

The Role Of A Teacher In The Intellectual Development Of New Generation: A Research Study In The Light Of Iqbal's Philosophy

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Abstract

Allah SWT has granted a prominent status to the teacher in the society, Almighty Allah himself taught the Holy Prophet Adam (A.S) and order the angels to bow before Adam as narrated in the Holy Quran. Similarly, the Holy Prophet Muhammad Peace be Upon Him said that "I have been sent as a teacher" (Sunan Ibn Majah. 229) which indicates the importance of teaching.

Keeping in view the role and influence of teachers on the society and new generation, Allama Muhammad Iqbal R.A has also addressed him in various places in his poetry to make him realize his responsibilities of shaping and developing the intellectual level of the new generation while discharging his obligations.

In this article, Iqbal's poetry is analyzed on a sample basis to infer how he guided teachers of the new era through his poetry and what he expected from the instructors in the intellectual evolution that the new generation knows its reality and the reality of the universe and the Creator of the universe to make the new generations able to understand their essence and responsibilities. Iqbal is the teacher of the nation who addressed the intellects for the intellectual guidance of the new generations. He not only diagnoses the underlying weaknesses with heart touch but also suggests treatments for the maladies.

Iqbal associates consciousness with cosmic consciousness to understand the soul and the universe, self-knowledge and God-knowledge, high-mindedness, oneness, humility, love, sense of responsibility, time management, patience, bravery, taste, innovation, broad-mindedness and sincerity, and sacrifice. As he wants spiritual maturity and building humanity on the attributes which are the key responsibility of a teacher called Sheikh Maktab.

This research will guide fulfilling the maturity of the human soul and wisely ensuring intellectual maturity.

Keywords: Iqbal, teacher, intellectual, new generation, development

Importance of new generation in Iqbal's view:

Young people are an asset to any country and nation. If they are provided with the right tools of intellectual guidance and training on the right path, then history has shown that young people have played a major role in the great revolutions of the world. The role of the youth in the blessed and glorious historical revolution of the Prophet himself is undeniable. Given this indisputable fact, the importance of the youth in the wise eyes of Allama Muhammad Iqbal is reflected in his insightful poetry and prose. You have given the highest hopes to the youth of the Ummah and given them the highest importance. Hazrat Allama wished that the youngsters of the Ummah would become like an eagle and be endowed with the thought, ability, and light of insight to spread their revolutionary message and change the way of life and turn the tide.

Make the young men my sigh
Then give these eaglets children hair and feathers
God, this is my wish
Make my light of insight common (1)

The great philosophers of the century like Iqbal not only spread their light insights esp, eciespeciallyong the youth but also changed their intellectual and ideology. He wanted to see a change in them and also the warmth of their sigh and love so that the new generation could live a pure, meaningful, and purposeful life armed not only with knowledge and ideology but also with the weapons of true love and affection of God and Prophet.

Give young men a burning liver
My love, give me sight (2)

Hazrat Allama had full faith in the youth that they have more ability to do something so he wanted to see the youth in a higher position.

Free the mind from slavery
Make young men the teachers of feet (3)

He knew that the future lay in the hands of the younger generation. If it is made truly civilized, talented, educated, and enlightened, then the future of the nation to come will be radiant.

Intellectual Challenges Facing a Muslim Teacher:

The Muslim teacher is currently facing ideological and intellectual challenges both internally and externally. On the one hand, if we are always trying to make ourselves acceptable to the West. On the other hand, internally, our education system has been formed in stark contrast to

our ideology, culture, and religious traditions. Due to this our new generation is a victim of materialism and is forced to live a life away from purpose. - Within this system, in modern educational institutions, Western philosophy of life, Western civilization, and way of life are considered superior while the Islamic way of life is considered defective. Our education system seems to be engaged in the fulfillment of the Western colonial agenda in showing the Islamic civilization and culture as defective and the free citizens of the West as a credible civilization. We describe this intellectual invasion of the West and its effects in detail in the light of the sayings (Kalam) of Iqbal.

The intellectual invasion of the West:

Muslims today face the greatest challenge in history, the intellectual and cultural challenge of the West. Which is a bigger challenge for intellectuals than any economic or military challenge. There is no aspect of Muslim life today that is not endangered whether it is individual life or collective life, Solitude or unity. Our loneliness Our gathering has all come under the influence of the West and its cultural influences. Matters of personal character and training of the individual, matters between mother and children within the home. When it comes to marital relations, it is a matter of the behavior of housewives, or the activities and routines inside the mosques, all of which are under direct Western attack today. According to Iqbal, in the madrassas of the slave nations, the ruling nations adopt a curriculum from which they cannot acquire real knowledge. And be deprived of the pleasure of freedom. Singing for them, taking pictures, and acquiring knowledge of botanical sciences are considered sufficient for their training. In the curriculum of independent nations, some sciences can acquaint them with progress. Slave nations are taught that knowledge which has d forms of decline in them.

This is good training for the subjugated
Music and morphology and botany (4)

The whole Western world decides that the agenda of the West should be implemented one hundred percent in the Islamic world and the new agenda of globalization should be implemented one hundred percent and by using the new ideas and concepts of globalization, the people of the East in general and the Islamic world, in particular, should be made subservient to the West. (5).

Muslims have their internal weaknesses in place but also the dominant civilizations and superpowers of the world. Have also been somewhat successful in imposing and they're moving even faster (6).

Through philosophy, poetry, and, other systems of thought, Iqbal explored the mysteries of Western civilization, its materialistic temperament, selfish nationalism, and partisan patriotism. Other Weaknesses of Western Civilization, Values , and Signs of Decline of Civilization. He also thought of the constructive values that this civilization was devoid of. There is no precedent for the bold manner in which Iqbal has criticized the West by living within the West and knowing Western values closely. According to Iqbal, how does a mind influenced by

Western civilization deal with religion and moral and spiritual values? He described the corruption of the heart and eyes as the fruit of the spirit and the impurity of this civilization.

Corruption is the heart and soul of Western civilization
That the soul of this civilization could not remain chaste
Purity in the soul is not extinct
Pure conscience, lofty thoughts, and delicate taste(7)

According to Iqbal, the motto of Western civilization is the destruction of humanity, and the destruction of mankind and its occupation is trade. Peace and contentment, pure love, and pure godliness are not possible in the world of Western civilization (8).

(2) Separate concepts of religious and secular education:

For the present generation, separate religious and secular education is a remnant of the Western concept of education and Western secularism (9), and for the Muslim teacher to eliminate this distinction, to present modern science in the context of religion. It is a challenge to present Islam as a way of life for the world instead of just a religion of worship by bridging the gap between religion and the world in religious education. This is because today Muslims consider Islam to be limited to worship only.

When the Qur'an was the basis of education in the Islamic world, Muslims led the world in science and art and for a thousand years, he kept the knowledge of science and research high in the world, that the total number of Muslim sciences and arts is seven hundred which are directly or indirectly related to Sunnah, and the Sunnah is the interpretation of the Qur'an. The education system formed from the Qur'an and Hadith and the sciences and arts-based on them has been fulfilling all the needs of these times. - More or less half of Europe was ruled by Muslims. Seven hundred years of Muslim rule in Spain, especially in Cordoba, schools, libraries, and translation centers, from which Europeans were first introduced to modern science. There are still signs of the cultural dominance of the Muslims of this period. - The Islamic education system is based on the Qur'anic sciences and arts and the unity of the ummah in this age of the rise of the Muslims. (10) In the subcontinent, the great religious leaders of the Mughal period, Hazrat Mujaddid al-Fathani, and the prime minister of the great Mughal empire, Nawab Saadullah Khan, and engineers like Ustad Ahmad Maymar were the fruits of the same education system(11).

Religion and science have not been able to coexist due to the lack of ability to recognize or digest scientific facts within the religious teachings of the West and because many of their religious teachings are in direct opposition to scientific facts. While Muslim intellectuals presented Islam to the world as a religion of nature and system of life, Which provides guidance for worship as well as matters of life, politics, government, economy, justice, and all matters of individual and collective life. The West wants Muslims to practice Islam only to the extent of worship, without interfering with religion for the rest of their lives. Western-influenced secular thinking seeks to limit Islam to worship, like other religions, rather than a way of life.

While Allah has a clear command That enters Islam completely (12). Iqbal Turk is not convinced of the difference between religion and the world in education but also in education so Muslims are addressing the teacher.

If the aim in the world is to teach
Ask the Turkish world not to teach the nation its own (13)

To him, religion is a way of life and the teacher has to be trained to run the world according to the religion, not the world.

(3). Separate schools of religious and secular education:

Separate educational institutions are a practical form of Western cultural domination and a separate conception of religion and the world. Iqbal is disgusted and averse to the blindness and apathy of both religious and secular schools and the low demand and apathy of monasteries. Iqbal looks angry and sad at both the madrassa and the monastery Where there is no bustle of life, no passion for love, no wisdom, no insight, no vision.

Got up sad from the Madrassa and Monastery
Neither life, nor love, nor cognition, nor sight (15)

Within a purely religious institution, the balance of children's thinking or modern science and art is also subject to religion. Or understanding religious knowledge and creating a spiritual atmosphere in a mixed environment of non-religious or modern education, dedicating the streams of thought and thought of the students to the love of God and His Messenger is a difficult and arduous task for a teacher.

4. In Iqbal's view, the effects of Western civilization on modern schools:

Iqbal is of the serious opinion that modern education has done the greatest injustice to the new generation by paying attention only to intellectual and physical training and neglecting the development of heart and soul, spiritual evolution, purity of character, and self-purification. The effect of modern education is not on the young man but the living body of man. Iqbal himself became a part of this western education system and after looking closely, he considered it very harmful for the new generation and considered against religion and morality.

And this church education system
A conspiracy only against religion and morality (16)

According to Iqbal, the upbringing of modern universities is disproportionate and their lives are a pattern of inconsistency rather than harmony. A wide gap has been created between their outward and inward, intellect and spirit, intellect and belief. This system of education has made their intellect thinner but their soul darker. Their intellect is bright but their vision is blind. The race is Muslim but unaware of the power of monotheism and the pleasure of death. Even though they are guardians of the sanctuary, their hearts are stuck in Europe. Western civilization has

killed them without a fight and killing. There is no fresh thought in the hearts of Muslim youth. There is no height in his life.

یہ بتان عصر حاضر کہ بنے ہیں مدرسے میں نہ ادائے کا فرانہ نہ تراش آزرانہ (۱۷)

گلا تو گھونٹ دیا اہل مدرسہ نے ترا کہاں سے آئے صدا لا الہ الا اللہ (۱۸)

Iqbal says that the new generation is influenced and desired by others.

If you do not lose yourself
Zinari would not have died
Absence is the endult
Philosophy is a distance from life
Silent songs of thoughts
There are deaths for the sake of taste
Give the calendar of professional life
Sacrifice lives of Muhammad and Ibrahim (19)

Iqbal blames the current system and the teachers who run it for the moral depravity, apathy, and intellectual decline of the new generation. Those who have bright eyes but are devoid of lofty gaze, vision, and a burning heart, whose eyes are devoid of tears of remorse and fear of God.

Those Eyes sunshine by the color of the West
The type is eloquent, not humorous (20)

According to Iqbal, one of the causes of intellectual inferiority and mental decline is materialism and worldliness and the main reason is the education system and the main purpose of education is ambition and access to high seats. Without a higher purpose and ideology, education is poison rather than medicine. Due to Western education, death comes to the garden deprived and nature becomes colorless. She holds the bread with one hand but seizes the soul with the other.

According to Iqbal, excessive expediency, livelihood, well-being, and artificial life are the products of modern educational institutions and the education system.

O bird, death would have been better with this provision
Failure to fly from the source of income (21)

In another place, He says. Present-daysent day is the land of the immortal

Give the spirit of livelihood to you
Education has alienated you from this madness
He used to say to the micro codoes that do not make excuses

The grace of nature has given you the vision of an Eagle (Shaheen)
In which slavery is placed
That the Madrassa has hidden it from your eyes
Those secrets are revealed in solitude (22)

According to Iqbal, modern education has created intellectual stagnation, stagnation, desire for luxury in the new generation, and their life is frozen in the sea, the waves of which do not flow, and anxiety, so they pray to the student.

May God acquaint you with a storm
That there is no disturbance in the waves of the deep sea (23)

According to Iqbal, immature thoughts and incoherent and irrational philosophy, and mental dissatisfaction are common in the East. Modern educational institutions are also responsible for this.

But the minds of the people of these madrassas are full of thoughts
In this age of good and bad, who can distinguish (24)

The role of Muslim teacher in Iqbal's view:

Iqbal criticizes the modern style of education and says, "I would say that the current education system in this country is not conducive for us as a nation," nor does it suit our national mood. This style of teaching tends to create a non-Muslim character and our national needs were not taken into account in formulating it. It is completely disconnected from our past, and this system is based on the false assumption that the purpose of education is the training of human intellect and not the development of human intention.

Therefore, the responsibilities of a Muslim teacher are doubled (25).

Every educational endeavor should be characterized by character building which in Iqbal's view is the last weapon of man. Similarly, according to Allama, science is important for two reasons. The first is that science empowers man to control the material world and secondly, it sharpens man's insight so that he can get closer and get a better knowledge of God (26).

The teacher's job is to try to dominate the religion of Allah. There are universal requirements for this one sentence: That is, Allah sent His Prophets (peace be upon them) to perform a great task. That task is to make human beings human, to make them servants of Allah, and to free them from the bondage of human beings, that task is to remove rebellion from God's land, Eliminate the evils and increase the good. This is the duty that the teachers are responsible to perform (27).

In fact, Iqbal is a teacher of the nation and states the purpose of his life as a teacher of the nation, that my mission is to exalt the religion because the requirement of love for Allah and His Messenger is that their religion is exalted. Therefore, every Muslim in general and every teacher, in particular, should have the same goal. Iqbal says that if La ilaha illa Allah is enshrined in the purpose and goal of life, then even a foreign education cannot spoil a person.

If there is no disbelief, there is no fear
No concern if its western education (28)

Only a teacher can create the love and affection of God and His Messenger in the hearts and minds of the new generation as long as they are the beneficiaries of this great blessing. That is why Iqbal has to complain to the madrassas or Maktab, that children are being taught to be high-minded, self-centered, and materialistic instead of real love. How can an open heart be illuminated by a grave with the methods of an expert teacher (29)?

Iqbal also criticizes the modern education system and teachers for inculcating in the youth a tendency to blindly follow the West. These madrassas are far from any positive change in the thinking of the youth. He says that the world itself is trapped in traditions, and madrassas and universities are also bound by their traditions and narrow circles.

مقصد ہو اگر تربیت لعل بدخشاں
Useless is the reflection of the lost sun
The world is trapped in tradition
Useless are those schools and their teachers
Those who were practicing their leadership
Those old minds are of their time deviated (30)

Iqbal takes the schools out of the narrow circle and invites them to understand God and God's creation and wisdom in the vastness of the soul and the horizons and to lead the world. But their traditionalists and old-fashioned teachers have become followers of the times. Therefore, Iqbal takes the teacher out of the narrow circles and calls him to get lost in the universe and lead the time. So that the thinking and thinking of their followers and learners and the reformation of soul and body may be in the true sense Because You liken a teacher to an architect whose industry is the human spirit. And the first task of the teacher is to build the love and knowledge of Allah and his spiritual world within the human race, so that he may become the architect of the sanctuary and play a role in the construction and development of the place.

A teacher is like an architect
Their product is to make humans, humans (31)

At the same time, they are strongly opposed to the Western education system. Because Western education is the cause of atheism, mental confusion, and intellectual atheism. To you, the existence of our new generation is not a personal existence, but a metaphor for the artificial life of the West. The new generation is the body and material structure that Western architects have built. Which is devoid of spirituality and negation of the Islamic way of thinking and learning.

We thought that education would bring prosperity
Were not aware that atheism will come with along (32)

Iqbal also considers the concept of modern and ancient knowledge wrong which divides knowledge into modern and ancient. In your opinion, this is the proof of their lack of knowledge. Knowledge, no matter what age, is the same knowledge that brings man closer to his heart and eyes.

That knowledge is of your idols, O Abraham
What is it that God has given to the heart and eyes?
One is the time, one is the life and one is the universe
Argument low-vision, modern and ancient stories (33)

Iqbal as a learner and teacher:

Allama Iqbal is the greatest intellectual teacher of this Ummah and especially the forerunner of the intellectual uplift movement of the new generation. Who has tied the highest expectations from the youth? He has introduced himself not only as a learner but also as a teacher to understand both the younger generation and the teachers, rather, as a great intellectual leader, he provided intellectual guidance to both teachers and learners. Iqbal considers himself a disciple of Teacher Rumi.

And they say that I should inform the people of the world about the grace of Pir Rumi, Maulana Rumi whose heart is full of warmth. While my status is like a spark in comparison to them, says Iqbal, the teacher of his Pir and teacher Pir Rome, to the world in which the mysteries of science are closed. Read the sealed book of science again, with the warmth of Maulana's soul and heart, he has a treasure of flames inside him. Whereas in comparison to them, my status is like a spark of a light which has gone out and shone here and there.

بازم بر خانم ز فیض پیر روم

دفتر سر بسته اسرار علوم

جان او از شعله با سرمایه دار

من فروغ یک نفس مثل شرار (۳۳)

Iqbal not only talks to his teacher Pir Rumi about taking the science office off his chest but at the same time, they are also teaching us, unveiling the secrets of these sciences beautifully and pleasingly. That the symbols of knowledge are not only to be learned but also to be shared. He also gives a clear signal to both the teacher and the learner to be equally responsible in the process of learning and teaching. Everyone who likes Iqbal's message wholeheartedly should follow Iqbal and not only learn his teachings but also strive to learn them all the time. Iqbal presents himself as a student to his teacher and Pir Rumi as a polite and knowledge seeker, in which the greatness of the teacher and the literature for the teacher in the heart of the student is visible. Iqbal likens himself to a small wave of the sea and says: That I am a wave and perch in the sea of Maulana Rumi so that I can get the shining pearl.

Wave and sea and low the destination

That I will get to it lastly (35)

Iqbal says that one night my heart was crying and there was a shout in silence from the Lord or the cry of the Lord and silence he was crying out for help And he was weeping bitterly because of his empty scale and In this state, he fell asleep and in that instance I see that the truth-teller- Maulana Rumi came to me who wrote Quraan in Perian language. He said, "O lover of lovers, take a sip of pure wine of love." Make a commotion of Hour in your heart and mind, Hit on the head, hit the eyes on the needle, that is, open the eyes with the needle, In other words, put the intellect aside and make love your way instead of using the views. How long will you remain completely silent, spread your fragrance like a flower, and spread it everywhere?

گفت اے دیونہ ارباب عشق

جرعہ گر از شراب ناب عشق

بر جگہ ہنگامہ محشر بزن

شیشہ بر سر دیدہ بر نشتر بزن

خندہ را سرمایہ صد نالہ ساز

اشک خونیں را جگر پر کالہ ساز

تابکے چوں غنچہ می ناشی خموش

نکبت خود را چو گل ارزاں فروش (۳۶)

Iqbal's point is that in the path of knowledge, it is not only the intellect that encompasses the vastness and secrets of the soul and the world. Rather, pure love, that is, the love of the Messenger of God and the indescribable passion for the pleasure of God, is required. Iqbal in the language of Maulana Rumi requires of their students that the love of education and the love of Allah spread everywhere and become common whether you are a teacher or a student. Iqbal Says that due to Maulana Rum teachings', there is a fire burning inside me and I revealed my very nature of the self.

زیں سخن آتش بہ پیراہن شدم

مئل نے ہنگامہ آہستن شدم (۳۷)

Basic education and teacher:

Shorish Kashmiri from the point of view of Iqbal says that if the basis of Muslim youth is not religious and moral then those qualities of good looks, high vi,sion, and selfishness cannot be created in them, which are distinct from the Islamic era (38). He says that teachers are the protectors of the nation. The highest level of hard work and the most valuable work of all. The true love of knowledge is born from the true teachers. Therein lies the cultural and political superiority that enables nations to attain perfection (39). According to Iqbal's basic thought,

the only way to educate and train children is to teach them in a way that provides equal exercise for all the powers of the soul. Every force of cognition, imagination, impression, and self-consciousness must come into the movement That all the hidden powers of Nafs-e-Natiqa should be perfected and not many scientific things should be accumulated in the mind(40).

Conclusion

The real development of man is the development of thinking and thinking. Only positive thinking and high vision can create a positive character. And Iqbal has tried to explain the great work of change and rise of thought through his poetry and prose with great perfection. Teachers are responsible for the intellectual enhancement and training of the new generation and in particular, every Muslim preacher can take advantage of this and perform his duty of guiding humanity and especially the new generation in the best possible way. In this battle of spirit and body and good and evil of the world, Iqbal as the prophet of intellectual rise among the Muslims and the great teacher of the new generation, by inviting human beings from materialism to humanity and divinity, they invite them to understand the secrets of life and live a purposeful life. The way Iqbal lived a purposeful life as a teacher of the Ummah. In the same way, every teacher is held responsible for building the life of the human soul and especially of the new generation. Iqbal tries to teach self-consciousness to associate it with cosmic consciousness, self-knowledge and God-knowledge to understand and comprehend the soul and the universe, High-mindedness, oneness, humility, love, sense of responsibility, time management, patience, bravery, taste, innovation, broad-mindedness and sincerity, and sacrifice as the attributes should seek spiritual maturity and building humanity. Iqbal wants to use the metaphor of Shaheen (Eagle) for the new generation to create in them the qualities of high vision and high flight, selfishness, disinterest in the world, and poverty which is the responsibility of the teacher associated with the human soul industry. It is the responsibility of every contemporary Muslim teacher to become a scholar like Iqbal and let Iqbal's man become a model of the believer and perfect man and build the character like an eagle (Shaheen) in generation as an expert architect.

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