Asian Social Studies and
Applied Research (ASSAR)
Published by ASAR Council

Volume 2 Issue 3
August, 2021
ISSN (E): 2709-9229

Allama Iqbal's Educational Thoughts: Research and Critical Review

Dr. TARIQ JAVED
Department of Iqbal Studies
Allama Iqbal Open University, Islamabad.
Email: tariq.benai@aio.edu.pk

Dr. SHUMAILA MEHREEN
University of Narowal.

Dr. MUHAMMAD ISMAIL JOIYA
Controller Examination Rengers Cadat College Chakri District Rawalpindi.

Abstract

The main objective of the study was to determine Allama Iqbal's educational thoughts. In this article, Allama Iqbal's educational thoughts have been explained and contemporary ideas also reviewed. Moreover, not only the basic ideas of education and philosophy have been sought but also the views of experts have been taken into consideration. Mix method study design was used. Allama Iqbal was a creator whose poetry and thoughts have the same meaning in the new age as in the beginning. He did not give any formal idea of education. His philosophy of education can be deduce from his Persian and Urdu poetry. Allama Iqbal's thought is important than contemporary thoughts because it takes physics and metaphysics into account. That is why Allama Iqbal's philosophy of education is better than contemporary. This article is based on a scientific approach. This study highlights the reasons why Allama Iqbal is more important than contemporary philosophers. Findings of the current study demonstrated that the Allama Iqbal was a great educationist.

Key Words: *Iqbal, Education, Theory, System, Ancients, Modern, Philosopher.*

Introduction

Allama Iqbal was a great poet and thinker. He gave so many ideas like self, believing man, coercion, time and place. He also taught them one of the theories. His theory of education derived from his poetry, essays and articles. Much of his educational ideas are taken from his poetry. His educational ideas are in tune with the modern needs of the modern age. We see that the great educators emphasize only one aspect of life when teaching the education system. For example, the ancient thinkers emphasized character building and preferred moral training. In contrast, modern educators try to meet the demands of the times. The abilities to be are evolving but Iqbal is an educator who takes education as a complete system of life. While teaching theory, he felt strongly that it should also build the character of the youth and make them cope with the modern requirements. Surprisingly, Iqbal's educational ideology also supports the natural system given to today's new field of childhood. Today, educators emphasize that as soon as a child is born, the process of learning begins. Iqbal also emphasizes that a good mother gives birth to a good society. This research finds out what is the background of Iqbal's philosophy of education? What are the practical aspects of Iqbal's philosophy of education? Why is it important to adopt Iqbal's

philosophy of education? One of the main virtues of Iqbal's philosophy of education is that he emphasizes the theoretical as well as the practical aspect of education. He has written clearly on the objectives of education, the responsibilities of the teacher and the state, responsibilities of the students themselves. He also developed a curriculum for primary and middle classes to meet the needs of students. Iqbal was well acquainted with his contemporaries and earlier educationists. That is why Iqbal, in his educational ideology, kept in view all the needs which are essential for the education and training of human beings.

All the indications given by ancient and modern educators are present in Iqbal's education system. So we can say that Iqbal is an excellent educator. In this research work Iqbal's educational system has been highlighted.

Significance of the Study

Education is the backbone of any society. In view of this importance of education, it is the important responsibility of a literary researcher to convey the educational ideas of a person like Allama Iqbal to the masses and properties. Allama Iqbal's educational ideas cover not only the ancient concept of education in which character building was important but also the modern concept of education in which students' research and critical abilities are nurtured. Since Iqbal's educational theories provide a complete theory of life, it is very important to bring them to light.

Back Ground of the Proposed Research

Earlier, many scholars and critics have written on Iqbal’s educational ideas. Syed Abual Sasan Ali Nadvi in his book “Rawa e Iqbal” and Muhammad Farooq Josh In his book” Iqbal kae Talimi Nazaryat” have discussed about Iqbal’s theory of education. Similarly, Prof. Muhammad Munawar in his book “Iqbal poet and philosopher of Islam” and Muhammad Ahmad Siddiqui in his book “Iqbal kae Talimi Nazaryat” have explained Iqbal’s educational thoughts. In addition, many researchers and critics have written articles and books on Iqbal’s educational ideas. Researcher's work differs from others in this regard that Researcher is to issue an authoritative report comparing Allama Iqbal's educational views with ancient and modern educational ideas.

Objectives of the Study

- To high light the Iqbal’s Educational Thoughts
- To disclose the different concepts of Education
- To highlight the positive role of Education in society.
- To illuminate the efforts of Iqbal which are taken place in favor of Educational activities.
- To analyze the ideas and thoughts of Iqbal which can change the society.

Research Questions

Following the questions will be the Research:

1. Does Iqbal have an integrated educational ideology?
2. Can Education system play a vital role in society?
3. Has Iqbal’s educational thought ability to change the society?

Hypothesis of the Study

- Education system has a vital role in society.
- Education system can change society.
- Allama Iqbal's theory of education is a complete code of life.
- Allama Iqbal's concepts give us the strength to deal with the demands of the present age.

Research Methodology

This is a qualitative research. It assesses the value of items rather than quantifying them. This study examines the quality of Allama Iqbal's theory of education. Allama Iqbal's theory of education has been compared with other educationists. Comparative rules and regulations have been followed for comparison. Books and articles written on comparative studies have been fully utilized. The views of experts have also been taken into account.Various aspects of research have been adopted in the work. Data had been collected which tested in a logical manner. Necessary material has been analysed while ignoring unnecessary material. Scansion has been used to examine the poetry. Historical and Linguistic research tool has also been used in this regard, because this work will be a publicity statement, the basics of descriptive research has also been taken a part of research.

Discussion

The following article shows at what Allama Iqbal,s thought about education and whether Iqbal's philosophy of education can meet all the requirements of the welfare and training of the new generation. Before commenting on Allama Iqbal's philosophy of education It should be keep in mind that like some educationalist. Allama Iqbal's philosophy of education was not limited to educational needs but extended to the whole concept of life. Allama Iqbal was fully aware of the prevailing education system in his time. His interest was not limited to speculations and theoretical discussions, but he took part in it in practice. He started his career as a teacher and remained associated with it for more or less fifteen years. Allama Iqbal not only lit the lamp of education in his country but also lit the candle of knowledge in the University of London. Iqbal's activities in the field of education were varied. On March 2, 1910, Iqbal was elected to the Fellowship Syndicate Oriental and Faculty of Arts. In 1911, the Muslims formed an association called the Punjab Provincial Educational Conference to discuss educational issues. Iqbal became its secretary. He served as sub examiner and head examiner in the Punjab University. With the help of Hakim Ahmad Shuja, he prepared the curriculum for the sixth, seventh and eighth grades which was known as "Silsala Adabiya". (Shahid, m. h.1982). He was not only an educator who became carefree by presenting his ideas and concepts, but he also wanted to see these ideas work in every sphere of life and for this he was practically associated with the field of education. That is why he was fully aware of the reality, nature and nature of education. However, the metaphysical ideas that revolutionized education were not hidden from Iqbal. Allama Iqbal is well acquainted with the philosophical concepts, philosophies of reality, philosophies of nature and philosophies that affect education, as well as the modern movements affecting education: progressivism, sustainability, fundamentalism, deconstructionism and existentialism. Were Iqbal is also familiar with the basic principles that govern the interpretation, arrangement, and compilation of all sciences and arts. According to Zahid Ashraf, the ancient Greek classical thinkers criticize Socrates and Aristotle for focusing on the study of the human mind and the basic tenets of modern science. Ignoring the observation of nature. Socrates' focus was only on the human world. According to him, the best subject for the study of man can be man and not the world of plants and asteroids. How different are the teachings of the Qur'an which says that even such a small thing as honey is a benefit of divine revelation and which has repeatedly called for observing the constant change of

winds day and night. The differences of, the starry sky and the clouds that swim in the infinite space. (Ashraf, Z. 1978). Allama Iqbal places the greatest emphasis on the observation of nature and justifies it by quoting various Qur'anic verses. Many of his poems invite observation of nature. He repeatedly invites his audience to see nature. Before knowing the educational ideas of Allama Iqbal in general, it is necessary to raise some important questions on the basics of education. Is education a passive concept? Is education a neutral concept? Is education a non-political process? As far as the active or inactive nature of education is concerned, know that the conservative concept of education believes in the stagnation of knowledge. That is why the purpose of such an education system is to pass static knowledge, skills and attitudes from one generation to another. To those who present conservative ideas of education, students are just plain plates or empty pots and the job of teachers is to write on these plates and fill these black pots with static knowledge. The role of students is inactive in this type of education concept. Students get good marks in exams by memorizing what they learn from their teachers in this way. Critical thinking of students does not develop in this concept of education. Experts recognize it as a banking concept of knowledge where students become depositors and teachers become depositors. The role of students is limited to collecting and storing. According to Allama Iqbal, the role of students is not just a depository. He attaches great importance to students. Students can also write on the slate of their minds. Students can determine their own paths from their thoughts. They can decide their own destiny. Students should have freedom of thought and vision. Allama Iqbal strongly dislikes imitation. He says: "Suicide is better than imitation." Iqbal calls stagnation death and action life. To him, life is a constant process of change. Man can create new worlds with his thought. Iqbal says:

وہی جہاں ہے ترا جس کو تو کرے پیدا
یہ سنگ و خشت نہیں جو تری نگاہ میں ہیں.(Iqbal, A.1972)

According to Iqbal, students can create their favorite place with their thoughts. According to Iqbal, worlds are not made of bricks, mud and clay, but they are made of fresh ideas

جہان تازہ کی افکار تازہ سے ہے نمود
کہ سنگ و خشت سے ہوتے نہیں جہاں پیدا.(Iqbal, A. 2009)

Allama Iqbal calls education active. According to him, education changes society. Education changes the way we think. Therefore, Allama Iqbal considers the first goal of education to be perception. For them, education should clarify the fact that what is life? What is the universe? What is the relationship between man and the universe? What are the internal and external attributes of life? What are its requirements and demands? What is its beginning and end? What are the pitfalls of individual and collective life? What is the status of man in this universe? For Iqbal, providing answers to all these questions is the primary responsibility of education. The purpose of education is to create a society that protects the lives and property of its people, which provides equal opportunities for development and welfare to all irrespective of race and color. The purpose of education is to create a society that May the human mind provide opportunities for the human being to work with its insight, understanding and foresight. The real being is the one who is directly aware of his reality. Mohammad Ahmad Siddiqui writes that the deeper one's self-consciousness is, the higher the level of reality. (Siddique, M. A. (1965).Iqbal repeatedly emphasizes self in his teachings. He realizes that you know yourself. Get to know your hidden talents.

خودی میں ڈوب جا غافل یہ سر زندگانی ہے
نکل کر حلقہ شام و سحر سے جاوداں ہو جا.(Iqbal, A. 1972)
***

Asian Social Studies and
Applied Research (ASSAR)
Published by ASAR Council

Volume 2 Issue 3
August, 2021
ISSN (E): 2709-9229

خودی کی جلوتوں میں مصطفائی
خودی کی خلوتوں میں کبریائی
زمین و آسمان و کرسی و فرش
خودی کی رو میں ہے ساری خدائی.(Iqbal, A. 1972). *bal e Jabril*

Allama Iqbal has written many poems for the training of the youth, for example, "Khattab ba No Jawanan e Islam" (Bang-e-Dara), "Aik no Jawan kae Nam"(Bal e Jibril), "Khattab by Javed "(Javed Nama), "Javed kae Naam"(Bal-Jibril), "Nasihat" (Bal-Jibril), "Mehrab Gul Afghan Ke Afkar" (Zarb-e-Kaleem), "Javed Se" (Zarb-e-Kaleem), "Aik falsfa Zada Syed Zaday kae Naam"(Zarb e Kaleem). Iqbal has encouraged the youth to be self-aware and follow the natural principles of Islam. He has exhorted them to overcome difficulties.

The question is whether education is a political concept or not? Research in this area has concluded that education is a powerful political process. The big powers have done great things. In fact, there is a powerful mafia behind such a system that wants special goals from education. That is why it is said that all educational methods are political in the sense that they produce the same kind of human being. The purpose of literacy under this system is to create people who can further strengthen the agenda of the more powerful by following rules, instructions or orders. We see that all powerful nations have used education as a weapon against weak nations. It is under this system of education that powerful nations form inferior identities for their superior and inferior nations . According to Antonio Gramsci, education is a dynamic, highly political and ever-changing social concept. (Gramsci, A.1975). It was clearly stated in the memories of Lord Macaulay that the purpose of Lord Macaulay's education system is to create the facilitators to the British officials. (Dewey, J.2016). Dr. Nasir Abbas Nayyar writes in his book " ثقافتی شناخت اور استعماری اجارہ داری" that the memory of Lord Macaulay In Dasht, this statement was raised with full force. Lord Macaulay declared the whole collection of classic Eastern languages to be insignificant in the case of books on a shelf in one of the libraries of Europe. (Nayyar, D. N.2014). In his book "Oriental Studies", Edward Saeed has stated the same fact and explained how the European nation has made its culture better than the culture of the Eastern nations. (Saeed, E.1978). This is the same education system. The result was that the Indians mentally recognized the British as their masters. WW Hunter writes in his book "Indian Muslims" that when the Muslims accepted British India as their lord instead of their enemies, they also accepted their subjugated status. (Hunter, W.2002). When the Indians accepted their subjugated status If it is done, then reconciliation has taken the place of resistance. Sir Syed Ahmad Khan said " We live in the shadow of the British government, in which we have all kinds of peace and order. We should be very grateful to our government for helping us in the education of peace and order. A kingdom may have provided such assistance and provided excellent teaching materials" (Khan, S. S. 2014). In other words, Sir Syed acknowledges the subjugated identity of Indians as subjects in a very grateful tone and sees his national salvation in the same identity. In his novels, Deputy Nazir Ahmed tried to persuade the middle class to create a peaceful environment by adapting itself to the colonial situation. To pave the way for prosperity for the British and their allies. Commenting on the novels of Deputy Nazir Ahmed, Dr. Riaz Hamdani writes that Deputy Nazir Ahmed's Novels are an important part of the new cultural identity of the new Muslim elite of the subcontinent. Expressing surprise, trying to convince readers of the greatness of colonial culture. (Hamdani, D. R. 2018). Allama Iqbal understood this statement of West very well, so he said:

خیرہ نہ کر سکا مجھے جلوہ دانش فرنگ
سرمہ ہے میری آنکھ کا خاک مدینہ و نجف.(Iqbal, A. *Bal e Jabril*, 1972)

Criticizing the Western education system, Maulana Syed Abu Al-Hassan Ali Nadvi writes that the Western education system was in fact tantamount to a deep but silent genocide in the East and Islamic countries.

Nadvi, M. S.-H.1975). He had seen the shock of civilization. He had witnessed it directly. Allama Iqbal disliked the Western education system because it was hollow on the inside. There was a difference in its outward and inward motives. In this regard Prof. Muhammad Munawar writes that Europe is the Devil's workshop, because Europe, by promoting materialistic ideologies, perpetrating loot and carnage in the name of culture and education, has contributed a lot in depriving humanity of the moral ground on which it stood. Munawar, P. M.1982). Allama Iqbal is one of the few lucky people who not only emerged safe and sound by diving into the sea of illiterate people but also brought with him precious pearls and snails. Molana Syed Abual Hassan Ali Nadvi writes in his book "Naqoosh-e-Iqbal" that the current education system is responsible for the apathy of the new generation and their moral degradation. There is no focus on morality and character building in the present education system. Nadvi, M. S.-H.1975). Allama Iqbal says that the hearts of today's youth are empty of sorrows. With modern education, their tongues are sharp, but there is no remorse in their eyes and no love for creatures in their hearts. According to him, the purpose of education is to promote the self-secret (خودی) heart of nature, but the Western education system destroys the self of Muslims.

یورپ میں بہت روشنی علم و ہنر ہے
حق یہ ہے کہ ے چشمہ حیواں ہے یہ طلسمات
رعنائی تعمیر میں، رونق میں، صفا میں
گرجوں سے کہیں بڑھ کے ہیں بنکوں کی عمارات
ظاہر میں تجارت ہے، حقیقت میں جوا ہے
سود ایک کا لاکھوں کے لیے مرگ مفاجات
یہ علم، یہ حکمت، یہ تدبر، یہ حکومت
پیتے ہیں لہو، دیتے ہیں تعلیم مساوات(Iqbal, A. *bal e Jabril, 1972*)

According to Allama Iqbal, this system of wisdom of the West has misled the new generation. It is an attempt to snatch from them their glorious Eastern traditions and eternal religion. According to him, the modern education system has trained the youth only intellectually and physically, but neglects their moral purity and self-purification. The new education system has stopped the development of their heart and soul:

اور یہ اہل ِکلیسا کا نظامِ تعلیم
ایک سازش ہے فقط دین و مروت کے خلاف.(Iqbal, A. 1972)

Allama Iqbal also complains to his youth that they are moving away from their glorious traditions by being intimidated by the apparent brilliance of Western civilization. Their faith in the pleasure of faith and the authenticity of Islam is gradually diminishing. Iqbal has a strong belief that Western civilization can never solve the problems of the Islamic State, nor can it breathe new life into them. It should also be borne in mind that Allama Iqbal did not completely reject the people of the West. He liked Western attributes that were beneficial to mankind, such as "appreciating their industrial development, admiring their hard work, liking their sincerity but criticizing their extreme materialism." While criticizing the estern education system, Allama Iqbal has also criticized the Eastern education system. According to him, our current Eastern education system deprives us of movement and action. It creates a stalemate. The nurturers of this system of education are deprived of movement and action. There is no manifestation of fresh ideas in their hearts. This system does not create the substance of research and exploration in the students. Does not appreciate instincts. The job of madrassas is to ignite the hidden talents of students but they are not fulfilling their duty. That is why Iqbal says:

گلہ تو گھونٹ دیا اہل مدرسہ نے تیرا
کہاں سے آئی صدا لااله الله(Iqbal, A. *bal e Jabril, 1972*)

Asian Social Studies and
Applied Research (ASSAR)
Published by ASAR Council

Volume 2 Issue 3
August, 2021
ISSN (E): 2709-9229

***

اٹھا میں مدرسہ و خانقاہ سے غم ناک
نہ زندگی، نہ محبت، نہ مغفرت، نہ نگاہ(Iqbal, A. *bal e Jabril, 1972*)

***

شکایت ہے مجھے یا رب خدا وندان مکتب سے
سبق شاہیں بچوں کو دے رہے ہیں خاک بازی کا (Iqbal, A. *bal e Jabril, 1972)*

The West had become too materialistic in its ideology and the East was so lost in spirituality that it adopted unnecessary Sufism which made them lazy, sluggish and inactive. Make him a good citizen by improving his morals and on the other hand create such material resources that can calm human life. The tragedy is that some powerful groups have used education as a weapon. In this case, they become mentally enslaved by others. Another tragedy is that those who are in fact academics and who are not instrumental in anyone, but they do not achieve significant results due to their lack of knowledge and poor policies. There is only one aspect in their eyes. According to some of them, the purpose of education is only human training and for some it is only material development. Take the famous educator John Dewey, his system of life does not fully cover. His entire attention was focused on politics and experiments. In his book Democracy and Education, he emphasizes on experience and skills, saying that one learns from experience and is nurtured by constant practice. Dewey, *Democracy and Education* J.2016)..Although John Dewey's ideas spread all over the world, but if you look at it closely, it does not cover all aspects of life. There is no space for the same conscience. Unlike these experts, Allama Iqbal wants a balance between the two. They want a combination of spirituality and materialism. For them, material progress in the world is both necessary and spiritual. That is why Allama Iqbal criticizes both Western and Eastern education systems because both systems are prone to extremism. They support an education system that meets the material needs of the individual as well as its moral development. Therefore, Iqbal's mission in the field of education is not only to make education useful in his field, but also to establish it in other spheres of life to such an extent that he continues to guide them effectively. Allama Iqbal expressed his views on education. East and West have been used equally in formulation. He learned the path of spiritual development from the East and material progress from the West. Allama Iqbal is a person who saw Eastern and Western thought in the same scale. That is why Saeed Ahmad Durrani writes that Allama Iqbal acts as a bridge between East and West. They have joined the borders of East and West.(Durani, S. A. 2012). Allama Iqbal wants an education system that will create a substance of curiosity in students, which will create critical insight in them. Allama Iqbal's teachings are interpreted in Shahid Siddiqui's educational ideas. Shahid Siddiqui writes in one of his columns that we have to move towards critical teaching methods. We have to adopt an education system that is more functional and connected to our lives. Let's create an examination system that encourages critical thinking and analytical skills. Only then can we build an education system that trains students to become roaming, blindfolded bulls Instead, be equipped with critical thinking skills and be able to play an active and meaningful role in the development of society. Siddiqui S.https://m.facebook.com

The question is whether education is a neutral process. Antonio Gramsci vehemently denies that education is a neutral process. According to him, education is a very biased process. (Gramsci, A. *Prison Notbooks.*1975). Antonio Gramsci carries weight in this matter. In daily life, we observe that graduates from different institutions are in favor of a particular ideology. Each school of thought has its own ideology and promotes that ideology. Education has the power to change minds. Recognizing the importance of this concept of education, powerful nations have used it for their own ends. Powerful nations have made a statement to weak nations and oppressed people that hunger and poverty are a test from Allah. Allama Iqbal strongly opposed this ideology of destiny. According to Allama Iqbal, destiny is an attitude that prevents human beings from acting. Iqbal says that man can change his destiny by tact.

Man is not just a compulsion in this world, but he is free and independent in his own right. According to Iqbal, the first responsibility of education is to make man prudent. Education should be such that it awakens the consciousness. According to Allama Iqbal, one of the major reasons for the plight of the nation is the poor education system. A study of Allama Iqbal's poetry, letters, essays and sermons shows that Iqbal was fully aware of the state of the nation and the importance of education. What is it . Although Iqbal has kept people of all ages in mind in his teachings, he has given special importance to the youth. They have an abundance of ambition and zeal. They are eager to carry out any task or battle, they are always ready to move and act, but one of the main reasons that has the status of reality is that the future of the country is in their hands. Therefore, their training and reform is tantamount to the reform of the whole nation and in view of this point, Iqbal made the youth the center of attention. According to Iqbal, the reason for the development and prosperity of a country is not the abundance of wealth but the existence of mentally and physically healthy young people with pure morals and character.

قوم را سرمایه صاحب نظر
نیست از نقد و قماش و سیم و زر
مال او فرزند ہائے تندرست
تر دماغ و سخت کوش و چاق و چست(Iqbal, A. 1973)

Conclusion

Research has concluded that Allama Iqbal is a great educator. Only a person who is fully acquainted with the art of education, principles of education, psychology education and philosophy of education can express such excellent and coherent ideas about education. The ideas given by Iqbal regarding education are eternally true. Allama Iqbal took advantage of the orthodox ideology of education for moral training, ie character building, and the modern ideology of education created research and critical insights within the society. We should not feel any shame. If we want progress, then in the light of Allama Iqbal's thought, we have to devise an education system that will lead us on the path of material progress on the one hand and our morals and character will elevate on other hand. A civilized society will come into being where there will be prosperity all around.

Suggestions

After completing his research, Researcher wants to presents some suggestions that Iqbal's theory of education needs to be generalized. We need to incorporate Iqbal's ideas into our current education system as much as possible. The curriculum developed by Iqbal for primary and middle classes should be made mandatory immediately. There is an urgent need to include Iqbal's ideas in secondary and higher education.

References

Ashraf, Z. (1978). Iqbal kae Talimi Nazaryat. In T. Mehmood, *Iqbal bator Philosopher* (pp. 71-79). Lahore: Danish Press

Dewey, J. (2016). *Democracy and Education.* New Yark: Dover Publications. 168

Dewey, J. (2016). *Democracy and Education.* New Yark: Dover Publications.

Durani, S. A. (2012). Iqbal Review. In S. Umar, *Iqbal Review* (pp. 61-68). Lahore: Iqbal Academy. P:65

Gramsci, A. (1975). *Prison Notbooks.* NewYark: Columbia university Press.P:135

Gramsci, A. (1975). *Prison Notbooks.* P:142

Hamdani, D. R. (2018). *Urdu Novel ka No Abadiyati Mutalia.* Lahore. P:22

Hunter, W. (2002). *The Indian Muslims.* New Dehli: Ropa and Company. P:135
Iqbal, A. (1972). *bal e Jabril.* Lahore: Shaikh ghulam Ali and Sons. P:69
Iqbal, A. (1972). *Bal e Jabril.* Lahore: Shaikh Ghulam Ali and Sons. P:40
Iqbal, A. (1972). *bal e Jabril*. P:23
Iqbal, A. (1972). *bal e Jabril*. P:23
Iqbal, A. (1972). *bal e Jabril*. P:32
Iqbal, A. (1972). *bal e Jabril*. P:69
Iqbal, A. (1972). *bal e Jabril.* P:83
Iqbal, A. (1972). *Bang e Dara.* Lahore: Shaikh Ghulam Ali and Sons. P:273
Iqbal, A. (1972). *zarb e qaleem.* Lahore: Asad Publication. P:86
Iqbal, A. (1973). *Kuliyat e Iqbal (farasi).* Lahore: Shaikh Ghulam Ali and Sons. P:213
Iqbal, A. (2009). *Kuliyat e Iqbal (Urdu).* Lahore: Iqbal Acadeny Pakistan. P:613
Khan, S. S. (2014). *Khud Navisht Afkar e Sir Syed (muratba, Zia Ud Din Lahori).* Lahore: Jamaiya Publication. P:189
Munawar, P. M. (1982). *Iqbal Poet Philosopher of Islam.* Lahore: Iqbal Academy Pakistan. P:155
Nadvi, M. S.-H. (1975). *Rawa e Iqbal.* Karachi: Majlis e Nashriat Islam. P:82
Nadvi, M. S.-H. (1975). *Rawa e Iqbal. P:90*
Nayyar, D. N. (2014). *Saqafti Shanakht aor Istimari Ajaradari.* Lahore: Sang e Meel.
Saeed, E. (1978). *Orientalism.* UK: Routledge & Kegan Paul Ltd. P:113
Shahid, m. h. (1982). *mufaqar e pakistan .* Lahore: sang e meel publication.P:25
Siddique, M. A. (1965). *Iqbal kae talimi Nazaryat.* Karachi: Academy Of Educational Research. P:240
Siddiqui S.https://m.facebook.com/story.php?story_fbid=10159780641425439&id =542395438