with the same qualities as pertain to the various stages of ego. The egoistic is still "self" and not "I." The "I" develops with a duality of subject and object. Its first appearance is the "pure I," a subject upon which an object exists (Ali et al., 2022). This stage is the most significant in the individual's spiritual development, and the persistent re-creation of this stage is the most important of human activities.

Unfortunately, the development of the "pure I" is generally interrupted, and it does not normally pass beyond the stage of the retention of an object (Abbasi, 2021). In his attempt to develop a logical and naturalistic philosophy of mind, Iqbal has discussed various aspects of the self. At times, he uses the words "self" and "ego" interchangeably. This has led to some confusion in the interpretation of his philosophy. However, a closer examination of his thoughts reveals that he discerns two types of experience. The first is an unconscious activity in which there is no duality of subject and object, which he refers to as egoistic (Abbasi, 2021).

2.2 Influence of Iqbal's Philosophy on Individual Development

Iqbal strongly believed that Islam is an actional and practical religion. He held that theoretical knowledge about Islam and its laws was not the ultimate goal. However, it was the means of creating an Islamic society based on the principles of the Holy Quran (Shah et al., 2023). He lamented that the Muslims of his day had forgotten this and were more interested in trying to fix the economic and political problems in Muslim countries through ways in stark contrast with Islamic teachings.

Iqbal attributed this to the fact that Muslims had lost their former identity and had now become "echoes" of the modern-day West (Ali, 2022). He felt like this situation had arisen because the Muslims had become overwhelmed by foreign influences and were now under the yoke of the Western nations (Shah et al., 2023). He said that Muslims could easily rid themselves of this servitude if they only heeded his words, for he had a true understanding of both the East and the West and could tell them exactly what harms Islam and what benefits foreign ideologies.

In Iqbal's opinion, the principal aim of establishing an Islamic state was the moral reconstruction of the Muslim individual and, through him, of the whole world (Latif et al., 2023). He believed that an individual cannot make his full spiritual and moral development within the limits of his community. In order to do so, he must strive to create a supranational community in which his people can participate (Ali, 2022). This could only be done through the activity of the Islamic State. He said, "It is only an independent state, guaranteeing a full expression of our culture, which can recreate for us a Muslim individual" (Latif et al., 2023).

2.3 Influence of Iqbal's Philosophy on State Development

Iqbal believed that for an ideological and intellectual activity to materialize into practical ends, it was essential to have a collective will (Latif et al., 2023). He proposed that will is a basic driving, forward-looking, and change-inducing force in culture and civilization. The quest for a definite lifestyle emanates from varied cultural norms and canons, which kindles these ideologies and philosophies (Ali, 2022). However, for a will to effectuate its cunning and influence, it needs a political organization. A state is an institutionalized and systematic will, and all the rewards it seeks or retribution it attempts to escape are linked with mundane existence (Latif et al., 2023). Therefore, Iqbal defines the state as a culture-organized power, identifying it with the goals of specific human groups. Taken from Iqbal's concept of state in his presidential address at Allahabad, it was an exceptional view of state theory.

Nevertheless, the significance of his view lies in the fact that he wants to equip the Muslim ummah with a forceful will. The British rule in India at that time had pushed them into a state of political null and void, which, in turn, affected Islamic clerical institutions (Ullah & Al Masud, 2016). The power to legislate and enforce laws compatible with Islamic doctrines and the ability to adjudicate in matters of ideology and religion had been lost (Hussain, 2019). This would not be

possible unless they could organize themselves into a state that followed the pattern of an 'ideal' Islamic state, which could do all this within the limitations of goals and values of Islamic doctrine.

Therefore, the need for a political organization was a pretext to recapture a glorious past and find the lost identity. The development of a state is of significant importance in Iqbal's philosophy (Ullah & Al Masud, 2016). He adheres to the revival of principled and dynamic aspects of Muslim civilization, which had lived in lethargy and false dreams of past glory for centuries, rather than its religious aspects (Hussain, 2019). For him, the Muslims could only achieve this unless they consolidated themselves into a distinct nationhood.

The first significant element towards it would be regrouping geographical territories where they were in the majority into an independent and consolidated state (Ali, 2022). This was a difficult task, but once achieved, it brought about the renaissance of Muslim culture and power. Therefore, it was a necessary phase before stepping into a larger socio-politico-international role that was approved for Muslims by the Quran (Shah et al., 2023; Hussain, 2019).

2.4 Importance of Youth Education in Iqbal's Philosophy

In Allama Muhammad Iqbal's philosophy, youth education holds a central and pivotal role in shaping the destiny of individuals and nations alike. Iqbal considers the education of the youth to be the most important factor in national life and its future. He considers the intellect of the young as the nation's fortune. It is an idealism. The youth plays a key role in national regeneration and reconstruction. In order to achieve this end, the education of the youth should be so framed as to enable it to strike at the very roots of our present conditioning. This aim is to be secured by creating a new outlook enabling the Muslim youth to shift his anchorage from the dynamics of the present culture to its spiritual message and to create an acute consciousness of his national and cultural individuality (Arshad et al., 2023). The importance of education, especially the education of the youth, has been clearly understood and extensively discussed by Iqbal in his philosophy. The reasons for such an emphasis are close to seek. Islam has a peculiar genius for educating the young and its future.

The Holy Prophet was a teacher, his first wife was a teacher, his only employer was a teacher, and his companions were teachers and commanders of juvenile armies. The first revelation to come from the Lord was "Read". According to Belmekki (2020), Aurangzeb Alamgir was the ideal of a Mussalman Ulema, and Saiyid Ahmad Khan admits that he would rather forego his mission for the education of men of his age if he could secure the education of boys. Nonetheless, the weakness of present-day India lies in a relative neglect of the education of her youth when Iqbal makes this point about being beggars in the street of kids (Mujahid & Mohiuddin, 2023). Through his poem, "Children of Adam", Iqbal wants to arouse the Muslims to the deplorable condition in which the poor Mussalman child is to be found, and Iqbal believed that education is essential for nurturing the intrinsic potential of individuals, particularly the youth (Jalabi, 2018). He emphasized cultivating intellect, character, and spiritual awareness as integral components of education.

Through education, young people can discover their unique talents and abilities, empowering them to contribute meaningfully to society (Belmekki, 2020). According to Iqbal, education is not merely about acquiring knowledge but also about character formation. As such, he stressed the importance of instilling moral values, ethical principles, and a sense of responsibility in young minds (Mujahid & Mohiuddin, 2023). Thus, education plays a crucial role in imbuing youth with a strong moral compass and shaping them into upright and virtuous individuals who uphold justice and compassion.

2.5 Strategies for Implementing Iqbal's Philosophy in Youth Education

In Iqbal's view, Islam is a dynamic and active force that can be implemented as a creative method for personal and societal reconstruction so long as it is not practised in a routine and mechanistic manner (Abbasi, 2021). The individual is the centre and seed of this dynamic process. However, Iqbal, the advocate of individual freedom and initiative, cannot and does not claim that every individual is, will be or should be a Muslim (Akhunzada et al., 2021). His concern was only to provide a clear idea of the unity underlying the apparent diversity of Muslim societies and to point the way towards the revival of Muslim societies in a manner that would not compromise Islam's fundamental spiritual and ethical ideals (Ali, 2022). In short, Iqbal had always wished to manipulate the course of world history in favour of Islam and to move the Muslim masses to a better world (Abbasi et al., 2023). It is essential to Develop educational curricula that incorporate Iqbal's philosophical ideas, poetry, and writings. Integrate his teachings on self-realization, moral values, and social responsibility across various subjects to give students a holistic understanding of his philosophy.

3. Research Methodology

3.1 Methodology

Given the necessity of comprehensively understanding Iqbal's philosophy and education, the research approach combines historical context, case study analysis, textual analysis, and philosophical interpretation. The employed methodology combines descriptive and fundamental studies to explain Iqbal's leadership skills and practices description. As a result, it would help establish a connection between Iqbal's philosophy and prospective accomplishments by extrapolating policy implications by comparing prevailing and future leadership traits with those championed by Iqbal.

The study reviews scholarly articles, books, and other relevant sources on Allama Muhammad Iqbal's philosophy, educational theories, and their application in modern education forms the foundation of this study and identifies key concepts, principles, and themes in Iqbal's philosophy as well as examine existing research on the integration of his teachings into educational practices.

3.2 Research Process

The research process involved an extensive literature review of Iqbal's philosophy of work, encompassing his writings, speeches, and scholarly interpretations to discern fundamental themes, concepts, and arguments about work within his philosophical framework and comprehensively understand Iqbal's philosophy. Through a philosophical analysis, the study would deconstruct Iqbal's notions and explore his concepts of self-realization, spiritual growth, and societal advancement as fostered through education, which is the fundamental purpose of human existence.

3.3 Case Studies Analysis

In-depth case studies were conducted to analyze educational institutions that have successfully incorporated Iqbal's philosophy into their pedagogical practices. The selection of case study sites is based on their explicit adoption and implementation of Iqbal's teachings and their diversity in terms of geographical location, educational level, and cultural context. A comparative study of educational systems in different countries has been undertaken to explore variations in applying Iqbal's philosophy and its impact on youth development.

Countries are selected based on cultural, socio-economic, and educational diversity to ensure a comprehensive analysis. The comparative analysis examines how Iqbal's philosophy is integrated into curricula, pedagogical approaches, and educational policies, as well as the differences in outcomes and student experiences across countries in order to identify commonalities, differences, and contextual factors influencing the implementation of Iqbal's philosophy in diverse educational settings.

4. Results and Discussion

4.1 Iqbal's philosophy in shaping the moral, spiritual and intellectual

Iqbal's philosophy is focused on the development of the self. He saw spiritual development as the highest aim of human life, which was why he emphasised will and action. Although Iqbal's remedies for the individual and society are very practical, in today's world, they are considered idealistic and farfetched (Anjum et al., 2022). Materialism has taken its toll on the human race, and today's generations are not willing to make personal sacrifices for the sake of the greater good. Akhunzada et al. (2021) conducted a thematic analysis of Allama Iqbal's Khudi and critical thinking, and the concepts of Khudi and the Spiritual Democracy of Islam cannot be realised until the inner condition of the masses is changed. This was his rationale for the separate homeland of India's Muslims, as the inner condition of the Indian Muslims was such that they could never attain a dignified life in a united India (Anjum et al., 2022). The fact that Pakistan is in its current situation with corrupt politicians, extremist violence, and internal ethnic and social divisions is a clear sign that Iqbal's remedies have not been considered, and still, further, these ideas are not even understood by the majority of Pakistanis today.

Interpretation of Iqbal's complex ideas can be challenging. Iqbal himself expressed the concern when he said, "What I require of my reader is that he should himself become a creator; that he should create within himself new ethical values, new modes of living and thus should do his part in the remaking of his country and, through his country, the fate of the whole world" (Anjum et al., 2022). This task requires a high level of intelligence and dedication to the cause. The unfortunate issue with Pakistan today is that the level of intellect amongst the general population and educational standards have dropped considerably (Arshad et al., 2023). There is no real culture of free-thinking, and intellectual debate is rare.

Abbasi (2021) explored individuality in the educational philosophy of Allama Muhammad Iqbal. He noted that understanding Iqbal's thoughts today is more challenging than ever before. However, certain steps can be taken to make the task easier, such as promoting critical thinking and independent judgment in the education system (Mujahid & Mohiuddin, 2023). These skills are not developed, and it causes people to take things at face value and believe what they are told. These steps are long-term strategies, and the effects will not be seen for many years (Arshad et al., 2023). In the short term, developing study guides and holding seminars and discussions may be beneficial in helping people understand Iqbal's ideas.

4.2 Case Studies on Successful Implementation of Iqbal's Philosophy in Youth Education

Iqbal considers the education of the youth to be the most important factor in national life and its future. He considers the intellect of the young as the nation's fortune, an idealism where duties of bed and birth are discriminated against, which should be saved (Mujahid & Mohiuddin, 2023). The youth plays a key role in national regeneration and reconstruction. However, to achieve this end, the education of the youth should be so framed as to enable it to strike at the very roots of present conditioning. This aim is to be secured by creating a new outlook that will enable the Muslim youth to shift their anchorage from the dynamics of the present culture to its spiritual message and create an acute consciousness of their national and cultural individuality (Arshad et al., 2023).

The Iqbal Academy Pakistan provides various educational initiatives to introduce youth to Iqbal's philosophy and promote intellectual discourse (Iqbal & Ahmad, 2010). These initiatives include seminars, workshops, and summer camps in which students engage with Iqbal's poetry, philosophical concepts, and sociopolitical vision, fostering a deeper appreciation for Iqbal's ideas and initiatives that inspire young people to become agents of positive change in their communities (Arshad et al., 2023).

On November 9th, many schools in Pakistan and other countries celebrate Iqbal Day to commemorate Allama Iqbal's birthday. Students participate in poetry recitations, essay contests, and cultural performances centred on Iqbal's life and teachings, and these events raise awareness of Iqbal's contributions and encourage students to reflect on his enduring relevance to contemporary issues (Umar, 2006). Some educational institutions have incorporated Iqbal's poetry into their curriculum as part of the Urdu language or literature syllabus.

By studying and analysing Iqbal's poetry, students improve their language skills and gain insights into his philosophical ideas and worldview. This approach ensures that Iqbal's message reaches a diverse range of students across academic disciplines (Aziz & Badshah, 2021). Several organisations have developed leadership programs inspired by Iqbal's philosophy to empower young people to become ethical leaders and change-makers by combining leadership training, community service projects, and philosophical discussions based on Iqbal's teachings (Arshad et al., 2023). This instils values of integrity, empathy, and social responsibility and equips youth with the skills and mindset needed to address pressing societal challenges.

4.3 Socio-cultural Challenges

The Holy Prophet was a teacher, his first wife was a teacher, his only employer was a teacher, and his companions were teachers and commanders of juvenile armies. The first revelation to come from the Lord was "Read". According to Butt and Aijaz (2023), it was the ideal of a Mussalman Ulema, and Saiyid Ahmad Khan admits that he would rather forego his mission for the education of men of his age if he could secure the education of boys. The weakness of present-day India lies in a relative neglect of the education of her youth when Iqbal says, "We are beggars in the street of kids". Through his poem, "Children of Adam", Iqbal wants to arouse the Muslims to the deplorable condition in which the poor Mussalman child is to be found (Goel, 2014). Challenges emerge when adopting Allama Muhammad Iqbal's concept in youth education, and, firstly, conservative ideas in society may oppose this integration, seeing it as incompatible with existing cultural standards and religious beliefs.

The language barrier is crucial since Iqbal's poetry and intellectual writings are mostly written in Urdu and Persian. This might be difficult for those who are not fluent in these languages, and reconciling Iqbal's secular and religious readings is a difficulty in cultures with various religious views, perhaps sparking conflicts and debates (Goel, 2014). The cultural conventions around gender roles and educational access may prevent girls and young women from fully participating in Iqbal-inspired educational initiatives. Therefore, evaluating these problems and taking new alternatives is necessary to achieve effective integration.

4.4 Opportunities for Collaboration and Innovation

While Iqbal's ideas have been interpreted widely, Allama Iqbal's vision of practical idealism is perhaps the most profound statement of the essence of his philosophy (Goel, 2014). He presents philosophy as seeking after knowledge, a condition of true living. Nevertheless, this comparison has brought in its fold misgivings and deprivations, lacks and wants too many and too grave to be recounted. So, it calls for insight into and analysis of the elements that enabled the young Arabs to create a history that is unique in its magnitude and glory. Iqbal saw his theory as a continuation of the ideas of previous Muslim thinkers like Al-Ghazali (Aziz & Badshah, 2021).

However, there is no unanimity, and Muslim thinkers' views frequently contradict one another. Iqbal's philosophy should also be viewed in light of his day's changing cultural and

socioeconomic realities, as opposed to the older thinkers, and he was not attempting to regurgitate their ideas. However, he believed the Qur'an was the most essential philosophy and source of knowledge for Muslims. Bushra et al. (2022) discussed personality education according to Allama Muhammad Iqbal. Due to the continuity of thinking, Iqbal frequently invokes the concept of the past.

In any event, it is necessary to consider how far his views and ideas are relevant in the present changed circumstances. This would involve a critical analysis of his philosophy, his ideas about the reconstruction of the Muslim World and the Caliphate, and his concept of a separate Muslim identity (Aziz & Badshah, 2021). At present, when the whole world is groping its way to rebuild and reconstitute itself, it is natural that Iqbal's ideas about the reconstruction of the Muslim world should be carefully considered. According to him, there was a time in the history of Islam when 'Islam was'. Just as he says 'Islam is' at present, a mere academic opinion of that fact would lead us to a suitable strategy to solve the pressing problems of the World.

Iqbal suggested that Muslims should first try to create a contemporary situation and surround themselves with the implications and spirit of Islam, then work towards resolving their problems in the West while preserving Islam's moral and ethical traditions (Aziz & Badshah, 2021). This would be a prelude before an Islamic resurgence and an attempt to reunite and establish an Islamic state. Ironically, this suggestion is similar to what the East India Company did by establishing various institutions in England to train Indians and, after that, striving to create a European situation in India (Islam et al., 2023). The analogy is quite evident with present-day attempts by Muslim nations to forge them into one unit and an attempt to simulate present-day Western institutions.

4.5 Case Studies on the Impact of Iqbal's Philosophy on Individual Development

Case Study: The Iqbal Academy Model in Pakistan

According to Iqbal, "For a Muslim, there is only one way to gain real happiness and freedom here and hereafter, and that is to throw off slavish mentality and get to the concrete" (Islam et al., 2023). Iqbal's concept of empowerment involves knowing one's potential and capabilities. He believed that an individual who wants to evolve himself as a "perfect man" ought to break free from the chains of the present and strive towards continual development for the future. Islam et al. (2023) explored Iqbal's concept of education and its relevance to modern demands. Iqbal did not believe in gaining power through imitating the West, as he viewed the West as having decayed in terms of "spiritual vitality." The Iqbal Academy Pakistan, founded in 1951, encourages studying and promoting Iqbal's ideology and writings, and the Academy's educational activities and initiatives, such as seminars, workshops, and research grants, have motivated many people to engage with Iqbal's ideas profoundly. Many researchers, educators, and artists credit the Academy with changing their perceptions of themselves and their community, nurturing a sense of purpose and direction in their lives. Participants in the Academy's programs experience personal

development, enhanced self-confidence, and a dedication to ethical ideals and social justice inspired by Iqbal's worldview.

Case Study: The Impact of Iqbal's Philosophy on Youth Leadership

Latif et al. (2023) discussed the relevance of Islamic politics to the principle of God as state morality, drawing from Muhammad Iqbal's ideas. Since a modern Muslim state was not in existence during Iqbal's times, his concept is directed towards regenerating the Islamic community anywhere in the world. This involves liberating the Muslim mind from the chains of the present, rebuilding self-confidence, self-respect, and self-esteem by reasserting one's worth and capabilities, and the successful creation of an environment to enable the individual and the community to realise their potential (Bushra et al., 2022). Various young leadership programs in Pakistan and other countries include Iqbal's ideas in their curriculum and activities. Participants in these programs get leadership training, civic involvement, and ethical decision-making, all inspired by Iqbal's ideas on selfhood and social responsibility (Butt & Aijaz, 2023). Many graduates have become significant community leaders, pushing for good change and embracing Iqbal's values of honesty, compassion, and service.

4.6 Case Studies on the Impact of Iqbal's Philosophy on State Development

Case Study: The Role of Iqbal's Philosophy in the Creation of Pakistan

Since human beings are agents with the freedom of choice, it has been maintained that to fulfil life's mission, the individual should devote himself to the cause of social welfare (Latif et al., 2023). It has been a common observation that a person who devotes himself to a life of disciplined commitment and struggle for a cause, his personality, wisdom, moral and spiritual qualities grow in depth and height (Aziz & Badshah, 2021). Allama Iqbal's philosophical concepts had a tremendous impact on the political awareness of Muslims in British India throughout the early twentieth century. Mujahid & Mohiuddin (2023) examined Allama Iqbal's stance on contemporary socialism and his philosophy of "khudi" (selfhood) and vision of an Islamic renaissance fueled the desire for a distinct Muslim state, which led to the establishment of Pakistan in 1947 (Islam et al., 2023). Iqbal's writings and lectures motivated the Muslim community to seek self-determination and create a society founded on ideals of justice, equality, and religious freedom.

Case Study: Implementation of Iqbal's Philosophy in Educational Policy

Iqbal sees the Muslim State as the embodiment of an ideology and the sole criterion of politics as being in the best interests of the ideology. He shares the view current at the time that the Muslims are in a state of retrogression but for different reasons. Iqbal sees the main cause of the loss of the spiritual values of Islam as an active force in the mind of man, which has caused the decay of society. This suggests a departure from the *taws e maktal*, a place of slaughter or execution (Islam et al., 2023). The implementation of the latter ideas is, at best, semi-articulate in his text. He can only mention it because it has a massive bearing on the criticism levelled at Iqbal by a certain type of Western analysis of the Muslim situation. Initiatives like the 2017 National

Education Policy highlight the promotion of Iqbal's ideas to build a feeling of pride in Pakistani ancestry and encourage social cohesion (Islam et al., 2023). By implementing Iqbal's thought into educational policy and practice, Pakistan hopes to produce a generation of citizens founded on ethical principles who are intellectually curious and devoted to national advancement.

5. Conclusion and Future Research

5.1 Conclusion

Iqbal's views on youth education are scattered in his speeches and writings, compiled in his work entitled "*Mudhakkarat Farr*". Unfortunately, few works specifically translate this valuable work. Mostly, it is discussed by his critics to show that Iqbal has modern life values that are contrary to Islamic values. Also, some Islamic educational figures were not in agreement with his ideas. This also shows that Iqbal's thoughts on education have not been studied properly. Even people claiming to be his followers are unaware of these thoughts. This presents a challenge in studying and later implementing his views on youth education. The study of the application and execution of Allama Muhammad Iqbal's ideology and teachings in youth education demonstrates their significant relevance and potential influence on individual and state development.

According to Iqbal, "For a Muslim, there is only one way to gain real happiness and freedom here and hereafter, and that is to throw off slavish mentality and get to the concrete." Iqbal's concept of empowerment involves knowing one's potential and capabilities. He believed that an individual who wants to evolve himself as a "perfect man" ought to break free from the chains of the present and strive towards continual development for the future. Iqbal did not believe in gaining power by imitating the West, as he viewed the West as having decayed in terms of "spiritual vitality." He believed that Muslims had the potential to become a great nation once again and did not see Muslims as having declined. However, Muslims had succumbed to a more forceful slumber and had to rise and awaken to their capabilities. Iqbal's teachings regarding the nation's life become an important point in an identity. He viewed the Muslim state not as a political entity but as having spiritual unity.

An individual's empowerment would begin from his faith to the awareness of his capabilities and potential, ultimately leading toward actualisation. Since a modern Muslim state was not in existence during Iqbal's times, his concept is directed towards regenerating the Islamic community anywhere in the world. This involves liberating the Muslim mind from the chains of the present, rebuilding self-confidence, self-respect, and self-esteem by reasserting one's worth and capabilities, and successfully creating an environment to enable the individual and the community to realise their potential.

5.2 Emerging Trends and Areas of Exploration

- 1) Investigating the role of technology, such as digital platforms, virtual reality, and artificial intelligence, in disseminating Iqbal's philosophy and engaging youth in meaningful educational experiences.

- 2) Exploring how Iqbal's philosophy resonates with youth from diverse cultural, religious, and geographical backgrounds and examine its potential to promote intercultural dialogue and global citizenship.
- 3) Analysing Iqbal's philosophy's psychological and spiritual dimensions in promoting resilience, inner peace, and holistic well-being among youth in an increasingly complex and fast-paced world.

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