



IQBAL’S EDUCATIONAL VISION AND REMEDIES FOR THE SOCIAL ORDER:
A PATH FORWARD FOR MUSLIM SOCIETY

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Abstract

This research delves into the educational vision of Allama Muhammad Iqbal, a renowned philosopher, poet, and visionary of the early 20th century, and its implications for contemporary Muslim society. Drawing upon Iqbal's extensive works, particularly his philosophical treatises and poetry, the study explores his insights into the role of education in fostering social cohesion, moral upliftment, and intellectual empowerment within Muslim communities. By analyzing Iqbal's prescriptions for educational reform and their alignment with broader societal concerns, the research seeks to elucidate practical pathways for addressing contemporary challenges faced by Muslim societies. Through a multidisciplinary approach combining literature review, textual analysis, and socio-cultural inquiry, this study aims to provide actionable insights for policymakers, educators, and community leaders seeking to revitalize education as a catalyst for positive change and sustainable development in Muslim societies

Key Words: Iqbal’s educational Vision, Social Order

Article Details:

Received on 14 April 2025

Accepted on 15 May 2025

Published on 17 May 2025

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INTRODUCTION

Human being is Highest of all creatures wise and intelligent and given the capacity to think about him/her and everything surrounding them. So, to live a purposeful life, they need a tool as a learner and that is education. It is through education that a learner is equipped with new skills that become part of his/her life and experience in their character building. It equips the learner with all the required need and self-awareness to raise one's standard of living. It assists the learner to face life with all its challenges.

All the dimension of education are immensely affected and determined by educational philosophy providing proper way to education. This way it creates purposeful consistency within the whole conceptual thought and life. (Ali. Z., 2011)

The learning process calls for adaptation and positive behavior allowing learner to cope up with the challenges in life from their early years. These years are considered as the years of creativity, a cheerful and optimistic attitude or disposition and spirit of adventure, stage of high potential but also considerable a time of vulnerability (defenselessness). Teaching students to think critically and deeply is the goal of education. The aim of real education is to develop both character and intelligence. (Clark. N., 2014).

Since education aids people in acquiring new cultural knowledge and changing their behavior to act sensibly, it can be thought of as a form of enculturation. It assists the student in comprehending their roles and obligations within society. The philosophy of education works very hard to address issues related to the nature, issues, and goals of education. (Sangwan, S. 1990).

In general, education is understood to be the process of imparting knowledge, developing skills, and training students, particularly in formal educational institutions. It will not be appropriate to limit education to this level alone as its purview extends beyond the walls of educational establishments. Education is the multifaceted advancement of humanity toward the accomplishment of loftier goals associated with well-being and self-actualization. (Miettinen, R. 2000)

In addition to his reputation as a socio-political reformer, Allama Iqbal is renowned for his revolutionary poetry ideas and profound insight in religious discussions. His lectures, writings, and poetry all together demonstrate his positive outlook on societal advancement and welfare. He recognizes the value of education and believes that formal education is essential to a person's development. (Omar, I. 2004).

RESEARCH OBJECTIVES

Following are the research objectives:

- 1-To examine the philosophical underpinnings of Iqbal's educational vision and its relevance to addressing contemporary social challenges within Muslim societies.
- 2- To identify the practical strategies advocated by Iqbal for implementing his educational vision and assess their effectiveness in promoting social cohesion, economic empowerment, and political stability within Muslim communities.
- 3- To evaluate the extent to which existing educational institutions within Muslim societies have integrated Iqbal's principles and remedies into their curricula and pedagogical approaches, and to propose recommendations for further alignment with his vision to foster a more equitable and inclusive social order.

RESEARCH QUESTIONS

- 1-How does Iqbal's educational vision address the challenges facing Muslim society in the contemporary world, particularly in terms of social cohesion, economic empowerment, and political participation?

2- What are the key principles and strategies proposed by Iqbal to reform the educational system within Muslim societies, and how do they contribute to fostering a more equitable and just social order?

3- To what extent have Iqbal's educational ideals been implemented in modern Muslim educational institutions, and what are the perceived impacts on societal development and progress towards a more harmonious social order?

LIMITATIONS

This research study was limited to the Iqbal's educational philosophy and remedies related to Muslim Society.

NATURE OF RESEARCH

This research study was qualitative and related to library research.

POPULATION

The population of this research study was comprised of Books of Dr. Muhammad Iqbal's Philosophy.

SAMPLE

Books on educational philosophy, social philosophy were selected as a sample

LITERATURE REVIEW

Philosophy provides guidance on how educational goals should be attained within particular contexts. The goal of education cannot be achieved without appropriate direction and supervision because it is a conscious, dynamic activity.

Kamali, M. H. (2009). The dynamic component of philosophy is education, and two things are necessary to finish any activity. The two things come first: application or practicability and conception or plan. Education is the application or practical side of things, and philosophy is the concept or plan. Philosophy establishes the purpose of existence and, through analysis, establishes the rules that must be followed in order to fulfill the objectives. Education explains the ideas and Philosophy enlightens us with values in life and education tells us how these values can be realized in the life of a person. That is why emphasis is placed on value in life especially considering the nature of the school curriculum, the method of school discipline, and techniques of instruction and school organization.

In essence, values are nothing more than an educational philosophy, which ultimately amounts to a philosophy of life. Everything that is done in the educational process has meaning because of philosophy.

The primary lens through which we must see areas of disagreement in the pursuit of education is philosophy.

The goal of education is to provide guidance for a variety of educational endeavors that are related to life's purpose, which is always contingent upon the philosophy that a person holds at any given moment. Because of this, education needs a philosophical underpinning in order to achieve its goals. (Sweet-Hock, S., & Kesavapany, K. 2006).

Iqbal's educational vision remains a cornerstone in discussions surrounding the revitalization of Muslim societies and the pursuit of a just social order. Central to his philosophy is the belief that education holds the key to unlocking the potential of individuals and transforming societies. As Shahjahan, R. A. (2011). Articulates, Iqbal emphasized the cultivation of a dynamic and morally conscious individual, capable of engaging with modernity while remaining grounded in Islamic principles. This vision extends beyond mere academic pursuits, encompassing a holistic approach to education

that nurtures spiritual growth, intellectual curiosity, and ethical responsibility (Iqbal, M. 2013).

Iqbal's call for educational reform is deeply intertwined with his diagnosis of the ailments afflicting Muslim societies. As Iqbal, J. (1997) underscores Iqbal's critique of the prevailing social order, marked by stagnation, dependency, and a loss of spiritual vitality. For Iqbal, education emerges as a potent remedy for these maladies, serving as a catalyst for social transformation and empowerment (Haq, 2016). His emphasis on selfhood, self-realization, and the development of a 'khudi' (selfhood) resonates with contemporary discussions on identity formation and agency within Muslim communities (Khan, 2014).

However, scholars such as Ahmed (2012) caution against viewing Iqbal's educational vision through a monolithic lens, highlighting the need for contextualization and adaptation to diverse socio-cultural realities. Moreover, while Iqbal's ideals offer profound insights, their translation into actionable strategies faces challenges of implementation, institutional resistance, and socio-political constraints (Yaqub, 2009).

Iqbal's educational vision represents a rich tapestry of ideas that continue to inspire discourse and action towards building a more vibrant, equitable, and just social order within Muslim societies. Yet, realizing this vision necessitates not only a deeper understanding of Iqbal's philosophy but also a pragmatic approach to its application in contemporary contexts.

EDUCATION, PHILOSOPHY OF EDUCATION AND IQBAL

Dr. Iqbal acknowledged the significance of both formal and informal education in the individual and societal development of people. Although he was never portrayed as an educationist, his poetry and prose reflect his beliefs about the nature and goals of education. Iqbal's early writings suggest that he was interested in the intellectual and spiritual development of an individual through education, but a thorough examination of his ideas reveals that he placed a strong emphasis on the individual as the fundamental component of the community or society, believing that the strength of the individual is truly the nation's collective strength. He acknowledges the value of contemporary scientific advancements but opposes the notion of dividing knowledge from the religious sphere.

Dr. Iqbal used poetry in Urdu and Persian to convey his theological, philosophical, spiritual, sociopolitical, and educational views.

In two sections, this research study presents educational philosophy: Iqbal presents his philosophical perspective on schooling in the first section. The second section is centered on teaching people about Iqbal's principles and Pakistan's modern educational system.

Iqbal's educational philosophy consists of the discovery of life's mysteries via the path from knowledge to education. Iqbal acknowledges that knowledge gained via the arts and sciences can aid a person in unraveling life's mysteries. These methods serve as a beacon to help find the ways to reality, even though they are not the actual reality. Then, it becomes unclear that

Who can comprehend the actual substance of reality if science and art are not destined to provide authentic knowledge of it? Iqbal asserts that the developed self can approach these realities when one endeavors to nourish and purify oneself.

He thinks that since self, or Khudi, is the primary attribute of personality, nurturing one's inner self is fundamental to one's development. The emblem of independence, confidence, and self-worth. Iqbal believed that because death follows inaction, the self

must stay active in the ongoing processes of change. The True Self is constantly seeking the infinity, which is its ultimate or absolute status.

According to Iqbal's educational concept, education is essential to a person's personal growth. According to Iqbal, action is crucial in bringing all of these ideas to life, and one's own self develops in tandem with one's activities. According to Iqbal, experience is the source of this journey and its significance should never be discounted. Iqbal places a high value on uniqueness and personal autonomy.

Iqbal emphasizes that developing oneself is important and that people should connect with their country or community because living alone causes people to lose their identity and standing. (Iqbal, J. 2006)

While it may seem paradoxical to advocate for both individualism and collectivism at the same time, Iqbal believed that the process of integrating individuality into community is the ultimate goal of humanity and does not mark the end of individuality.

Morality is at the center of Iqbal's educational concept. According to him, morality binds a person to his community, and integration expresses individuality and the self in its entirety. For this reason, the most significant aspect of Iqbal's educational philosophy is revealed, fulfilling the idea of action in every way. Iqbal does not confine knowledge to theory alone; rather, he integrates information into everyday situations, establishing a cohesive relationship between theory and practice.

Iqbal thinks that spirituality is the source of all reality. According to him, everyone should have the ambition to rise above the mundane material world and have a deep inner yearning to discover the ultimate meanings of existence.

IQBAL'S AXIOLOGY OF EDUCATION

Dr. Iqbal's fundamental philosophical ideas sufficiently yield his axiology of education. Man's place in the creation plan is seen as both a co-worker in the creating process and a co-sharer of the Divine qualities. Because of this, a perfect existence is heavily reliant on creative endeavors, which unmistakably characterize human education in its whole. Iqbal's formulation of his educational axiology was led, if not spurred, by this particular point of view.

The main notion of education is to help people fulfill their assigned roles as God's representatives, which is the ultimate goal of education. According to Iqbal's ideology, education aims to elevate humanity to the second place in the creation plan, after God, who is both his creator and his sustainer. A crucial goal articulated in Iqbal's educational philosophy is to balance the advancement of man's soul with his achievements in the worldly world.

It suggests that human accomplishments in science and technology have a clear purpose. These educational goals see creative impulses as a crucial component in the formation of the human individual. Iqbal believed that wants discipline an individual's powers and behaviors while also enriching and giving life significance. The only resource an individual has to develop his or her identity, culture, and institutions is desire. (Iqbal, I. 1998)

Iqbal's educational philosophy is rooted in Islamic thought. He tried to incorporate it with whatever else he could find useful. Iqbal's axiological hierarchy reaches its peak at this point, which is noteworthy. Realizing those crucial principles that comprise this hierarchy's core became imperative. The three primary components are self-awareness, prophetic role, and monotheism. The primary tenet of Iqbal's educational system is monotheism, or the concept of "Tawheed." Iqbal's perceptive analysis of monotheism

demonstrates the profound realization that monotheism, or the complete development of human intellect, is inextricably linked to its spiritual foundation. This universal principle will direct humankind to the extent that it directs thought and perception, which inevitably leads to Iqbal's assertion that the universe bows to its eternal glory. (Sangwan, S. 1990).

EDUCATION FOR CHARACTER BUILDING

Discipline holds a crucial place in a comprehensive educational system, but in the traditional Indian sub continental educational system, it was superficial in both theory and practice. Iqbal views this crucial component of education from a wider angle, making discipline appear to be an ongoing process of developing well-rounded characters. One side emphasizes complete obedience, respect for others, and creative endeavors. It also negates withdrawal or solitude and welcomes adventure with a special sense of detachment. Ultimately, this creates an environment that is favorable for the manifestation of Khudi.

Iqbal believed that the creation of an ideal character required an ideal educational environment. Iqbal believed that in order for the potential of a good and indivisible character to be fully realized, there must be a total unity of mind. Iqbal's concept of character development makes sense when viewed in the context of the Quran's emphasis on "man" and "Good deeds" which is the Prophet Muhammad's (PBUH) primary goal. According to Iqbal, a man of good character is an original guy in both thought and practice.

A learning process that is guided and governed by love should allow students to use their intelligence solely for the benefit of humanity. The primary dynamic element should be love for character building, not a vague humanitarian sentiment. It should be basic motive force in work and direct human activity to work for God's increasing purpose on earth. In Iqbal's perspective, a human being should work out the plan of a God and becomes a co-worker with Him. He believes that the real believer is the one who awakens all of his potential and uses it to conquer and remake the world. Iqbal distinguishes between believers and nonbelievers based on a core outlook on life rather than a specific theological concept.

Iqbal's suggests that a person's good character come into existence, when a person carries out purpose of life in true sense by cultivate three qualities courage, tolerance and Faqr through education.

According to Iqbal, a courageous mentality is essential for providing future generations with an effective education since it counteracts all other factors that can lead to a fearful mindset. Fear erodes a person's value and vitality and serves as the catalyst for all kind of character degradation. When monotheism is made an active goal of behavior, courage can be developed as a quality in a person. This requires a rejection of all fears other than the fear of God. The only thing that gives humans strength is God's fear. Fear of people is a covert form of mental idolatry, but fear of God is a sign of genuine faith. (Khalid, S. M., & Khan, M. F. 2006)

When fear of God's becomes the guiding principle of conduct then it reforms character and life of individuals and gives them a new sense of courage and self-respect. Iqbal emphasizes that fear and love of power, wealth, patriotism etc., are actually obstacles of different nature. When realization of 'Tawheed' become the source of meaningful life and person releases himself from all forms of fear.

Tolerance is another quality of good character and Iqbal placed equal emphasis on the development of the individual and the society at large in his teachings. Intolerance will fuel

strife and confrontations while impeding the intended advancement of society. Iqbal's idea of ego is characterized by love and respect for humanity and other people.

Khanum, Z. (1977). Building in kids a sense of respect for the uniqueness, opinions, and beliefs of others is a difficult task for education. Iqbal constantly advocates for the abolition of all racial, ethnic, and cultural distinctions and the universal brotherhood of humanity. Iqbal urges Muslims to recognize that all men and women are part of the same garden of life and emphasizes the need to reject racial and color-based discrimination. Iqbal integrate great importance to tolerance in human society and draws a fine outline of an integrated society of individuals whose activities are not based on local or narrow perspectives but indicate a consistent eagerness of welfare of all.

Iqbal's educational thinking is that religious training is a base to cultivate a tolerant student of reverence and love. All human being, whether believers or nonbelievers are creation of God.

Iqbal's educational philosophy Contentment, or faqr, places a high value on an individual's intellect and emotions. Humanity's brain is purified by knowledge, but its heart and vision are purified by the understanding of Faqr.

According to Iqbal, young people should be authentically active, visionary of new possibilities and an apostle of wants. As a result, education ought to encourage, support, and continue students' quests for their aspirations. An emptiness could not inspire new goals or ambitions; rather, meaningful positive and active interaction with a multidimensional political, economic, social, cultural, moral and aesthetic environment. Education should foster creative urge of man and playing an active role by purposeful action and interaction with environment. Iqbal in his writings, time and again, highlights these important dimensions of human personality. Iqbal philosophy emphasizes the supremacy of man over the forces of nature, science assumes a prominent place in the system of education. Man is gifted with the power of creativity and has abundance capacity to reconstruct the universe of his desire. The ceaseless desire and passion have generated anxiety in angles that they are afraid of man's journey to perfection.

Iqbal believes that by his innovative and creative endeavors, humans can be elevated to a state of glory. Since all other forces encounter stagnation and paralysis as a result of the educational system's inability to channel students' creative urges, creativity is the reason that man has been able to overcome even his own constraints. This is actually the purpose which should inspire student in all fields of life. In this context education presumes much importance with respect molding head and minds of the students. Desire and action satisfy the important urge of one's self and remove all kinds of resistance in its way but consistent effort, creates fine integrate and cooperation between Divine self and human self. Therefore, Divine self and human self are constantly in action, and life, attains the unique meaning to display every moment with grace and glory.

Iqbal interprets life as a continuous journey of man to the new goal, while rest spells death. According to Iqbal prime motive of education is to develop a rounded life of the student instead of imparting education on the basis of separation of real from ideal. Iqbal emphasizes that students should develop a passion for creative endeavors in the realm of tangible forces through education. His love of life ought to be a reflection of divine attributes, and its mere being ought to be a standard that pits virtue against evil. A student's creative endeavors are the result of a meaningful education, and they demonstrate God's supremacy over everything by expressing the glory and dignity of life at every turn. (Mudasir & Ahmed, 2020)

IQBAL'S EDUCATION METHODOLOGY

Iqbal saw the topic of modern education critically and from a broader angle. He denounced the western educational system and its propagation throughout the world, especially in the Islamic world. He was grateful for the technological and material advances brought about by the West, but he also felt that it was his responsibility to challenge the East's blind acceptance of and adaption to these advances. He said that because Muslims in India are copying Western culture and losing their cultural origins, they are lagging behind in all spheres of life. In a similar vein, he expressed complete discontent with Deoband and Nadwa, two traditional Muslim educational institutions, and their role in education. Iqbal claims that neither of these institutions fully satisfies the modern expectations of the Muslim society.

Iqbal saw that Muslims were becoming less proficient in science and technology and came to the conclusion that the Islamic educational system's traditional approach was a stagnant religious thought process that lacked understanding of current domestic and global challenges. Iqbal said that this method has an impact on religion's overall contribution because it stems from an uncritical acceptance of theology.

Iqbal asserts that the only way to correct this basic mistake should be through education and notes that Islam places a strong emphasis on introspection, which implies that learning anything from experience, in and of itself, instantly becomes significant.

Iqbal developed his educational stance based on the idea that science and religion should be integrated into the curricula of all Muslim educational institutions. Incorporating this type of educational system is crucial to creating ulema with a wider perspective, who will undoubtedly offer their knowledge in examining pressing concerns facing humanity, especially the Muslim Ummah. Iqbal believed that modern preachers and ulema could not offer goods because of their limited and constrained understanding of Islamic history and scholarship.

Iqbal suggested that ulema must be fully acquainted with the knowledge of history, economics, and sociology besides having a deep understanding of Islamic literature. Iqbal has repeatedly pointed out in his aims of education that a system of education must reconstruct the social basis of state especially when the atmosphere is extremely religious. The development of the faculty of critical judgment as part of educational process, thinks Iqbal, would inevitably pave the way for the establishment of welfare society. (Ahmed & Mudasir, 2020)

IQBAL'S CURRICULUM

Educational philosophy of Iqbal's central theme is to produce an Islamic type of personality and character through the training of human abilities and they will play their destined role in the world in meeting the challenge of this age. Every educational effort should aim giving formation to human life and a character the ultimate equipment of human being.

Iqbal's well-known poem "Prayer of Child" embodies his resolve to establish a strong educational system. He describes an ideal learner in this poem, one who aspires to be like Iqbal. Should be like a dazzling lamp, a benefactor of suffering humanity and having a ceaseless quest of knowledge.

زندگی ہو میری پروانے کی صورت یارب
علم کی شمع سے ہو مجھ کو محبت یارب
ہو مرا کام غریبوں کی حمایت کرنا

درومندوں سے، ضعیفوں سے محبت کرنا

According to Iqbal, knowledge is a tool for defining oneself, and the two main educational disciplines—science and the arts—serve as guides through life. In a composite curriculum, Iqbal's ideal pupil should become aware of his inner powers. He questions the value of a bookish, academic education that frequently presents students' energy in an unsuitable light and does not adequately prepare them for a life of active struggle in the service of noble ideals.

خدا تجھ کو کسی طوفاں سے آشنا کر دے
کہ تیرے بحر کی موجوں میں اضطراب نہیں
تجھے کتاب سے ممکن نہیں فراغ کہ تو
کتاب خواں ہے مگر صاحب کتاب نہیں

Iqbal emphasizes a curriculum that is realistic and related to the needs and demands of developing individual and reflecting the norms, values and aspirations of society. The subjects which should help the students to have all round development; physical, social, economic, cultural, moral and spiritual.

Iqbal's point of view teaching of history has to be an important subject which develop critical faculty among the students and eliminate the habit of blind gaining of knowledge and traditional pattern of thinking and this will result in greater maturity of knowing and assessing the very ideas about life.

According to Iqbal a bright future can be to build on knowing the past and present and this is the only possible way of attaining the proposed goals of tomorrow. He considers that rely upon the borrowed system of education is completely dangerous for coming generations. Iqbal criticizes the modern education because it encourages blindly following the west for young generation and it can damage the spirit of originality or no independent action is taken. He makes the point clear to the Eastern people that the strength of the West does not lie in music neither in their dance of unveiled daughters, their power and vitality rest on their arts and sciences. In the process of knowledge of different subjects, teaching does not provide the growth and development of Khudi. In modern education promotion of Khudi becomes unavoidable in Iqbal's philosophy of life. (Iqbal, M. 1920).

Iqbal explicitly advocated the cause of religious education to be an aspect of curriculum but at the same time, he suggests that imparting religious education will not produce any proposed result, unless it is related to needs and necessities of every country. (Sabir, G. 2006).

Iqbal empathically emphasizes the inclusion of technical education in the curriculum as a means of assisting developing nations' economies. Iqbal suggests studying science, math, philosophy, and economics in schools, both conventional and non-traditional, up to the intermediate level. He recommends studying Muslim literature, art, and architecture at the university level, although Iqbal places a heavy emphasis on the student's aptitude and area of interest when choosing a course. (Junid, S. b. 2002).

Kumar, K., & Sarangapani, P. M. (2004) Iqbal expressed a great deal of enthusiasm in creating student textbooks. He assembled textbooks for middle class pupils himself, with the assistance of a few accomplished academics. The seventh-grade Urdu textbook "Urdu course" makes evident how Iqbal felt about the curriculum. He outlined the following guidelines for an intentional curriculum in the introduction:

1. Required textbooks ought to be a fundamental component of both traditional and contemporary philosophies.
2. It is imperative that novel and unconventional experiences, data, and contemporary trends across several domains be integrated into textbooks about cultural heritage, to encourage students to engage in critical thinking rather than simply clinging to the past.
3. To educate pupils about recent developments and experiences with language and how to use it.
4. To cultivate in the kids a liking for literature; this could nourish their integrated thinking and promote a broad perspective.
5. Content for text books should be authentic and insightfully explain their goals. Art for the love of abundant life, not art for the sake of art.
6. All of the study materials should encourage a positive outlook on life and equip students to face life's obstacles head-on with bravery, assurance, and independence.
7. Since morality is the real foundation of an ideal life, moral role models should be included in the lessons while creating textbooks. It ought to be explained in a way that allows the young person to choose bravery and piety over cowardice and weakness.
8. A sincere sense of patriotism ought to come first and is required since foreign rulers twisted our history through their educational system to suit their imperialistic (ruling era) goals. The student's sense of patriotism will grow, enhancing his uniqueness and reviving his originality.
9. Text book study materials should be intelligent and harmonic in order to pique students' academic interest.

IQBAL'S IDEAL TEACHER

Iqbal makes it apparent that he supports an ideologically driven educational system and that a teacher should possess knowledge and insight into the perfect education, which he will primarily impart to his students by the example of his own ideal character. (Kronstadt, A. 2004).

The teacher's role has a significant impact on how students build their integrated personalities. Iqbal argues that the work of the teacher is both crucial and challenging since it shapes a student's entire development by giving them real-world experience. According to Iqbal, a teacher serves as a community guardian, a country's architect, a source of economic security, and most importantly, a student's spiritual mentor. Iqbal views a teacher as a student's spiritual mentor. (Iqbal, M. 1920).

In the point of view of Iqbal if the teacher does not hold these qualities in him for it will be difficult to promote individuality in his student. A dynamic personality like a teacher's could foster human achievement in a variety of intellectual, emotional, and moral domains. His disposition is a major inspiration for the pupils' artistic endeavors. Iqbal claims that because our instructors are stuck in the past and perpetuate stereotypes, they are unable to put society's needs in the right context. (Munawar, M. 1992).

Iqbal thinks that any social order is always tends to be stable and stationery, depends only on those individuals who possess independent thought and originality that can give new values and introduce a dynamic phenomenon in its system. The true joy of life is not found by watching life as viewer but throwing oneself into each and every experience painful or pleasant and in this way, it strengthens one's individuality. Iqbal sees teacher in a wide perspective as an architect of the souls of human being.

From Iqbal's perspective, a society needs a dynamic individual to offer it a new direction when it becomes indolent, ineffectual, resistant to effort, and unwilling to change. The ideal educator must rebuild society from the ground up.

IQBAL ON METHOD OF TEACHING

Dr. Iqbal only suggests teaching strategies that require student participation, active learning, and exposing them to novel settings and challenges. He believed that freedom is a special gift that only man can possess, hence he wanted the schools to produce free, fearless, and imaginative people. This gift aids in his personality development and allows him to engage in His Maker's creative life. (Hallali, & Khan M.M., 1999)

An environment of freedom is necessary for an individual's hidden potential to blossom since only then can it engage with the outside world and gain firsthand, direct experience. Muhammad Iqbal is a strict disciplinarian who supports rules to help kids get ready for challenging and demanding adult duties. Teaching strategies should foster a critical and inquiring mindset, where curiosity and the pursuit of truth take precedence above the idea of truth. (Razak, A., & Abbas, M. 2011).

Iqbal argues that children's lives will be better and more hopeful if their education is based on moral values. An appropriately educated child shows through his behavior that how he leads an honest life. The child's intellectual scope should be broadened to cultivate his mind to its full capacity. Lacking of any moral link, he becomes selfish. According to Iqbal, to produce effective person it is essential that the child's character, education and training should be in line with sound principles of education. He is treated unfairly by the society that disregards this factor. Iqbal understands that the best way to educate kids is to match their training and education to their aptitudes, which will help them realize their full potential. In order to completely form and shape a child's personality, the teacher must assume a key role. (Azizuddin, M., & Sani, M. 2010)

STUDENTS' PROBLEMS

- Disagreement between the students and parents / elderly people
- Fear of freedom taken away.
- Going away from religion
- Choosing wrong friends
- Using too much social media and in wrong way.
- Wasting their time on internet and social media
- Do not want become aware of the realities.
- Living in their own world
- Irritant
- Perversity
- Philological abnormal
- In abeyances
- Persistency

PRINCIPLES FOR BETTER TEACHING

نہیں ہے نا امید اقبال اپنی کشت ویراں سے
ذرا نم ہو تو یہ مٹی بہت زرخیز ہے ساقی

1. A child needs to have their energy used. They are eager to be active. Every silly thing he does can be used to further education. All of his recreational and musical endeavors are considered productive and artistic endeavors.

2. Because children cannot focus on one thing for extended periods of time, activities should be varied. The teacher can take advantage of this characteristic of children by breaking up his lessons into manageable chunks so that the students' attention is maintained.
3. Youngsters are interested in touching and examining things, and they want to own whatever they come across. By exposing him to real items, the education can hone his sense of observation and train his senses.
4. Since bright colors draw children, educators should cultivate their sense of color and aesthetics.
5. Kids mimic adults and pick up life lessons from their parents. They also enjoy solo acting and want to be teachers or store owners. It is the teacher's responsibility to provide a positive example for the students to follow.
6. The power of imagination and thinking in the children is highly pronounced as is clear from the fact that they begin to insist their grandmothers to tell them tales and fables. The teacher should take full advantage of this trait of the children.
7. The instructor can factor in the children's innate tendency toward empathy while assessing their moral education.
8. Children have excellent language and memory recall skills. Poems and verses should constantly be reinforced in the classroom by the teacher.
9. The teacher should give several objects to the students and help them improve their judgment by providing them with a comparative perspective of these objects, as their ability to judge and discriminate is still developing.
10. They need workouts that help them develop this quality because their logical reasoning is not very good. Given their comparable circumstances, their discriminating ability would grow.
11. The instructor should incorporate moral scenarios into the activities from the outset in order to instill morals in the students. They ought to learn how to pay attention to their lessons and how to be understanding. It is important for both biological and psychic growth to occur at the same time.

Teachers should instill a culture of moral and religious values in the next generation if they want children to be hardworking and innovative. (Mudasir & Ahmed, 2020)

REMEDIES FOR SHAPING MUSLIM SOCIETY

The educational philosophy of Dr. Iqbal is very profound and insightful.

Dr. Iqbal's educational perspective emphasizes the importance of having a foundational understanding of the Quran and Sunnah as a required part of the curriculum. Dr. Muhammad Iqbal emphasizes the value of social science and humanities courses for the advancement of humanity's material, social, and spiritual well-being.

According to Dr. Iqbal, the purpose of education is to instill the Islamic worldview and mold a person's destiny; hence, it is crucial to develop a person's capacity for moral judgment. This feature will assist the learner in overcoming the obstacles of the contemporary world, and education will serve as a means of fostering national development and international harmony.

The purpose of life is very superficial with no depth of rootedness on God that why search for God and his will is lacking and religious perspective of life become secondary preference. If the fundamental priorities are disorder then following issues are result of that: conflict of difference in mentality, distorted concept of individuality, unhealthy concept of freedom like (fear of freedom – freedom taken away), religion has become a

ritual practice not authentic life style permeated by beliefs like going away from religion, using too much social media and in wrong way and wasting their time on internet and social media, irritant attitude and do not want become aware of the self-realization and accept reality of life.

Iqbal emphasized the need for a revival of the Islamic spirit among Muslims. He believed that Muslims had become detached from the true essence of their religion and needed to reconnect with the teachings of Islam to regain their lost glory. Iqbal stressed the importance of self-realization and self-development among Muslims. He believed that individual Muslims needed to cultivate a strong sense of self-awareness, self-confidence, and self-reliance in order to contribute meaningfully to society

Iqbal emphasized the significance of education and knowledge in empowering Muslims and enabling them to compete in the modern world. He advocated for a blend of traditional Islamic education with modern sciences and technology to foster intellectual growth and progress. Iqbal promoted the idea of unity and brotherhood among Muslims, transcending geographical, linguistic, and cultural differences. He envisioned a united Muslim community that would work together for the common good and overcome internal divisions and conflicts.

Iqbal advocated for social justice and equality within Muslim societies. He criticized social injustices such as feudalism, exploitation, and discrimination based on class, caste, or ethnicity, and called for the establishment of a just and equitable social order based on Islamic principles

Iqbal emphasized the importance of spiritual and moral values in shaping Muslim society. He believed that adherence to ethical principles such as honesty, integrity, compassion, and tolerance was essential for the moral regeneration of the Muslim community

While Iqbal belonged to an era when women's rights were not widely discussed, he nonetheless emphasized the importance of educating and empowering women within Muslim societies. He recognized the potential of women as agents of positive change and called for their active participation in social and economic development. Iqbal advocated for political empowerment of Muslims, particularly in the context of colonial rule, he advised to break the chains of slavery to reshape the Muslim society. (Amir, Z. M. 2009).

RECOMMENDATIONS

Following suggestions were given on the bases of findings:

Parents and family environment play a great role in the formation of the students' character because healthy environment give them foundation to their good character. Parents and teaches' guidance and effective relationship help them to create strong bounding among them. Character of parents and teachers as role model for them and learn more by witnessing those values in them because only verbally listening to them has less strong impact them seeing them living their lives according to what they say. Different negative concepts arise during the teenage and experienced teachers can handle this problem by occupying the students in different co-curricular activities.

Teachers need to understand how significant their duty is and how important it is for them to sincerely follow Islamic teachings, have morally and ethically sound character, and serve as role models for their students, who pick up lessons from their behavior.

Teachers ought to provide anecdotes about notable historical and contemporary figures. Teachers ought to be understanding, kind, and able to help pupils find their mission in life.

The teacher's primary responsibility is to cultivate his or her innermost self and act in accordance with the knowledge that he or she has attained. Teachers must be knowledgeable in order to recognize the ability and aptitude of their students, motivate them toward lessons, strengthen their innate power, and help them reach their best potential. He ought to be morally upright, devoid of hypocrisy, and honest.

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