

An Analysis of the Iqbal's Qur'anic Thoughts for Youth Education



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ABSTRACT:

How do we train our young generation in the 21st century? In this regard, the thought and Quranic thinking of Allama Muhammad Iqbal (RA) is very important. There is no other opinion but only the way of Iqbal to reconstruct this nation. Apart from Iqbal's Quranic thoughts of character building, understanding the situation and moving forward as a civilization is for us to find answers to our questions and find a comprehensible solution to our problems. It would not be an exaggeration to say that if we ignore Iqbal's Quranic thought and move forward, it means that we are culturally, politically, socially and nationally two and a half hundred years behind today. If we reject Iqbal's vision and step into the future, we will be stepping into a very intellectual backwardness. If we really want to have a meaningful role in the future, we have to make a fundamental change in the consciousness of the new generation through the training. The change is that we have to acquaint them with the purpose and make them realize their position. Until we do this, our purpose will not be achieved and whatever we continue to do will be limited to Cosmetics and Ritual, it will not have any clear effect. When we say that we have to create a purpose in the new generation and acquaint them with their position, it should be kept in mind that the purpose for which Pakistan was established and in view of our founders which the big goal was to create a sense of purpose in the consciousness of the new generation. If we succeed in achieving this goal, then it can be said that we have reached the destination. In short, in this article an Analysis of the Iqbal's Quranic thought in Youth education will be discussed in detail.

Key Words: *Analysis, Iqbal's Quranic thought, Youth, education*

STATEMENT OF PROBLEM

1. What is the concept of Youth's education?
2. What are the Iqbal's thought for the education of youth.
3. Seerah-e-Taiba is the standard for thoughts and practices development in Islam by which all mankind can attain true prosperity.

RESEARCH QUESTIONS

1. What are the Iqbal's Qur'anic thoughts for the training of youth in present era?
2. Why the Iqbal's Qur'anic thoughts are different from other religious philosophers?
3. How Iqbal's Qur'anic thoughts can be implemented for the personality development to every human being.?

RESEARCH OBJECTIVES:

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1. To identify the Iqbal's Qur'anic thoughts for the training of youth through education.
2. To explain the Qur'anic approaches and Philosophy of Iqbal regarding the youth's education.

RESEARCH METHODOLOGY

In this research the widely applied methodology will be an analysis. The method of this research would be at educational standard for comparing and analyzing the Iqbal's Qur'anic thoughts for the training of youth through education. The famous and authentic books & articles will be analyzed/ compared about the topic.

LITERATURE REVIEW

The following books and articles are directly related to literature review on the Iqbal's Qur'anic thoughts for the training of youth. i.e. Dr. Ghulam Mustafa Khan, Iqbal and Qur'an, Muhammad Shafiq Alam, Iqbal's Educational concepts, Naveed Ahmed Zubari, Iqbal and today's youth, Iqbal's philosophy is the solution of Muslims Problems, RA Nicklson,, Iqbal Badeshi Zamino mein, E.M, Forster, Muhammad Iqbal, etc.

INTRODUCTION

The is the last divine book of Allah Almighty, which was revealed to Muhammad in Arabic. It is not on a specific topic, but its subject is human in the optical. It is extremely clear on every topic of universe, but the most simple words from the perfect words, terms and examples are available with the entire principles and regulations. Therefore, after the fifteen centuries, the verses are interpreted according to their era of Quran. Research states that it is on the subject of human and its tongue of the human beings, So we see that Creator of the Universe chose his own language to guidance in the Qur'an and equipped the entire system for it. From the individual to the people and the nation, the people of Arabic and the nations and melodies have been given to Allah's signs. Language protects that the Qur'an made money on safe and took responsibility for its safety. The caste turned short and long, every two, described these facts in the verses so that man should understand and find the secrets of Allah. Of course it could only be in the same language that is blamed everyday in human society. Although initially, such a law can be in the native language, but with time, the vast tables power of human life can fulfill the national language. That is why the Qur'anic principle was kept in front of every human being to the language of its nation so that at any stage they do not suffer from any difficulty. All these things have been created to be true, and what responsibilities of humans were set to do? It is now certified that due to the characteristics of Arabic language, it is called base of languages'. Because of these features, Allah has chosen the same language for his last word "Quran " on his last Prophet. The whole family of the Arabs, despite the various Arabic arts and diversity of various Arabic tribes, the Qur'an came to such a comprehensive, standard, comfort, general, understanding Arabic language, as per the Quranic claim.¹

The Qur'an reminds the Ummah as the name of Khair. It is also true that this Ummah is the middle. Students should describe the community's resources using different aspects of Islam, with very serious on priority basis. There is a very useful source department magazine through which the ideas and stands are clearly evident with rational and

imitation arguments. This method is more effective and overcome results from the debate. The wall magazine is also common here. It also needs to be used to move. In this regard, an important point of view is to be exposed to our minds, that it is anxiety to respond to straightforward. When addressing ignorance and unusual, it is better to follow this principle of the Quran. A characteristic of Rehman's slaves in Surah Furqan, The (faithful) slaves of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address them answer: Peace;²

The acquisition knowledge in the Quran where it is very stressed, it has also been explained that this knowledge should be divine. According to Allah Almighty, in Surah Fatir:

Only those of His slaves fear Allah who are knowledgeable. Surely Allah is Mighty, Forgiving.³

Even after the ignorance, then such teaching is Islam. Neutral is not unhealthy but also due to hazardous and killed. Therefore, it is important to create perfection in the field of education, it is more important to read education (modern education) with critical views. There is very little attention in this regard. Students working in campuses if they live in the educational field from their contemporary students, then serious students will never weigh our talk. So our movement needs to produce skills in their field of education. Along with the desire of the charity, because of the acquisition of our, there is no positive change in our disorder. At the same time, social weapons issues that are not directly from the student community is better.⁴

Iqbal has interpreted Quranic verses or words in his word in 3 ways. One way is that in his poems he has not only used a word from the Arabic text of the Qur'an or a phrase from a Qur'anic verse in the Arabic text but he has also made many phrases into poetry. His second method is that he has translated an entire verse of the Holy Qur'an into more than 400 verses. Iqbal has given the exact meaning of the words of the Holy Qur'an in the poems which have appeared in the Arabic text. His third way of reminding the Qur'anic verses is that he has made many of the verses of the Qur'an which appear in different places in different Surahs of the Qur'an the subject of a specific poem, such as the poem "Baal Jibril". "Al-Ard Allah" which does not apply to a single verse but to many verses. In this article, some such Qur'anic allusions are presented in Iqbal's speech.⁵ Iqbal's words are, in my view, a systematic interpretation of the Qur'an. According to my study, there are 70 allusions in Iqbal's words. Allusion, only one poem in Iqbal's Kalam is in the poem "Ishrat Imrooz" of "Bang Dara":

Iqbal has taken the allusion from this sentence of verse 21 of Surah Al-Dahr, it has been said, "And their Lord will give them pure wine to drink." The Holy Qur'an mentions "Salsabila". This implication has appeared in Iqbal's Kalam only in 2 verses of "Bang Dara". The first poem is of "Ishrat Imrooz" and the second is of "Saharanovardi": Iqbal has taken the allusion of Salsabil from verses 17 and 18 of Surah Al-Dahr. It has been said, "They (the people of Paradise) will be given a glass of wine mixed with ginger in it. It will be a spring of Paradise which is called Salsabil." Since the Arabs liked the mixture of ginger with water, it was said that the people of Paradise would be given wine mixed with ginger, but this would not be the case with the mixture of spring in

which there will be the fragrance of ginger but it will not be bitter, so it will be called Salsabil. Salsabil means water that passes through the throat due to its sweet, light and pleasant taste. The majority of commentators are of the opinion that the word salsabil is used here as an adjective for this spring and not as a noun. Iqbal has taken the formula of "Saqi Jameel" from verse 19 of Surah Al-Dahr in the first stanza of the poem here. It has been said, "Boys will be running around to serve them (the people of Paradise) who will always be boys. Look, there are pearls that are scattered. These allusions appear once in Iqbal's Kalam in the 23rd verse of "Zarifana" of "Bang Dara". Iqbal these poems were written in 1917, inspired by the communist revolution in Russia.

By these allusions, Iqbal has reminded the Muslims that the consequences of life in this world are not to be understood as the consequences of the Hereafter and to accept them as the basis of right and wrong and the decision of welfare and loss is in fact to fall prey to deception and usury.

Iqbal did not have any regular na'at poetry in the honor of Prophet (PBUH), but scattered citizens can assess his depths understanding toward Ishq e rasool. Despite the regular religious poet, his concepts about the Prophet (PBUH) also rank him higher than the most important poets.⁶

The need of education is a serious movement to bring an organized format, this experience is easily died. Regular education and training in all developed social groups is very low due to which it is not possible that one complex society resources and tasks can be transmitted to children. Regular education is a community of, intellectual, material, spiritual optical and emotional, consciousness and unusual intention which discrimination has been achieved.

Education should be interpreted by an act that belongs to construction and configuration, through which a social group shields teenagers in their specific social form. In fact, the beliefs of the adolescents and ideas are on the basis of other members of the group.. This is the easiest way to create a concept in one's mind. This reason for learning education is justified by physical acts in a special environment. It is a social resource through which children acquisitions are freedom from knowledge. The first school is to provide a simple environment that easily accepts the child.

There are two aspects of educational Struggle. A lot of education is not for everyone , and the other is to be educated in a comprehensive manner. The result of teaching in small parts of a large number of articles is that the concepts are implied, while it is not affected by the other concepts and life. The concept of the child's mind is very important, and the student should be able to set them up on a new style. The students are who adopt these ideas in their practical life, learners need to apply them in the immediate conditions.

In comparison to other developed nations, education methods have always been unique and separated, our experts did not help the basic nature from experts of Europe or other developed countries, which make educational values useful and it causes to increase the means of knowledge achievements. The lack of efforts has to increase

duplicate trend in the educational field and the lack of knowledge of academic capabilities are also declared in educational institutions. Due to which the trends of copying are also becoming innovative.

The purpose of education is to create such minds, which emerges individual capabilities and can get the location from different capabilities. That's why the promise is created by everything and can achieve its goal and understand the problems. It can be beneficial for the society at the same time when they are presented in a coordinated manner. Therefore, the government's responsibility is to make educational plans and improvements to eliminate the growing anxiety in the community of the society, such as not only a healthy society, but better in education. People will also be born civilized environment which will not only be beneficial for society, that they will be useful for the state.

Describing his ideas the poet of East, Iqbal says about Education, that the teacher plays an important role for child training and cereals. Therefore, the teacher should also be sampled because students try to adopt ideas and attributes of their teachers, not only this thing to benefit them but for this teacher carefully apply the Qur'anic principles for the character building on the students.

Allama Iqbal is among the philosopher of Islam,⁷ who is part of our history and whose work can not be forgotten that he has done a lot in Pakistani Movement.⁸

At the time Iqbal raised the contributions of this nation, it was not in India, but Muslims in the whole world were suffering from a specific situation. Muslims were living in slavery everywhere despite having majority of populations in more than 40 countries. The whole nation with political and economic disadvantages. Western civilization was adopting by the world's.

Iqbal's teaching source is Islam. Islam guides human about every sector of life. All the concepts of Iqbal are formed in the light of Islam. He considers the ideology of Islam as the only solution to all human beings. He is among the great people of the Islamic Republic of India, whose ideas have deeply influenced on this nation. Iqbal gave a lesson of life, struggle to the Indian Muslims, who had accepted self-determination. He put the modern light in the laws of Muslims.⁹

Islam is the only religion for the implementation on human life, which has power to establish the universal community for humans. Islam collects humans with rehabilitation of regional, ethnic, tribal, color and language, with brutal emotions on the universal platform of God's bondage. He derives from the Quran and provided the principles of Muslims's collective and individual life and presented them with his full strength and high stand point of life.

Iqbal's position is very high in the twentieth century thinkers of Islam. He may not have more strong information but he was completely aware of the Spirit of Islam. He looks at his knowledge struggle in front of western civilization. His worry is not disliking, but is a aggressive movement. The same thing gives him a prominent place in all the thinkers. His attacks on Western civilization is not only a power but also a power with arguments.¹⁰

According to Allama Iqbal, that along with the philosophy of education for human understanding through wisdom is also required. As far as Iqbal philosophy of self-determination has used this term for human race and due to this internal possibilities of reformation.

Iqbal's ideology gives education the objectives to life. Therefore, the real purpose of teaching Iqbal's philosophy is to awaken the hidden capabilities in a manner that is a result of the consequences in social life, that every person is engaged in the welfare efforts of social life and also becoming an effective member of the society. His efforts will be provided a guarantee of own welfare. Every humanity can fulfill the purpose of power and the intention of existence. The initiative of the self purification education should be from the initial stage of the 'child'.

Iqbal has also marked the responsibilities of teachers. Teachers give education to high goals oriented students in their affairs, which they found inside them and the national passion emerged and became the reflective personality through their individual's trainings. Love of religion and learning about the students needs is the responsibility of the teachers. Self recognition is the edge of implementing knowledge in practices.

Iqbal is not just a slave of wisdom and not condemn the world of heart. He wants to make knowledge of wisdom, so that it should enlighten the mind and even the heart for the spiritual enhancement.

Iqbal has directed the society to think positively and youth is motivated towards the revolutionary message. He preferred to give future sacrifice to guide his people, through revolutionary poetry, a new spirit has inculcated in youth and he himself also practically participated in the mission for the construction of Pakistan.¹¹

The best youth of our society want to achieve the wealth and status. Whatever is the end of this destination, the left in anonymous death and heritage property. While Iqbal's way is not this, Iqbal has embraced youth to serve and tried to show the second side of the picture.

Allama Iqbal reviewed the behavior and role of Muslim youth when they were very shocked. Iqbal was a fascinating and committed human being. To get his constructive goals, he writes two long-term poems that are known as Shikwa and Jawab e Shikwa.

Iqbal realized that Muslims had wore small civilization clothes and were away from the role that Islam is investing for them. In this context Iqbal addresses youth toward Islam and realization that they should study history and look at their role in the society.

Pakistan is the dream of Iqbal, whose interpretation is today's youth. Of course there is a commitment with Pakistani youth, but they also need training and encouragement. The construction will have to strengthen the youth for Pakistan, through promoting the academic capabilities, and to abandon the behavior of negligence. In this way, we will be able to re construct the Pakistani society and achieve our destination.

Iqbal gave a message to the youth that they should try to become a perfect human being and surround themselves with the attributes that are necessary for their development, and which can be helpful for building a great nation. There are. Iqbal's ideal teen is a young man with self-determinants, educated, believing deposits and actions.

When Pakistan was formed, we had a golden opportunity for the development, but after the death of Quaid e Azam in 1948, we were distracted from our way. Today in our society, people want to give their children higher education in English Medium Institutions. There is a biggest obstacle in achieving this purpose, because the elite of this country is strongly against its national and regional languages. They want only English language to know that in the examination of the national language. It can not be associated only Western language and culture can be part of the bureaucracy, which is also associated with their country and injustice from religion and culture. Iqbal congratulated to create its world with its creativity, attributed in social media. Iqbal's true revolutionary poems should be taught in teaching of educational institutions.¹²

Some other views of Iqbal's on educational concepts can also be set, but their status may be explained.

Iqbal has deeply studied the Western philosophy, but he thinks and feels as a Muslim. Because of this he is very popular.¹³ The center of Allama Mohammad Iqbal ideas was the Qur'an.¹⁴

Allama Iqbal always described about the human greatness, it was not only the emotional level, but he tried to reach the factors and motives that rise in the chains of slavery. He was also aware of the Economic situation.¹⁵ Muhammad iqbal is one of the greatest figures in the literary history of the east. He come at a difficult moment to give courage and hope.¹⁶ Allama Mohammad Iqbal did not think only for Muslims, but his eyes was remain on the global horizon, because of this he was praised by everyone.¹⁷ Iqbal's personality identity does not end, but more than it, Iqbal's self-purification love and unity is very common in universe.¹⁸ Iqbal's imagination was neither majestic nor limited, it was pistol in the roots of its society, the motivation of its intention and purpose was to create society and protect its interests.¹⁹ Iqbal's thinking was also a great logical, he was convinced of the collector of society.²⁰

Regular departments of Iqbaliat are established in various universities of Pakistan, while in 1974, University of Iqbal established for distance education in Islamabad, in which apart from other fields there is department who has a significant role in promoting ideas Iqbal.²¹

So far, the storage literature that has been developed by Iqbal's name should not be like this, and it can be helped in studying Iqbal's dimensions because it is not yet to work under any special plan or through any organization.²²

Of course, the teachings of Allama Iqbal plays a significant role in the construction of the Muslim Ummah and today, Muslims all around of the world are considering the Iqbal's Qura'anic Philosophy of Education for a successful life.

CONCLUSION

In this article, an attempt has been made to briefly describe an analysis of the Iqbal's Qur'anic thoughts in Youth's education. Iqbal wants from today's youth to work with religious spirit which may good for making their thought and relating wisdom with their practical life. It make them rare and bright citizens. Iqbal's message is needed to deliver to the young generation. The Word Iqbal can help the future of the nation to construct the nation. On the outskirts of his dysfunctional youth, youth can be used by the Iqbal words in his poem Suhni Dharti. We need to review the curriculum at Government and private educational institutions level and road map should be planned about the importance of the Iqbal's day to give awareness to youth about the Iqbal's philosophy. Now a days, Iqbal's message has been removing from the curriculum, The need of time is to consider that due to removing the Iqbal's philosophy, Pakistani's youth should not be able to achieve their destination. Education and interpretation for continuous survival of a society is a job that has the great importance. The society is alive through knowledge and experience. Madrassa is the most important source of this, which plays an effective role in the formation of population of women. It is not just that the second name of social life is to be aware, but every kind of evolution is necessary in every social life which could be related with 'educational importance. The people of every community are aware of continuous acquisition of knowledge and experiences.²³

RECOMMENDATIONS

- * Organized movement against pornography to present Iqbal's view according to the Qur'an is the only solution for successful life.
- * Using university's knowledge resources, with the wisdom, presenting the Islamic system of education in the student's community should be the purpose of education.
- * Performing significant performance in the educational field, with academic criterion in the light of Iqbal's Qur'anic philosophy is required.

Endnotes

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