

FUTURISTIC QURANIC EDUCATIONAL PARADIGM: SYNCHRONISING THE GAP BETWEEN THE SACRED AND THE SECULAR IN MUSLIM EDUCATIONAL CURRICULA

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Abstract

The paper aims to highlight and underline the persistent pertinent problem in education, with special reference to Pakistan and Muslim ummah in general. The paper aspires to provide a rationale and a solution to overcome the existing chaos prevailing in educational institutions. It strongly suggests developing, launching, and establishing Quranic educational theory as the basis of all education; religious and modern secular education. The Glorious Quran embodies a distinctive, coherent, all-inclusive, and stable educational policy. It embraces macrocosmic and microcosmic systems, patterns, and structures, which are most relevant at local, national to international levels for all times. It ensures and streamlines moral and material guidance not for specific individuals, for specific time and space, but for the entire humanity. Therefore, the paper stresses the need to design, develop and establish a unified, coherent curriculum at all levels of education, based on the methodology and approach of the Quran and Sunnah. The paper endeavors to demonstrate that Islam is a unique religion that synchronizes and harmonizes the profane and the religious, and as such, there is no split and gap between the sacred and the secular. Islam is the name of balance and harmony, where the ultimate goals of education are ' أدب ' and ' حكمة '. The ultimate remedy to the existing deterioration of Muslims in education and research is to reorder and reorganize Muslim educational curricula as suggested and highlighted in the paper. Such synchronization, both at material made moral levels, will help Muslims restore their lost glory, stature, and status as, according to Quranic acclamation: كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ 'Muslims are the best generations raised onto humankind'.

Key Words: Educational theory, The Quran, Educational scenario, Synchronise, split, gap.

1. Introduction

From an Islamic point of view, the Quran is the word of Allah, which was revealed to the Prophet (ﷺ), through the angel Gabriel. The Quran contains all that is required to lead a happy life in this world and in the Hereafter. In 6:38, it is clearly mentioned, " مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ " Nothing have We omitted from the Book "

The Quran has an explanation for everything. In 16:89, it is mentioned :

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

"And we have sent down to thee the Book explaining and glad tidings to Muslims"

The Quran provides man with useful knowledge (علم نافع) which regulates man's relationship with Allah, human beings, and the environment. This is explicit in many ways. The first point is that the derivation of the term "tarbiya تربية" mostly interpreted as education occurs on several occasions. In fact, the term " رب (God) and "

"تربية" are considered by Arab (lexicographers) to be derived from the same root. Allah is described as "رب العالمين" in the Holy Quran. Since the concern here is with the education of human beings, it is noteworthy that Allah is believed to have taught the first man on this earth the names of all things. Thus the derivations of (knowledge) are numerous, which is clarified from the fact that the acknowledged names rendered for the divine message are the Quran and the Kitab. The former is developed from "قرأ" (read), and the latter is developed from "كتب" (wrote). Hence both names are linked to educational concepts (Salih, 1982; Nasr, 1993).

The second point is that the Prophet (ﷺ) himself identified his message with that of an educator (معلم). He is the supreme example of a person who comprehended Allah's message and religion, learned it fully, and taught it to others. From an educational and academic perspective, this was the first breakthrough in mass education.

The third point is that if one accepts that the Qur'an has a definite outlook towards life, it becomes necessary to accept another fact built upon it; the Qur'an provides humanity with certain educational principles or guidelines. Muslim educators will find in the Quran the guiding principles which help select curriculum content. They constitute the foundation of Islamic Educational Theory. Moreover, the word "حكمة" occurs in the Quran in nineteen ayahs. According to the Arab lexicographers "حكمة" means knowledge of the best thing in the best senses. Moreover the word "حكمة" is interpreted to have two basic elements "علم" (knowledge) and "عمل" (action). In (2:269) it is clearly stated that *وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا* the person to whom "حكمة" is granted, receives overflowing benefit and ranks very high (Abdullah, 1979; Nasr, 1989).

Thirdly, the man's nature reveals the relevance and rationale of the Islamic philosophy of education. Man is a dual composite; the spirit and the mass, the flesh and the soul (15:29, 23:12-14). The names (الأسماء) of everything (2:31) has been taught to man by God. The names become the carrier of knowledge through which we infer everything (الأشياء). This knowledge is all-inclusive, including the knowledge of accidents (أحداث) and attributes (صفات) related to all aspects sensible and intelligible (محسوسات ومقولات) so that relations and distinctions between them become understandable and known. Man is bestowed with sense and knowledge about the existence of God (معرفة إلهية), His absolute oneness (رب) and the goal of worship (إله) (7:172, 3:13, 33:38). The repository of knowledge resides in nature of man, his soul (النفس) heart (القلب) and intellect (العقل). Because God's concept and absoluteness are ingrained in man's nature, man is bound in a covenant to God through his unshakable and unwavering faith in God and His oneness. (ميثاق/عهد). This covenant and agreement with God brings man on the path of firm faith (دين) and total submission (أسلم) acceptance and appeasement, thus making faith and submission complement man's basic real nature (فطرة). The basic purpose of man's creation is two-fold; worship of God (عبادة) and obedience to God (طاعة) (5:51), but man's basic nature is overshadowed and overcome by the instinct of forgetfulness (نسيان), making him insane (20:115) (Abdullah, 1979).

Man has two souls: The higher rational soul (النفس العاقل) and the lower animal soul (النفس الحيوانية). God is known to man through a rational soul, and to abide by the covenant with God, the rational soul must assert its supremacy over the animal soul, and the command of the rational soul over the animalistic instinct is, in fact (دين) and total submission of the latter to the former is (أسلم). Islam and Din lead to excellence in religious conduct (إحسان) (Al-Afendi & Baloch, 1980).

Man in totality is a locus (محل), a state, a cosmopolis. The understanding of the concept of man in Islam as a microcosmic representation (العالم الصغير) of the macrocosms (العالم الكبير) systems is the real knowledge that brings about a balance and order in maintaining a covenant to faith and obedience to God, which in turn exalts and raises his state of existence in this world and hereafter. The elevation of the human soul and

spirit in the nature of man then provides a rational basis and paradigms for all Islamic educational ideology at all levels. (Al - Afendi and Baloch , 1980).

Fourthly, the nature and concept of knowledge in Islam bridges the gap and split between the sacred and secular systems of Education. It is an accepted and established reality that the boundaries (حد) to define knowledge are impossible. But all knowledge can broadly be categorized into two obligatory kinds; the first is divine, revealed to man by God; the second is secular; the sciences

The Qur'an, the Sunnah, and the Shariah constitute the first kind of knowledge, and the essential elements of the first kind involve spiritual knowledge and wisdom, which enables man to remain in a strong covenant with God through worship (عبادة) and obedience. The man, as a result, will receive God's grace to continue his existence by direct insight (بصيرة) and unveiling his spiritual vision (كشف).

The second kind refers to the knowledge of sciences (علوم) and is related to empirical investigations, observation, experience, and research and attained through discursive and deductive logic and reasoning. And religious and spiritual knowledge is obligatory to all Muslims (فرض عين), and the other is obligatory to some Muslims only (كفاية فرض) (Abdullah, 1979).

It is thus clear that the Islamic theory of education should mainly stem from Qur'an itself, if it is to possess its own merits. Because the Quran contains one unified outlook towards humanity and the universe, the education theory which rests upon it should be unified. In Islam, there is no such thing as the sacred and the secular in the education system. Both form an integral part of Islamic educational curriculum. Practically, the situation becomes clearer by considering the Quranic educational theory's goals set by the Muslim educationists.

Knowledge, teaching, and learning are “repeatedly emphasized in the Qur'an (Sabki and Hardaker, 2019). Günther (2006) enumerates a comprehensive list of teaching as it occurs in the Qur'anic text. This list comprises various personages acting in the role of both teacher and learner, including God teaching prophets (Q 2:31; Q 2:251; Q 21:80; Q 27:16; Q 12:68; Q 12: 6, 21, 36–37, 101; Q 18:65, 66; Q 5:110; Q 3:48–49; Q 4:113; Q 53:5; Q 2:97; Q 36:69), God teaching humanity in general (Q 96:4–5; Q 2:282; Q 55:2, 4; Q 43:52; Q 2:239; Q 6:91; Q 2:151, 239; Q 4:113; Q 2:282; Q 96:4; Q 5:4), God teaching angels (Q 2:32), prophets teaching (Q 2:129; Q 2:151; Q 62:2; Q 20:71; Q 26:49), humans teaching (Q 49:16; Q 3:79; Q 5:4; Q 16:103; Q 44:14), as well as angels and devils teaching (Q 2:102). The substantial quantity of such passages in which teaching plays a central role establishes the significance of education as a theme within the text of the Qur'an.

Günther (2006) further outlined the Qur'anic verses, which explicitly mention specific pedagogical principles. However, while these principles are certainly related to pedagogic practice, most amount to either recommended dispositions for teachers and students (e.g., patience (Q 17:11; Q 18:60–82; Q 75:16), attentiveness (Q:7:204), and courtesy (Q 16:125; Q 29:46)) or techniques so ubiquitous among educators generally as not to offer significant insight regarding a uniquely Qur'anic pedagogy (e.g., reading (Q 4:82), repetition (Q: 38:29), thinking (Q: 87:6), and using evidence (Q:5:32; Q 11:89)). Again, the contribution of the present article to this already thorough analysis is to uncover a Qur'anic pedagogy both unique to the text itself as well as capable of standing independent of extra-Qur'anic sources among Islam's impressive corpus of writings on education.

But the Qur'an does more than include education among its myriad themes. It also explicitly speaks of its value to those who engage with it. It records God's promise to exalt those who know (Q 58:11) and exhorts humanity to not only pursue knowledge (Q 39:9) but continually build upon the lessons given to them from God (Q 2:282). It further emphasizes combining knowledge with faith as preferable to blind obedience (Q 2:170; 17:36; 6:148) and records humanity's cries that God give them such knowledge (Q 20:114). It even specifically describes God as the source of all knowledge (Q

35:28). By virtue of its connection to God as its source as well as the frequency of its appearance in the text of Islam's holiest book, it can be inferred that the pursuit and propagation of knowledge through teaching and learning are of the utmost sanctity in the Qur'an and so then to Islam generally.

2. Aims and Objectives of Islamic Education

It is the philosophy behind education that determines the aims and objectives of Education. There are different philosophies of education; hence there are different aims and objectives. Islamic education aims to produce a good human being, family, society, and humanity. The basic element inherent in the concept of Islamic education is the inculcation of "أدب", an all-inclusive term that encompasses man's spiritual and material life. It emphasizes the quality of goodness that is sought after. Education is what the Prophet (ﷺ), meant by Adab when He said: "My Lord tutored me (أدب) and made in education (تأديب) the most magnificent" (Abdullah, 1979).

Adab is a broad umbrella term that refers to man's physical, mental, moral, and spiritual conditioning through his reasoning, recognition, and acknowledgment of his roles and responsibilities of his existence and his willingness to abide of the covenant with God. The deficit of Adab leads to chaos resulting in a deficit and divergence in knowledge and education.

Besides this, several terms are used in Arabic regarding educational outcomes. They indicate the existence of objects that direct human actions: "هدف", "منتهى غاية", and so

on. In (16 : 9) we read: "وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَازِرٌ" "Wa'ala Allah qasd - al - sabil Wa - minha jahir"

"Qasd - al - Sabil" is interpreted to mean the straight path of the rightly guided, which leads to desirable outcomes. The path described as "jahir" can not lead to fruitful results. Thus in Islamic education, the general aim is to build up the **individuals** who have to act as Allah's Khalifa خليفة الله. The main concern of Allah's Khalifa is to believe in Allah and subject oneself completely to Him. Thus the educational aims in Islam are designed to serve three basic motives or objectives: moral-spiritual, intellectual and physical: secular – economic. Failure to do so results in producing a person who is not qualified for a Khalifa. The objectives are physical (Ahdaf jismiyya), spiritual (andaf ruhiyyah) and mental (ahdaf aqliyyah). It is stated in the Qur'an (2 : 247) :

إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ۖ

Allah hath chosen him above you and hath gifted him

Abundantly with knowledge and bodily prowess.

Islamic education aims at encouraging deep thinking and sound understanding and not mere rote learning. أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ .

"Do they not consider the Quran with care (yata dabbaruna)" (4:82) (Salih, 1982; Sahin, 2013).

The social aspect of the Khalifa is catered to in Islamic education. The Islamic curriculum aims to acquire certain social skills relating to the family and society. Social evils are discouraged. It promotes moral and humane (altruistic) values, family bonds, and social ties. Education in Islam aims to develop the holistic personality of an individual so to become a useful member of society by not only adjusting himself but raising society's standards. The characteristic of Islamic education is to prepare the individual for this life and the Hereafter (Sharif, 1987).

The function of Islamic education is to make knowledge and insight a basis of practical life. So, vocational education in Islam is necessary, along with the education of intellect.

Islamic education encourages an integrated vision of life, and unity and unification (توحيد) in personal life, social transactions, economic activity, political power sharing, and cultural manifestations. It is based upon a comprehensive and unified outlook that sustains special, independent, and self-reliant academic paradigms and educational

policy. Being integrated as a single unity, Islamic education aims to eliminate duality, contradictions, and conflicts in human life while harmonizing life with cosmic unison. The main goal is to instill strong moral and ethical values in the minds and hearts of individuals through education policies. It requires man to believe in Allah, be righteous, loving, and compassionate towards fellowmen, and thus foster a rational religious belief (Wasiullah,1981).

Islamic education prepares individuals to acquire the capacity to educate themselves for the rest of their lives. In Islam, there is no compulsion in religion. There is complete freedom. لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ. Everything depends on Niyah or intention and the reason why we do things. In Islam, commitment is not to a person but to a particular principle—a principle to which Prophet Muhammad ﷺ himself committed, who acknowledged the validity of supreme doctrine that had called upon man to submit to God's will (Hussain & Ashraf, 1979; Cornell, 2005).

There is no such thing as a narrow, rigid, and authoritarian basis for a program of national education that can be found within the framework of Islamic Ideology. Islam is all out for open inquiry and demands loyalty to fact. Islam has come to rescue humankind from the narrowness and authoritarian bigotry of the dark ages of Europe.

The general educational aims are fixed and final. The finality of the Prophet implies the finality of the ideas preached by Muhammad ﷺ. Quranic principles are unchangeable. Thus, Islamic educational aims are universal and final.

To conclude, educational aims are the foundation of any school curriculum, and they determine its characteristics. Islam has a very balanced approach toward education. It emphasizes materialistic control and the development of moralism as the first step to spiritualism. The main aim is to keep Muslims on the right path in their individual and collective capacities.

3. The Content of Education (Curriculum)

The educational aims discussed above cannot be achieved unless the educators select and design appropriate content for the school curriculum. The content is a means to an end, not an end. The content should be developed, so that realization of the aims becomes more feasible.

So long as educational aims differ from one another, curricula content also varies accordingly. Thus, there can be no well-defined universal content that is agreed upon by educators for any specific grade. The Qu'ran is accepted as the core source for the basis of Islamic educational theory. The principles and parameters drawn from the Quran constitute the basis of all subjects and contents for the Islamic curricula.

The first category of subjects covers moral sciences, e.g., (Islamiyat). The second category includes the human sciences: different fields of knowledge that study man as an individual and a member of society, and material science (Physics, Chemistry etc.). The third and last category includes the field of knowledge which is concerned with the study of nature. They may be called "alm-o-kawniyyah" علوم الكونية (natural science), which include biology, astronomy and botany etc. (Salih,1982; Bohonar & Jawad, 2004).

Initially, when Islam was a mere faith, instruction and education were not complex. The verses of the Qur'an came to be communicated by word of mouth and committed to memory. But when Islam crossed the borders of its cradles and spread in Syria (635), Babylonian (636), Assyria (640), and Egypt (642), important developments occurred. The science of grammar and historiography, specifically Islamic and religious branches of knowledge, tradition, Fiqh, Tafseer, Hadith, and Al-kalam, were developed. Speculative ideologies made their way and became vital in educational life of Muslims. Reason joined hands with faith, and the works of intellectuals, scholars, and philosophers from among the scientific fields, of physics and mathematics, were translated into Arabic. Schools were established, and great mathematicians and philosophers emerged. Famous among them were Al-Kindi, Al-Farabi, and Ibn-Sina. Thus from about the middle of the 9th century to the beginning of the 12 century,

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Muslim schools in Iraq became notable centers of learning worldwide. (Qureshi, 1983; Shalaby, 1979).

The scholars of Iraq had drawn up a scheme of education. They were the Brothers of sincerity (Ikhwan e safa اخوان الصفا) whose aim was to impart as complete an education as the sciences of time rendered possible. The system of the Ikhwan-e-Safa was laid down in an encyclopedia written in about 2000 A.D. and divided into 51 tracks arranged under four headings (Qureshi, 1983):

1. Properdentic (on preliminary learning) and logic, 13 treaties
2. Natural Sciences, 17 treaties
3. Revealed Law (Theology) 11 treatises.

The encyclopedia has a two-edged focus; the first is the scientific subjects, and the second is the theories of Divine law. In addition to Islamic subjects, there were Geography, Algebra, Geometry, Astronomy etc.

The Muslim Curricula, including the academic and extramural, the approved and disapproved subjects, and the whole range of learning among Muslims is thus summarized by Abu-Yuhya Zaharia follows (Salih,1982):

MUSLIM CURRICULUM

LEGAL SUBJECTS (Shariayya)	LITERARY STUDIES (Adabiyah)	MATHEMATICS (Rayaziyyah)	RATIONAL (Aqliyyah)	MISCELLANEOUS
Jurisprudence Exegesis Traditions	Philology Syntax Rhetorics Prosody Composition Reading History	Geometry Astronomy Arithmetic Algebra Music Politics Ethics	Logic Dialectics Dogmatic Theology Metaphysics Medicine Chemistry	Surveying Veterinary Agriculture Magic Astrology Phrenology Interpretation of dreams

According to Karim (1979), Faris (1962), and Zuberi (1986), there are three kinds of learning that Ghazzali considers important for a student :

- Science of Medicine, Law (Fiqah) (for the welfare of people);
- Science of traveling in deserts (purify the mind from evil traits); and,
- Knowledge of pilgrimage (rules and regulations).

The above discussion shows that dualism in the curriculum content between man and the universe on the one hand and the Qur'an on the other is contradictory to the spirit of the Islamic education theory and the Qur'anic outlook. The secular and the sacred are harmonized and integrated into the Islamic education curriculum. Thus the final goal of Islamic education curricula is to instill the faith and concept of Allah in the minds and hearts of believers. Islamic curriculum, therefore, comprises the following components to achieve the set objectives (Al - Afendi & Baloch, 1980; Al-Atlas,1979):

- The concept of Allah;
- The Individual personality;
- Individual responsibility;
- Guided Individual freedom;
- Social responsibility;
- Learning and consultation;
- Family relations;
- Social solidarity; and,
- Social education.

Looking at the modern curriculum suggested by great Muslim thinkers, it can be easily concluded that it was based on two main pillars: the Quran and the Prophet (ﷺ) traditions and on related studies. There exists no discrepancy between the profane and religious, the sacred and the secular.

It is time to organize Muslim Curricula on the basis mentioned above to integrate them while modernizing them. That will also help redress the discrepancy existing in the current Islamic and Western educational curricula.

4. The Present Scenario

As suggested in this paper, the concept of Islamic education appears to be unrealistic and inapplicable in the present-day world dominated by science and technology rather than spiritual values. We in educational institutions are making frenzied efforts to produce good administrators, engineers, doctors, teachers and scientists, and the like, but in the context of students' waywardness, we have never made a sincere effort to ignite in our learners a moral space that may prove beacon of light in their life now and later.

In nearly all Muslim countries, there are two systems of education; religious and secular or modern, which are independent and irreconcilable. There exists separate schools, colleges, and universities for secular/modern education, while a separate system of education is being maintained for religious education. This segregation is then clearly reflected in the educational policies of respective institutions, their curricula, syllabi, and the division among students and learners of those institutions.

Modern and religious education are two different poles of educational system, established on two contrary hypotheses; modern secular education does not recognize religion's supremacy in education and emphasizes the material world's supremacy. Islamic education, in contrast, attaches considerable importance to religious cum spiritual contents in educational curricula as well as to everyday problems of life and living so to prepare the individual for a spiritual life after death. The basic difference between the goals and objectives of secular and religious education becomes evident in the methods and application of these objectives.

Such strict dual segregation is not only at variance with Islamic principles and teachings yet is at total discord with basic human nature. Islam treats secular sciences and religious cum spiritual education as two inseparable entities of human education. Neither aspects are over-emphasized or devalued. In the early days of Islam, only pure theological subjects were taught. Today the traditional system considers Arabic Language and Literature as core subjects along with the studies of the Quran (Tajweed, Qirat, and Hifz), Fiqh, and Hadith. At certain places, classical logic (منطق), which ignores all the development in the West, is taught, yet Islamic philosophy is included in diluted form. Comparative religion, comparative study of Western and Islamic legal systems developed in the West, is absent. The method does not include free inquiry or even free thinking. The teacher is regarded as the model for the learners. The challenges of modern civilization are not answered, nor are their magnitudes realized (Haq, 1990; Abbas, 2011; Ibn Hisham, 2004).

Modern education means secular education, according to which religious subjects are treated the same way as non-religious subjects, such as mathematics and geography. The approach to knowledge is somewhat skeptical. The theoretical aim is to help the growth of a balanced personality and to preserve the moral code, but the teachers and learners find it difficult to subscribe to a common ethical norm. How can one hope for a selfless relationship between the two poles if it is based on mundane and commercialized considerations and not strengthened by a genuine love for learning, affection, and a burning zeal for acquiring knowledge and reverence for the one who teaches?

The educationist in the Muslim world is at a loss to understand, adjust and reconcile the difference and duality existing in Muslim educational curricula. On the contrary, the political, economic, religious, and scientific regression, backwardness, and deficit of

the Muslim world are attributed to the emphasis on the adoption of western secular sciences, replication of scientific and technological advances, and adherence to the global socio-political systems and structures. This nonrealization on the part of Muslim educationists has alienated Muslims from Islam's principles and teachings. Consequently, the dilemma of copying, borrowing, or transplanting non-Islamic education systems has now taken over all Muslim countries (Hussain & Ashraf, 1979; Ramdan, 2009; Riaz, 2008).

In the present education system, knowledge is taken as an intellectual enterprise divorced from the ethical values and spiritual system of existence. Muslims have imported from western sociology their scientific assumptions and hypothesis, sociological patterns of life, and confusing phenomenon, which are not only at variance yet contradictory to Muslims' belief system and religious virtues. Resultantly, chaos, anxiety, stress and frustration, and various psychological issues have crept into the lives and lifestyles of the public at the individual-cum family and social levels. In most Muslim countries, the old established society is being replaced by a new society in which the individual is regarded less as a human within a family and more as a legal abstraction, having rights rather than duties. This conflict in the educational field has created insincerity and tension among people degenerating into bloodshed. The traditional values and attitude to life are thus in conflict with modernity. This conflict is tearing not only the young and the old but also the traditionalists and modernists. Because of these opposing social pulls and pressures, social polarization, and class differences, confrontation and conflict become a reality. In Pakistan, they are the result of three conflictual streams of Education:

- Private, Western, English medium, secular system;
- Indigenous mixed media, state system of education; and,
- The Madrasahs.

Above all, Muslims have failed to develop themselves in any direction; neither in terms of material or scientific progress nor in spiritual or religious terms, since segregated and dual education systems have further distracted their mental energies. Such an indecisive education system has failed to satisfy their wants, needs, and desires or answer their innermost spiritual yearnings.

5. Educational Remedy: Abolition of Duality for Indigenization and Futurization

Education is an excellent source to create and produce a generation imbibed with traditional and religious values, virtues, moorings, and traditions. Education will strengthen individuals intellectually, religiously, philosophically, and materially. Unfortunately, such a modern- futuristic education system is not yet prevalent in any Muslim country.

The remedy to the present educational crisis lies first in abolishing the duality in education. The combination of both systems, religious and profane, has to be established and maintained since scholarly specialization in any field will remain a futile endeavor and an inadequate passion in developing a holistic, well-integrated, and poised personality unless one is on equal terms with both the sacred and secular.

It is undeniable that the average and elite Muslim's hold on religion has weakened. Religion has gradually been banished from modern Muslims' minds and hearts. In such a situation, only the school curricula are the most effective channel of information through which religious education can be promoted and projected. For this purpose, two things need to be done simultaneously:

First, religious guidance must not be restricted to traditional formal lessons on religion. Second, the syllabi designed for education should be reconsidered and revised on the same lines as was formulated and practiced by Imam Ghazali and Ibn-e-Khuldoon (Ibn-e- Khuldoon, 2005; IIIT, 2007).

To make Allah's doctrine reign supreme, a self-contained and sound educational system should be developed. Saying one's prayer at the proper time is essential educationally. That is the first step Islamic code of conduct and behavior patterns among children and youth. That would enable them to adhere to Islamic morals and education.

The object of education is basically to produce good women. This end cannot be achieved through a few disintegrated pieces of religious education, to be learned by heart and tested at the end of the school year. The curricula and lessons if properly planned, will contribute to the growth of religious consciousness, completely different from sermonizing. The focus needs to be on " حقوق ", both العباد and الله - both in theory and practice. That is how good, conscientious human beings and responsible professionals are produced.

Thus to rectify the present situation, an attempt must make to reconcile the dichotomy existing in the educational standard, and an effort should be made to divert the students' attention to that all-inclusive togetherness of things which is both the first step of naivete and the last step of sophistication (Jalalzai, n.d). This challenge is a mammoth that demands an educational Jihad. This Jihad can be launched if the educational edifice is erected upon the educational principles propounded by the Quran and which later Ghazali and many more modeled and actualized in the light of universal notions revealed 1425 years ago.

Undoubtedly, the hands of the clock of history cannot be held back, but progress is not the negation of ideals. A student can only sustain amid all the paraphernalia that the modern world demands if one develops a positive attitude commended by Qur'an and Sunnah.

6. Conclusion

The study concluded that Islamic Educational Theory is a unique theory futuristically. This is simply because it consists of interwoven principles derived from the teachings of ethical divine books, the Quran and Hadith, which contains all modern theoretical systems/ frameworks from macro to micro fields of life. These principles guide, monitor, and control the practices of educational processes at all levels and stages. Thus they are considered a theoretical and practical reflection of Islam in society, especially in education, from socio-environmental problems to emotional and spiritual intelligence in current society.

Muslims have lost sight of the real meaning and significance of Islamic revelation and their ancestors' precious experience, wisdom, and insight. Muslims have failed to carry out the explicit injunctions of the Quran to mitigate the evils of ignorance, poverty, disease, and low standards of living among the masses. A wide gulf between belief and practice is seen today throughout the Muslim world.

There is a strong surge of Islamic renaissance, revival, and reawakening throughout the Muslim world. Muslims are responding to the opportunities and challenges offered by the wave of freedom and democracy worldwide by reasserting their Islamic identities. As a result there is strong and serious yearning amongst Muslims to reorder their lives and institutions according to true Islamic principles. All that is required is to bring its moral values home to every Muslim through free, compulsory, and universal education. True Islamic culture and civilization depend mainly upon bridging, harmonizing, and synchronizing the gulf and gap and the split between the secular and religious systems of education, leading to an unfortunate cleavage in Muslim society.

May Allah help and guide Muslims to the Right path–Ameen!



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