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Current Educational Challenges & Solutions in the Perspective of Islam

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Abstract:

One of the major challenges facing the Muslim Ummah is our education system today. This education system is neither in accordance with Islamic teachings nor does it meet the modern needs of Muslims. Therefore, it is important for Muslims to change this education system and restructure it according to Islamic requirements and modern needs. The purpose of education in every society is to develop a person who have believes and ideologies that the society believes in and to educate him in such a way that he can become a useful member of that society. For this, it is necessary to understand the purpose and importance of education and its current situation and to consider the method of its Islamic reconstruction. It can be said in the Islamic context that knowledge in Islam means knowledge of guidance. The fact that knowledge is for action indicates the fact that education is for action and the inevitable result and learning must be the application of that knowledge. This necessity of knowledge and action also shows us the importance of education because salvation in the hereafter depends on action. The Hereafter will come in the form of salvation, i.e, the pleasure of Allah Almighty and the attainment of His blessings. It also shows the importance of purification and training. That is, if knowledge is not put into practice and the result of education is not manifested in the form of training and self-purification, then such knowledge is useless. Rather, knowledge that is not practiced is bad for human beings. The skills required for this should be determined and efforts should be made to acquire them and it should be considered who will do this work.

Key Words: Current, Educational, Challenges, Solutions, Islamic Perspective

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Introduction:

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The golden age of education among the Muslims was the age of the Companions after the sunset of Prophethood. For the next few centuries, he saw a vision that did not have the duality of religious and secular education, and which provided the Muslim society and the state with the best and most capable people who elevated the Muslim civilization on merit and prepared the people for eternal salvation. What The fall of Baghdad must have dealt him a severe blow, but he continued to fall for another five or six centuries. Then, as the Muslims declined, so did the decline of the education system. Then the anti-Muslim developed western nations pushed down the weak walls of the great palace of Muslim civilization and occupied the Muslim countries. The conqueror was wise who not only conquered the region but also tried to conquer the hearts and minds of the Muslims to keep them in slavery. To this end, he attacked the Muslim education system. He demolished the Muslim educational structure and built it on the foundations of Western thought and civilization. Especially in the subcontinent, when he saw that Muslims do not convert at any cost, Lord Macaulay in his report suggested that the education system should be designed so that Muslims become the subjects of our ideology, even if they are nominal Muslims.¹ So the foreigner made the medium of instruction English and the jobs were left for English readers only. That is why the saying "Read Persian, sell oil" became popular. People like Sir Syed Ahmad Khan thought of giving jobs to Muslims and it did some good, but intimidation from the West and even intellectual slavery came to the fore in this modern education. Therefore, the educational model adopted by Aligarh or that Westernized model is still a beacon for every 'modern' Muslim educational institution and is paving the way for Muslim renaissance.

Objectives of Research:

The main Objectives of this Research is to Current Educational Challenges & Solutions in Islamic Perspective. For this purpose the restructuring education for the new generation of students to become tomorrow's practical Muslims is necessary. During their education, they should be trained in such a way that it will be easier for them to follow the rules of Shariah in the next life.

RESEARCH QUESTIONS

1. What are the Current Educational Challenges & Solutions in Islamic Perspective.?
2. Why the Islamic solutions need to be highlighted?

RESEARCH METHODOLOGY IS CRITICAL ANALYSIS

The method of this research would be at educational standard for comparing and critical analyzing the Current Educational Challenges & Solutions in Islamic Perspective. The famous and authentic books & articles will be analyzed/ compared about the topic. It will be tried to provide a comparison between authentic and non-authentic traditions about the educational challenges.

LITERATURE REVIEW

The International Institute of Islamic Thought (IOT) in Washington said it had done a great job of Islamizing science in modern times, but one of the main reasons for its ineffectiveness was its productivity. It also insisted on the Islamization of knowledge and thought, but did not give due importance to the Islamization of education and did not establish model educational institutions, the establishment of which was essential

for the Islamic reorganization of education and training.² It should also be noted that we prefer the term Reconstruction in Islamic Perspective to education rather than Islamization of education because Islamization of education means to Islamize the current Western or Westernized education in which it, there is a fear that we will not be able to reject and accept some of the things of the West and at the ideological level it is also a matter of consideration whether the education system based on disbelief and atheism³ can be Islamized or not. And to what extent can it be Islamized? Because in this method, there is also a possibility that if a person working on this method is influenced and intimidated by Western thought and civilization, he should not consider Western ideas as Islamic or interpret Islamic principles and values in a way that Western principles do.⁴ It should be in accordance with Westernization and thus it should not commit Westernization of Islamic principles instead of Islamization of Western Thought & Values, i.e Westernization of Islamic teachings ie Westernization of Islamic Thought & Values. Therefore, in our opinion, the current education should use the term Reconstruction of Education in Islamic Perspective instead of Islamization of Western or Westernized Education.⁵

The religious seminaries, which had lost the patronage of the government and society, tried to keep the candle of religion burning by sitting under the trees and in the mud cells and the teachers tied stones on their stomachs which eventually took root. But its purpose was only temporary, so that the situation in India would not be like that of Muslim Andalusia. In it, they did not ignore the modern Western sciences that they did not intend to prepare workers for the colonial government. However, since scholars believed that this duality of education was un-Islamic, they continued their efforts for an integrated education system for Muslims. For the Ancient logic and philosophy, It is better to read English than to have some worldly benefit from it, but reading this logic and philosophy has neither religious nor worldly benefit.⁶ An attempt by Shaykh-ul-Hind Maulana Mahmood Hassan with Aligarh an agreement was reached that students from both sides would be sent to each other's educational institutions, but the bull could not ride.⁷ Then in the case of Nadwi and Jamia Millia, there was an attempt to eliminate coherence and duality in ancient and modern times, but the former tended towards Arabism and the latter towards nationalism and modernity and the desired moderation and moderation was not achieved. This situation continued till the partition of India.

We are sometimes amazed at the tyranny of history that our world-renowned scholars, despite realizing the need and importance of this issue, have not been able to make practical progress on it, such as in 1933 a syllabus was developed for religious schools In which it was proposed to combine modern and ancient sciences⁸but later could not bring any change there. Similarly, Maulana Mahmood Hassan wanted to take a step closer to among colleges and madrasas⁹. But for this purpose, after the partition of India, the Minister of Education of India, Maulana Abul Kalam Azad, formed a committee comprising which prepared unanimous recommendations for it but it was not implemented.¹⁰

This situation should have ended logically after the formation of Pakistan, but the Muslim League and subsequent governments made no effort to base the system of life in Pakistan in general and the education system in particular on Islamic lines, and minor grievances. (Patch Work). When the scholars saw that there had been no significant change in the education system from an Islamic point of view, they too decided to continue on the old path and did not think that the government now

belonged to the Muslims and not to the British, albeit unrighteous. This has led to the continuation of academic duality.¹¹ Although some scholars are aware of this, unless we move towards each other and If modern educated people do not learn religion and madrassa students do not develop an understanding of modern sciences, then we can not be worthy of the Khilafah¹² but practically no major progress has been made in this direction. Some people have set up schools etc. but these schools are following the same westernized education system which is prevalent in the society in imitation of Aligarh. Obviously, this style is not an answer to the educational challenge, but it is creating more problems.

The westernized modern education has been made a business by the people, so the educational duality continues even today and there is no way out of this whirlpool unless Allah Almighty makes some arrangement from the unseen or a big blow to the Muslim governments and scholars.¹³

Restructuring education today means restructuring modern educational institutions in the Islamic context of Westernized education.

It is easy to understand that the goal of Islamic restructuring of education cannot be achieved by reforming any one component or aspect of education but by all the components of the education system (i.e, administration, teachers, curriculum, students, curriculum activities and the learning environment) need to be restructured in the Islamic context. Before we talk about the restructuring and reform of these components of the education system, it seems necessary to clarify the basic principles of this restructuring work.

The purpose of education in every society is to develop a person who believes in the beliefs and ideologies that the society believes in and to educate him in such a way that he can become a useful and useful member of that society. - It can be said in the Islamic context that knowledge in Islam means guidance.

Allah Almighty taught us in Surah Al-Fatihah that we should seek guidance from Allah.

Guide us along the Straight Path,¹⁴

And at the beginning of the next surah, Allah says (interpretation of the meaning): "This is the Book! There is no doubt about it!—a guide for those mindful of Allah."¹⁵ In discussing the scope and purpose of knowledge, the Qur'an also guides us that the source of knowledge is only Allah Almighty.

Say, 'O Prophet,' "That knowledge is with Allah alone, and I am only sent with a clear warning."¹⁶

Another place of Holy Qur'an is

How despicable it is in the sight of Allah that you say what you do not do!¹⁷
Give women 'you wed' their due dowries graciously. But if they waive some of it willingly, then you may enjoy it freely with a clear conscience.¹⁸

And when they hear news of security or fear,1 they publicize it. Had they referred it to the Messenger or their authorities, those with sound judgment among them would have validated it. Had it not been for Allah's grace and mercy, you would have followed Satan—except for a few.¹⁹

And to fast is better for you, if only you knew.²⁰

Qur'an also guides us that the source of knowledge is only Allah Almighty.

'But' be mindful of Allah, and know that Allah is with those mindful 'of Him'.²¹

Our Lord! Do not place a burden on us like the one you placed on those before us. Our Lord! Do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our 'only' Guardian. So grant us victory over the disbelieving people.²²

The first principle is that we have to do this restructuring in an Islamic context. That is, the basis of this reorganization will be the Qur'an and Sunnah, as if the principle of Back to Roots is followed, because the survival of every nation and civilization depends on it sticking to its ideology and living according to it.

It is necessary to decide in principle to reject Western ideology while doing this work of restructuring, because Western ideology is fundamentally contrary to Islamic teachings. After establishing this principle and following it, however, one can think of taking conditional and limited things here which are of the nature of concessions, acquaintances and human experiences and are not valued. It cannot be overlooked that not only is Western ideology un-Islamic and based on atheism, but also the attitude of its knowledgeable Western nations is based on enmity with the Muslim Ummah and they are also resistant to the rebirth of the Muslim Ummah.

Seeking knowledge is very essential in Islam, As hadith is

O Allah benefit me with what You have taught me, and teach me that which will benefit me, and grant me knowledge which will benefit me.²³

Another hadith is

O Allah indeed I ask You for beneficial knowledge, and a good Halal provision, and actions which are accepted.²⁴

The third major principle of Islamic reorganization of education is the concept of unity of education because the concept of duality of education is clearly against Islamic teachings. The current state of education is the result of the West's atheistic ideology and it is also against the Islamic spirit because Islam has neither secularism nor any distinction between religion and the world.

Education is not a desirable and ultimate goal in itself, but it is a means of self-training and self-reflection, as the Qur'an has made clear that the essence of the teachings of the Book and Wisdom is self-purification so that a single Muslim personality can flourish. What we are saying is that not only the Islamic restructuring of education but also the restructuring of the training system is necessary.

Some people think that if the curriculum is good, that is, in accordance with Islamic teachings and requirements and is not influenced by Western thought and culture, then it will solve the problem of education, that's not fair. There is no doubt that the curriculum is of fundamental importance in the education system and it must be correct. All components of education must be reformed and put on the right track. We

will now briefly describe one by one the components of the education system and how they can play a role in the Islamic restructuring of education:

The primary responsibility for the Islamic restructuring of education lies with the educational administration (owner or administrator / director or principal) as teacher selection, textbook selection, student enrollment policy, curriculum and curriculum activities, and educational institutions. The basic decisions about the environment have to be made by the director or the principal. If there is an Islamic restructuring of education in view, then will find and train religious teachers. They will look for textbooks written in an Islamic context, adapt the institution's environment to Islamic requirements, and organize curriculum activities in an Islamic context.

The teacher can play the most important role in the Islamic reconstruction of education. If the syllabus is poor in Islamic terms, he can make up for it and make the necessary additions to the syllabus. Or if the textbooks contain non-useful and objectionable material from an Islamic point of view, he can read the material in a correct Islamic context in such a way that the students are not affected by this non-standard and useless curriculum. The teacher can train the students in Islam and can be a good role model for them through his good character. On the contrary, we even say that if the administration is not interested in making the students 'good Muslims' and the curriculum is not suitable, then a pious teacher can still play his role effectively with politeness and wisdom, provided he Have a sense of responsibility and can do his job neatly and wisely.

The curriculum should be such that it can meet the needs and requirements of Islam. There are two important aspects to this: One is that the necessary religious information should be a part of it, such as teaching the Qur'an (recitation, translation and memorization) and teaching the hadiths of the Prophet, knowledge of halal and haraam. Knowing the issues of prayer, fasting, zakat, Hajj etc. Secondly, the social sciences must be written in an Islamic context and specialization in the religious sciences is essential. A separate curriculum should be developed for women that meets their gender needs.

The policy of the educational institution should be to encourage intelligent, sane, hardworking and religious minded students. The age of the students is such that if the educational institution, teacher or principal wants to change it with love and compassion, they can do so. Students' parents should also be consulted if needed. While the job of the educational institution is to ignite the talents of good students, it is also its duty to reform the students with bad morals. Correcting a spoiled child requires constant and long-term hard work. This work should be continued with patience and perseverance. However, if a student is causing misbehavior of other students in the educational institution and does not accept the correction despite his best efforts, it can be avoided as an exception.

Curriculum and extracurricular activities play an important role in building the character of the students. This means that it is not enough for the curriculum to be Islamic and it is not enough for the teacher to teach such a curriculum and give oral sermons and advice, but it is necessary to have educational activities that help in building the student's life. (Such as Badr Day, Ramadan Reception, etc.) or visiting different places of work or organizing students' speech, writing and entertainment activities, etc. These activities can play an important role in shaping the Islamic

mindset of the students if the direction and style of carrying out these activities is purposeful and the administration and the teacher guide the students on such occasions.

If the above mentioned factors are working in the right direction and the administration and the teacher pay more attention to make the environment of the educational institution constructive and Islamic, then the mindset of the students can be formed in the right direction. Punctuality, the responsibility of the nearest child to clean the educational institution, the cleanliness of the student's body and clothes, the avoidance of co-education and activities, etc., the school environment can also play an important role in the Islamic training of students.

The principles of Islamic restructuring of education that we have mentioned are biblically and fundamentally correct, but their weight in the world of action will only be felt and they will be instrumental in reforming the existing education system only when a role model educational institution should be set up on these principles and the general public should witness its effects and consequences. Since we currently have a modern Westernized education system (especially in the subcontinent and in the Islamic world in general) and the education system of religious schools running simultaneously, it would be appropriate to establish a single role model educational institution for both, i.e such a school. Establishment of a college, university which will abandon the Aligarh model and work on the above principles. Similarly, instead of Deoband, a religious seminary which will work on the above principles from elementary to specialization. We have worked in detail on the establishment of these two new educational role models which can be seen in our respective books.²⁵

Every job requires some skill. The task of Islamic restructuring of education, however, is a big and challenging task. And each of the six components or fronts of the educational process we have mentioned above requires special ability, hard work and skill. However, avoiding length, here we will only reconstitute the curriculum and training as an example. Mention the qualifications required for

It is true that at the individual level a school or college cannot develop its own curriculum and textbooks but the government or private level textbook preparation institutions buy the books and teach the same books (remember university). The case is different because the university is an autonomous body and can create its own curriculum. However, if any government or private institution wants to prepare textbooks in an Islamic context, they can do so. There should be an understanding of the scope and objectives of the aforesaid (i.e, texts, study of the Qur'an and Sunnah, editing of Islamic sciences in an Islamic context, elimination of educational duality (i.e simultaneous teaching of both religious and secular sciences) and training and purification (That is, the transfer of values with knowledge to the students) so that when the child completes the stage of education and steps into practical life, he will be a pious Muslim with the necessary scientific and technical skills. However, in the Islamic context of curriculum people work should have the following abilities or qualities who Islamizes science.²⁶

They must have a deep and extensive study of Islamic sciences so that he can understand what are the basic and essential religious teachings that they have to pass on to the students. In this work, the goal of training and construction of Sirah should also be in front of them.

Such a person would have had a broad and in-depth study of Western thought and civilization, but they would have made a comparative study of Islam and Western thought and civilization so that they would be well aware that Western ideas and concepts are different and contradictory to Islamic teachings and are based on atheism. Therefore, they consciously brought Islamic ideas, concepts and terminology to the children and did not bring the ideas, concepts and terminology of Western civilization to the children. Or if it is inevitable to bring them to some level, then criticize them and say that they are wrong and against Islam, therefore they are not acceptable for a Muslim but rejected. They know the age and mental level and psychology of the children so that they know when to tell and teach the students. Curriculum development and textbook editing is an art in itself. A person who is not skilled in this art cannot pay for this work.

Every teacher and educator should be a mentor. However, if the head of an educational institution is blessed by God Almighty and he sets up a 'training committee' in his school and gives the responsibility of chairing this committee to a teacher, especially a teacher of Islamic studies. What skills do students need for Islamic training? In our opinion, these are the following attributes that should be present in every teacher and especially a mentor.²⁷

A person who has not trained himself cannot train others. Training, character building are educational terms while the Qur'an has used the words 'self-purification' for this purpose. Self-purification means that a person should cultivate good morals and constructive attitudes according to the Qur'an and Sunnah, and abandon moral vices and vices, that is, acquire virtues and renounce vices, and that is the purpose of education and training. It is necessary for him to train himself before training the students, to purify himself before purifying the student population.

Every teacher should remember that whether he likes it or not, students idealize it, that is, they want to be like him, they want to imitate the teacher in every matter, so if he does not purify himself and correct himself, he will find fault with himself. If he does not purify himself from it and because of this his students have bad and un-Islamic training, then his calamity will be on his head and in the Hereafter he will be a deserving punishment.²⁸

It is important for the educator to know what values to teach and apply to a student of what age. It is important to keep in mind the age of the student, his mental and emotional state and knowledge. His role as a physician should be that he does not give the same medicine to every patient suffering from a disease but takes into account the age, gender, mood, environment and background of each patient.²⁹

The work of training children can only be done with compassion and love. It is important that the teacher is mild-mannered and cheerful. His standard is that just as he wants to save himself from the fire of hell and save his children from the fire of hell, so he should try to save his disciples from the fire of hell with the same spirit. Purifying oneself is also a difficult task and purifying others in particular is a very difficult task and requires special skills. It is an art and like other arts, book knowledge is not enough for it, but it is essential to acquire its skills and training by working with an expert, so it is also important to pay attention to this matter. Despite government funding, little attention is paid to educational buildings. Even today, in many backward areas, children are forced to take classes in the open instead

of in classrooms. On the one hand, our education system is very poor, on the other hand, there is a severe shortage of qualified teachers. Teachers teach children not as a duty but as a debt. Teachers seem to fail to develop children's minds. In addition, the flaws in our education system could jeopardize the future of future generations.³⁰ The government can improve the quality of education in the country by following a few suggestions. In addition to providing education, the educational environment in rural and backward areas should be improved. Provide a level playing field for girls so that they can contribute to the development of the country. In backward areas where the education system is poor, qualified teachers should be sent and supervised. The annual performance of the teachers should also be checked and rewards should be given to the teachers who give good results so that they can be encouraged. Electronic classes should also be arranged for the students so that the students can also benefit from the latest technology.

Conclusion:

Summing up the discussion on the current educational challenges and Islamic restructuring of education, we now come to the last part of it, recognizing that the issue of the Islamic restructuring of education is very important. Not only this, with the help of fire you can do welding. This is a matter of life and death for Muslims because their success in this world and in the hereafter depends on this work. Government can easily provide the resources needed for this work but unfortunately most governments in Muslim countries do not realize this work and its importance. They should be made aware of the importance of this work but if they still do not understand this work then they should not sit idly by and break their hands but the private sector should come forward for this work. The school chains themselves should go ahead and set up a curriculum development department that not only develops Islamic textbooks in an Islamic context but also sets Islamic standards for other areas of education. And the educational institutions that want to work to achieve these standards should help them. This work cannot be done for the sake of Allah, so they can later recover their expenses from the adjoining schools, but in our opinion this great work is not a business anyway. It should be run like a nurse with the intention of making a profit. Education has never been a business in the Muslim tradition and should not be a business. Western thought and civilization which has made education a business and may Allah guide those Muslims who have made education a business in Muslim societies following the West. However, those working on curriculum and education restructuring in the private sector must have the qualities we mentioned above. In particular, the four goals of education that we have mentioned at the beginning of this article must be kept in mind, namely, to keep the Islamic perspective in mind, to reject Western thought and civilization, to eliminate the duality of education and to give importance to training and purification.³¹ History may not give us any more time for this great work of critique and refinement of science. If we succeed in doing something in the near future, then the revival of Islamic values and Islamic civilization will be a dream, and it will not be possible for us to maintain our national existence in this world of change.³²

Recommendations:

1. The teaching of religious schools should not be deprived of the understanding of modern sciences and the teaching of pure religious sciences should also be given keeping in view the modern requirements and needs.

2. The survival, stability and development of the Muslim Ummah depends on the Islamic restructuring of education. If the Muslims do this on the right lines then they will be successful in this world as well as in the Hereaft

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¹⁵ For Details: Surah Al Baqarah, 2:2

¹⁶ For Details: Surah Al Mulk, 67:26

¹⁷ Surah As Saf, 61:3

¹⁸ Surah An Nisa, 4:43

¹⁹ Surah An Nisa, 4:83

²⁰ Surah Al Baqarah, 2:184

²¹ Surah Al Baqarah, 2:194

²² Surah Al Baqarah, 2:290

²³ Al-Hakim and Al-Albani granted it good in Silsila Sahiha no.3151

²⁴ Al-Albani, Sahih Ibn Majah 1/152

²⁵ "Our Educational Crisis and Their Solution", Kitab Mahal, Darbar Market, Lahore. "Our Religious Education System" Maktab Al-Burhan Press, 97 / A Neelam Block Iqbal Town Lahore

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