

Iqbal's Inferences from the Qur'an: Educational Objectives for Developing an Individual for Serving Millat

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Abstract

This is the second part of my article published in JoEED, Vol.4, Issue 2, on Iqbal's educational aims and objectives. In the first part the thrust was on the development of an individual self as a Muslim and the second part caters for Iqbal's recommendations on how this individual can be developed as an effective instrument for serving the Islamic society and the Ummah. As mentioned in the first part, Pakistan lacks an education system to match the ideological needs of a Muslim society. The need to revive the grand narrative of the golden age of the Islamic world is currently being felt with great intensity. Iqbal being the ideologue of Pakistan has given us sufficient guidelines to draw our education system on the precepts of Islam. While Iqbal's Persian anthology Asrar-i-Khudi narrates on how to develop an Islamic individual, his second anthology Ramuz-i-Bikhudi deals with how to develop this individual self as an effective member of the Islamic society. In this research qualitative content analysis of Ramuz-i- Bikhudi was carried out under the supervision of a celebrated expert on Iqbal and educational aims, objectives were derived for this purpose. It is sufficient to note that at the end of this anthology, Iqbal vows that his recommendations comply completely with the teachings of the holy Qur'an. The end objective of Iqbal was to prepare an individual who is an effective human being.

Key Words: Iqbal's educational philosophy, Islamic education, Quranic education

Introduction

In my last research article, Iqbal's inferences from the Qur'an: Objective of education for Developing Individual Self, which was published in the same journal in its December 2017 issue focusses on the development of individual self (Ali & Hussien, 2017). These hermeneutical interpretations were drawn from Iqbal's Asrar-i-Khudi which was first published in 1915, but Iqbal did not stop at just recommending procedures for self-development; he embarked upon the exercise for recommending educational procedures for making this developed individual to practically and effectively contribute to the task of the establishment of Allah's Shariah in this world (Iqbal, 1953; Tufail, 1966). The main issue in Iqbal's thinking was not only the development of a true Muslim but, a person to work for the renaissance of Muslim Ummah and the establishment of the edicts of Allah and His Prophet (PBUH) (Ali, 2011; Bilgrami, 1966; Iqbal, 1953). For Iqbal (1944, 1953), it was the establishment of the Shariah of Islam which can

best provide solutions to the problems that the world is presently facing. Further, Muslims can only succeed in the hereafter when they proactively involve themselves in implementing Allah's laws in the society and not by negating their involvement in the worldly life (Ali & Hussien, 2016; Iqbal, 1953; Meer, 2006; Nadvi, 1979). For Iqbal, the platform of society or Millat provides a person the forum for developing and performing for success in the next life. As Iqbal (2000) says:

*By action life may become both paradise and hell;
This creature of dust in its nature is neither of light nor of fire (p.221).*

Mir (2006) explains that "Individuals, in Iqbal's view, can develop their full potential only within society and only when they contribute to the larger objectives of the community to which they belong" (p. 17). Khamane'i (1986), the Iranian leader, elaborates that "on the whole, the problems elucidated in Rumuz-i-Bikhudi are among the issues relevant to the establishment of an Islamic society and ought to be taken into consideration" (p. 144). He further makes clear that the issues discussed by Iqbal are as pertinent to the Islamic Ummah today, as they were in his lifetime. As narrated by Tufail (1966), "Rumuz-i-Bikhudi deals with individual in relation to society... its basis, its aims, ideals and ways and means of attaining them" (p.32).

To justify the selection of Iqbal for my present endeavour I will like to quote the following from my last article:

"The rationale behind selecting Iqbal's philosophical implication to education from Islamic perspective is multi-dimensional. The most important dimension is his being the ideologue and the originator of the idea for the establishment of the Islamic State of Pakistan. Iqbal is unanimously considered as its ideological father by the masses (Nadvi, 1979; Moten, 2002; Mir, 2006). It is observed that, irrespective of most of the Islamic countries having gained independence for more than sixty years, they have yet to design their education system from their local context, and are totally dependent upon western designed education (Herrerra, 2004). Iqbal presents an education theory which can be converted into an education model from Islamic perspective. (Ali & Hussien, 2017, p. 323)."

Methodology

Iqbal has selected his thoughts and philosophy to be communicated to the masses through poetry. He claims that basically he is not a poet, but to communicate his message effectively, he has used poetry as a vehicle (Iqbal, 1944; Saiyidain, 1977). Iqbal preferred Persian over Urdu for his poetic dialogue as he claimed that Persian has a wider expression as compared to Urdu (Iqbal, 2010; Junid, 2002). This research focused on his Persian anthology of Ramooz-i-Bikhudi which was first published in 1918. To extract the essence and meanings from the thirty poems of this, hermeneutics were resorted for exegetical interpretation of his poetical verses. Four step analysis was conducted: (a) interpretation of the thirty poems; (b) selection of themes from the interpretation; (c) converging to theme clusters; and (d) developing aims from educational perspective around the theme clusters. All this analytical work was done under the monitoring of a celebrated scholar on Iqbal. The derived aims for the development of self for the service of Millat or the Muslim community are as follows:

Aim 1. Realization and preparation for individual's role in the development of society

The Qur'an says:

“Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things)” (Al Ahzab: 40)

Exploring the implication of the above Qur'anic verse, Iqbal (1953) states:

*You, who were made by God to be the Seal
Of all the peoples dwelling upon earth. (p.16)*

Iqbal elucidates that Prophet Muhammad (Peace be upon him) was the last one in the chain of prophets to the people of the earth, and Muslims are the last of the Ummah. As such, the work for the propagation and implementation of Islam has been transferred to the Muslim Ummah. Iqbal explains that each human develops his/her full individuality or self, and then places himself/herself among his/her fellow beings to execute his/her role for the achievement of this great task. The realization of this task should be the desire and passion of all Muslim individuals. This task can only be accomplished when working collectively.

Iqbal complains that instead of realizing the seriousness of its status, the Ummah has fallen prey to the apparent lures of the west and has made the West their yardstick and alienated itself from the spirit of Islam. Iqbal intimates that the western ways will only lead them towards failure and destruction. He asks Muslims to return to the ways of the Prophet (Peace be upon him) and establish an Ummah in which the whole world finds respite, as had happened in the past.

Pedagogic emphasis. Iqbal (1953) lays high emphasis on this prophetic role and advises Muslims to develop an intense passion for this task, in which lies both individual's as well as Ummah's collective salvation. This passion has to be transferred through education of the children and youth.

Iqbal reminds that each individual carries a spark from the Creator, which is catalyst for his unique individuality and intellectuality. The Ummah or Millat provides the foundation and controls for an individual's performance. It also provides direction and higher goals for its collective progress. Collective efforts of developed individuals provide synergy for the desired outputs and outcomes.

Iqbal explicates that although a human being is intellectual and creative by nature, he is not perfect enough to grasp all the facts of the universe or his life. The Prophet (PBUH) is the one, who under Creator's code, guides the bare intellect to the light of the truth, and infuses the spark to bring his creative nature into work for the acquisition of higher aims set by the Creator Himself. Since this code is from the Creator, it is perfect and is best suited to human beings' intellect, potential, and aspirations. Emphasizing the effects of the Prophet's (peace be upon him) message, Iqbal (1953) explains:

*Whose piercing music gives new life to dust.
Through him the unsubstantial atom glows (p.23).*

Iqbal rationally explains that every single thing or system follows nature's rules. These rules are devised by its Creator and are essential for existence. In the same way, the rules, which govern mankind's social life on earth, are prescribed by God and communicated to the mankind through His prophets. Education is the only channel which can communicate both the constituents as well as the importance of these rules, for success in this life as well as next.

Aim 2. Education on the foundational concepts of Muslim nationhood

The foundation and structure of every system is developed on some philosophy. The confusing part of contemporary education systems the world over is their vague philosophy (Holt, 1981; Rafiuddin, 1983; Iqbal, 2005; Gatto, 2005; Russel, 2008). Western education systems, however vague they may be in philosophy, are thriving in Muslim countries without any critical analysis (Rafiuddin, 1983, Harrera, 2004). Muslim countries need to develop their education system, which would be based on Islamic philosophy of life. Iqbal spells out the foundational elements of Muslim nationhood, which are of foundational importance in developing Islamic educational philosophy.

The Qur'an proclaims: "*And verily this Brotherhood of yours is a single Brotherhood, and I am your Lord and Cherisher: therefore fear Me (and no other)*" (Al-Muminun: 52).

Pedagogic emphasis. Iqbal (1953) elaborates that tawhid, or belief in oneness of God is the binding force for Ummah, which provides the Ummah with hope and focus. If this hope is lost, weakness crops in and leads to different fears. Fear breeds fraud, cunning, malice, lies, falsehood and hypocrisy. Infidelity (shirk) is a derivative of fear. All these weaknesses result in divisions and are obstacles in the way to unity. Tawhid can unite diverse nations and brings best vigour for thought and action collectively; it is the gravity which keeps us all together. Deductive logic demands that the best course of action is to "*hold tight to the rope of Allah*" (Al Qur'an, Aal Imran: 103).

Iqbal explains that Muslim unity is due to the religion of Islam alone. The last Ummah derives identity from Prophet Muhammad (peace be upon him) and as such, he is the symbol of our identity and purpose. Iqbal (1953) elaborates:

*Resplendent ever; his Apostleship
Brought concord to our purpose and our goal (p.34).*

Being the last Ummah of the last Prophet (peace be upon him), we have been made responsible for his message of mercy to the whole world and are united under his pennant. The Prophet (peace be upon him) succeeded in establishing an everlasting brotherhood among Muslims, irrespective of their colour or land.

Brotherhood is one of the most common features of Ummah, which transcends all ranks, races and ethnicities and each Muslim is a custodian of the Ummah and vice versa. Iqbal passionately declares that Muslims are the Ummah of the best Man [Prophet Muhammad (PBUH)] of this world. Qur'an declares: "*The Believers are but a single Brotherhood....*" (Al Hujurat: 10).

Explaining the foundational concept of Islamic justice and equality, Iqbal (1953) narrates an incident of a common constructor calling his king to the court for an injustice committed to him by this ruler:

*And summoned to his court the unjust king
Who, hearing the Koran invoked, turned pale
With awe, and came like any criminal
Before the judge, his eyes cast down in shame (p.40).*

This indicated the trust of a common employee in the justice of the Qur'an and also the king's obedience to law of the Qur'an. The trust in justice was fully manifested. King's bowing down to the verdict and a common man's inclination towards compassion and forgiveness; forgiving for Allah's and the Prophet's pleasure. Through this narration, Iqbal manifested the complete justice and equality as well as the benevolence among all the members of this Ummah.

The Qur'an emphasizes:

"O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)" (49: 13).

Iqbal (1953) elucidating on the education of liberty in Islam as the foundation of Ummah, elaborates that bowing to one true God removes all bondages from a Muslim. The Qur'an states:

"And I did not create the jinn and mankind except to worship Me" (Az Zuriat:56).

And Allah has said, *"Do not take for yourselves two deities. He is but one God, so fear only Me" (Al Nahl:51).*

"Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance" (Ta-Ha:14).

By narrating the incident of Kerbala, the famous martyrdom of Husain (Prophet's grandson) fighting against tyranny, Iqbal emphasizes that the actual focal point of liberty in Islam is the absolute obedience to the only God. A Muslim never bows to tyranny; instead, the purpose of his life is to liberate the world from the tyranny of all demigods. Iqbal elaborates that intellect may lead to doubt and suspicion, and draw one towards the world, whereas, love generated for the cause of God finds solace in freedom and service. Allah (the Exalted) clarifies:

"Verily, this brotherhood of yours is a single brotherhood, and I am your Lord and Cherisher: therefore serve Me (and no other)" (Al Qur'an, Al-Anbiya: 92).

Iqbal (1953) explains that since the only basis of Ummah's identity is the universal truth of tawhid, this Ummah cannot be bound by any geographical parameters. The Prophet's (peace be upon him) hijrah (migration) from Madinah to Makkah proves the triviality of land before him. Iqbal laments that presently, Muslims have become spiritless due to associating themselves with certain lands—a concept that is alien to Islam.

The Qur'an commands:

"And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favor on you; for ye were enemies and He joined your hearts in love, so that by His

Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His signs clear to you: That ye may be guided". (Aal-e-Imran: 103).

Iqbal (1953) teaches that making a land as the basis of a nation destroys the brotherhood of human beings. The philosophy of a nation based on geographical boundary was developed in Europe, due to which their civilization lost its unity and brotherhood and nations became strangers to each other. Muslims had the centrality in Khilafat till the early 20th Century and its breaking resulted in small divisions among Muslims with no centrality. Education in Islamic domain has to be designed around the above mentioned Islamic precepts and concepts; for without this, education cannot be termed as Islamic.

Aim 3. Inculcating the essence of Muslim nationhood. Strengthening of nation's collective ego through the awareness of Muslim history and traditions

Iqbal reminds that the concept of Islamic nationhood is as old as the event of all souls bearing witness to their lord that *"yes you are our Rab!..."* as mentioned in the Qur'an (Al A'raf:172). Right from the days of Adam, all those who professed tawhid (monotheism) belonged to one Muslim Ummah, and this will continue till the world ends. *"Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings..."* (Al Qur'an, Al Baqarah:213); *"It is the cult of your father Abraham. It is He Who has named you Muslims, both before and in this (Revelation)...."* (Al Qur'an, Al Hajj: 78).

Iqbal (1953) reminds us that since our Prophet (PBUH) was the last in the fraternity of prophets, we as his Ummah are the last Ummah, who has been given the responsibility of carrying the Lord's standard. As such, this nation is immortal and has to carry out its prophetic responsibility until the end of times. Our individual and collective success lies in how effectively we carry out this solemn obligation. To realize this responsibility, first we have to realize the essence, which forms this Ummah, and then to strengthen the elements, which make this fabric. It is through educational interventions that this role can be best transmitted to the members of Ummah.

Pedagogic emphasis. It has to be emphasized and consciously realized that Muslim Ummah, being the follower of last among the prophets has its survival divinely promised. The Muslim Ummah continues because of its purpose of standing for the truth, and because of love and passion sparked by tawhid (monotheism). The life of the world is linked to the life of this Ummah; when this Ummah dies, all will end. This has to be consciously realized by Muslims.

Iqbal (1953) emphasizes that when the Millat moves away from its law, it loses identity and unity. Providing the rationale, Iqbal argues that the petals discipline themselves into a flower, sound disciplines itself into song, our breath disciplines into sweet voice of a flute; all of this is under some law and a law is must. For the Ummah, this law is the Qur'an.

*When a Community forsakes its Law
Its parts are severed, like the scattered dust (p.51).*

History is witness that Qur'an can convert common and weak people into highly dignified and strong nation. It was through this message that many marauders converted into guides. Iqbal (1953) makes us aware that the Qur'an could blossom hundreds of intellectual

ideas to the desert dwellers. Qur'an could turn slaves into masters and the loftiest of thrones went under their feet. Iqbal laments that now Muslim hearts are trapped and awed by the ways of nonbelievers. Muslims should earnestly read the Qur'an and seek guidance for every need, as its wisdom is complete. "A Revelation from the Lord of the Worlds. Is it such a Message that ye would hold in light esteem?" (Al Qur'an, Al Waqi'a:80-81); "And verily, it is in the Mother of the Book, in Our Presence, high (in dignity), full of wisdom." (Al Qur'an, Az Zukhruf:4).

Qur'an elaborates: "(Qur'an) Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His will, unto the light; guideth them to a path that is straight." (Al Quran, Almaida:16)

Iqbal (1953) elaborates that shariah (Qur'anic and prophetic law) is the only true guidance and God's final code sent through the Prophet to mankind. Obedience to shariah makes one individually and the community collectively pure inwardly and outwardly. Iqbal posits that knowledge and strength are the prerequisites for a righteous communal system and are effective tools for the implementation of shariah. Iqbal calls the Muslim Ummah to come back to the olden practices and free themselves from the alien ways. The shariah provided by the Creator produces strength and maturity in the Ummah, which is a historical fact.

Iqbal emphasises that the Prophet's manners are the best as he is the best role model provided to this Ummah. The Prophet's (peace be upon him) way is the only best way to follow. Iqbal reminds that everything performs its best in its own environment, in its own ways:

*The pure clay of the Muslim is a gem;
Its lustre and its radiance derive out of the Prophet's ocean (1953: 62).*

Iqbal stresses that Muslims should take children as a trust for upbringing, and that every individual has to answer about this trust on the last Day of Judgment. 'A thousand eyes looking in the same direction' is how Iqbal explains a nation's unity when they develop a common ideal. A mutually common and lofty ideal brings individuals together and makes them work in unison, as Iqbal (1953) expresses:

*Of high ambition, an attractive point
Whereunto moves all centripetal force;
This stirs a people's hands and feet to move
In vital unison, one vision clear (p.67).*

Ideals and aims teach life to bridle the resources and dedicate itself to achieving them. It accepts, what is supportive and rejects what is obstructive.

*When life is conscious of a purposed aim,
All means material yield to its control;
It makes its self the follower of that goal,
For its sole sake collects, selects, rejects (p.66).*

Iqbal warns the Ummah to beware of the idols of the West—country, race, colour and nationalism that have brought much destruction, bloodshed and utter disgrace to the world. Ummah being the lover of Ibrahim should rise and break these deceptive idols. Iqbal (1953) pleads the Ummah to take God's message to nook and corner of the world and he warns the Ummah that they will be asked on the Day of Judgment about their effort for the propagation of tawhid:

*I tremble for thy shame, when on the Day
Of Reckoning that Glory of all time
Shall question thee: "Thou tookest from my lips
The word of Truth, and wherefore hast thou failed
To pass my message on to other men?" (p.70)*

Iqbal accentuates that creating realization regarding subduing forces of nature and developing world order, results in extension of communal life. He further elucidates that the knowledge of the visible leads to the knowledge of the invisible; once the visible is harnessed, the invisible is accessed. Iqbal (1953) explicates:

*Mountain and wilderness, river and plain,
All land and sea – these are the scholar's slate
On which the man of vision learns to read (p.71).*

The Qur'an encouraging the perusal of natural sciences states:

Behold! in the creation of the heavens and the earth, and the alternation of night and day- there are indeed Signs for men of understanding. Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire". (Al Qur'an, Aal Imran: 190-191)

Iqbal (1953) emphasizes that natural laws create vision and develop challenges for growth of human potential. He exhorts the Ummah that the Creator has given inheritance of this world to good Muslims, so a Muslim should become active and subdue the nature; however, Iqbal complains that the arduous nature of life has bogged the Ummah down, which has made other travellers overtake the Ummah, so far ahead. The knowledge of things wins' respect and protection, and the knowledge of the correct status of creation brings wisdom to the seeker and is like a protective wall. Iqbal (1953) assures that even weak nations with developed scientific technologies win respect from stronger ones.

*The weak, endowed with knowledge of the power
Of natural things, takes tribute from the strong (p.72).*

Highlighting that the preservation and communication of national history for developing national ego, Iqbal (1953) elaborates that by preserving its collective memory, namely history, a nation builds a collective ego; and traversing through tests and troughs, it discovers its identity or self.

*The record of the past illuminates
The conscience of a people; memory
Of past achievements makes it self-aware (p.75).*

Iqbal (1953) explains that with the passage of time, a nation's activities develop through experiences. Community learns about itself from its history and develops further. He explicates, that history tells us how to move, creates drive for soul and motivates us to relive the past glories. Losing history is losing the self in darkness. Once the strand of time or history is broken, the community loses its identity and self. Thus, a Muslim nation should hold fast to its traditions, and national history.

The Qur'an creating the realization of pride of the past, encourages the Muslims to visit Kaba for pilgrimage to remind themselves of Prophet Ibrahim: *"In it are Signs Manifest; (for example), the Station of Abraham; whoever enters it attains security; Pilgrimage thereto is a duty men owe to Allah...."* (Al Qur'an, Aal Imran: 97)

Aim 4. Focus on the preservation and honouring of motherhood as the foundation of Islam – the educational perspective

Iqbal explicates that just like prophets, women are architects of a nation's character and destiny; they are not slaves to men. Iqbal (1953) says:

*And her compassion is the prophet's own.
For mothers shape the way that men shall go (p.77).*

Iqbal reminds that in fact the word Ummah (people or nation) is derived from um, which means 'mother' in Arabic. The Prophet (PBUH) has given extensive importance to womenfolk, especially to motherhood, as Iqbal (1953) narrates a popular saying of the holy Prophet in his verse:

*He, for whose sake God said Let there be life,
Declared that Paradise lies at the feet of mothers (p.77).*

The Qur'an orders Muslims to respect mothers: *"...reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you."* (Al Qur'an, An Nisa: 1)

Iqbal, extolling women's role in Islam, comments that the Ummah is mothers' honour. The bustle in a human's life is the product of motherhood's toil, who are the architects of generations. Iqbal pleads Muslim women not to follow the western paradigm. Iqbal explicates that wealth is not riches, gold or silver, but healthy, hardworking, agile young men and women produced by conscientious mothers. It is the conscious efforts of mothers that help create brotherhood, give strength to the Qur'an and the millah. Iqbal advocates imparting special education to girls for preparing them for this key role of motherhood.

From educational perspective, education should be gender and role oriented and not one education for all, as has been introduced by the secular west and being ardently followed by education systems in the Islamic world.

Pedagogic emphasis. Here Iqbal (1953) emphasises that the role model of Fatima, the daughter of the prophet and wife of Ali the Muslim hero, can be effectively used for emulation by the Muslim girls. Iqbal presents the following important aspects of Fatima, which qualify her as a role model for the women of the Ummah: she was dearest to the Prophet among his daughters; she was obedient to Ali, her husband - the bravest leader of Muslims. Her earthly abode was a small hut - a symbol of simplicity. Fatimah produced two of the finest young men on earth; Hassan and Husain, who were excellent examples of valour and sacrifices. Iqbal reveals that Fatimah was God fearing and possessed the qualities of a perfect mother: extreme kindness, loyalty and perseverance. In short, she was a Qur'anic model. Iqbal wants the dedicated women of the Ummah to realize their importance in establishing of a strong Islamic community. By this, Iqbal also wants the Ummah to realize that these simple women are symbols of chastity, strength, and honour. Iqbal (1953) appeals to mothers:

*Thy love it is, that shapes our little ways,
Thy love that moulds our thoughts our words our deeds (p.81).*

Iqbal considers these mothers as the main instrument for the renaissance of Ummah, as it is they who can infuse the fire of tawhid in their children's hearts. Iqbal (1953) calls these mothers not to heed the beguiling attractions of the present age, which are robbing the nation of faith and character. Mothers should keep themselves clean of these traps and devote to their noblest cause of producing such fine men as Hassan and Husain.

Conclusion

Iqbal's recommendations for the development and performance of the Muslim Ummah are quite inclusive (Ali & Hussein, 2016). He (1944, 2003) elucidates: A Muslim, developed into a Self-Contained Exclusive Centre through the educational process fully realizes the responsibility of both the worlds (this and the next) on his shoulders. He realizes that he has been bestowed to establish God's world order and carries out this challenge proactively and creatively, stands for truth only and totally bows himself to the only creator which gives him strength.

Iqbal envisions a Muslim as a redeemer for this world and for all the people of this world. What can be decrypted from Iqbal's above recommended educational interventions should focus in the development of this persona. Iqbal has put forth his recommendations from the Qur'anic perspective and is highly critical of the contemporary education system which he calls an acid that corrodes away the Khudi or self-realization (Iqbal, 2010), and that the educational institutions impart knowledge with a purely materialistic approach and the dearth of any higher endeavours (Iqbal, 1935). He focuses on the development of the entire personality, which is demanded of a Muslim by the Qur'an; a person who is not only a pious in himself, but has developed full potential of the representative of the Creator Himself. Iqbal's philosophical

educational model is comprehensive and all-inclusive. It puts all the elements of education in its proper perspective from the Islamic paradigm.

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