

The role of Islamic Studies in Education

(An Analytical Study in Perception of Educational Goals)

Tahir Sadiq *

PhD Scholar, Faculty of Social Sciences, Islamic Studies Department, NUML University Islamabad Pakistan,

00923453969520

Email: icpsap@gmail.com

Abstract

Education is the process of receiving or giving systematic instructions, at a school, college or university. Education means to bring up or nourish the abilities of students and help them to draw out their aims of life to victor in this world. Contemporary education based on rational knowledge is known as modern education. Islam is a religion that provides a complete and comprehensive material of Education comprised upon revelation its study is called Islamic studies which consisted upon the real tools: “faith, worships and affairs” to understand man and universe (cosmos). In education we’ll have to purify all knowledge according to our **Faiths** the accordance knowledge with faith will be admired and those knowledge are against will be harmonized if possible or will be rejected. Worships: Its religious sense is to be submissive before God in every aspect of life. Islamic Studies motivates our actions towards right directions that’s destination is be a poise man in his total life. Affairs: Two kinds: 1. Islamic lawfully affairs: 2. Cosmological Affairs: How this cosmos is running and how we have to deal with it; there are available some basic keys in Islamic studies to understand and utilize this universe.

Conclusion: Education is imparted to generate a qualified, skillful and ethic full citizen on glob .The lesson to generate these qualities is hidden in Islamic studies whereas modern education ignored to adopt it, that is why modern Education failed to achieve basic educational goals.

Key words: (Education); (Nourish); (Faiths); (worships); (Affairs); (Victory).

* Corresponding author.

1. Introduction

1.1 Islamic study is a continuity of all revealed religions

1.2 It comprise all type of knowledge

The primary goals of modern Education are hidden in Islamic studies, like; to try to understand this cosmos is a primary goal of education which will remain ambiguous without Islamic weltanschauung. The essence of modern education does not reflect the Islamic weltanschauung so we found segregation in education. In the sense of this compartmentalized instructions are unable to relate the relevance of the subject matters to practical life. The role of Islamic Studies might be an integration of education. Quran discusses man's affairs very properly by which we can derive all type of knowledge like: Theology, exegesis, linguistics, pronunciation, grammar & syntax, morphology, law & jurisprudence ,law of inheritance , criminology, science of war, history, theosophy literature, rhetoric, algebra ,philosophy, psychology, ethics, political science, sociology, culture, calligraphy ,economics even all types of modern education.

"This universe is before us, these countless satellites those are moving in space, this moon which comes at night, this sun which rises on the day, did you ever see the night came late, or the day came before the time, these fineries on earth are through gravitationally system, do you know a tree is made by the potential of both sky and earth, do you know how whole universe is serving a man regularly? Who is running all universal system? If it loses gravitationally system for a single movement then everything including people, cattle, trees, water (seas) would be thrown speedier than a bolt which came from gun. If air lose its duty none could be lived, if mud refuse to absorb water then we couldn't get any food item. Totally universe is creation of God and following the order of God so universal system is running smoothly, otherwise it is unable to run. In short all the departments of this world are in order due to submission of Almighty Allah"[1].

According to Islamic views all universal system have to be submissive before God. Islamic mysticism derives these type of knowledge from the Holy Quran which is known as cosmic affair, by which it can be derived many type of knowledge like: cosmogony, cosmology, geology, geography, archaeology, astronomy, physics, chemistry, botany, agronomy, zoology, medical science, pharmacology, biology embryology etc.

The Holy Quran says:

"Whose submits his face towards Allah and be a good doer, then undoubtedly, he has caught hold of a strong handle. And towards Allah is the end of all affairs" [2].

Islam embraces all religions and says himself a continuity of previous religions. So from Holy Adam to Muhammad PBUH approximately quarter and one lac messengers of Allah had been sent from God. Quran tells about those messengers:

(Muslims), say, "We believe in God and what He has revealed to us and to Abraham, Ishmael, Isaac, and their descendants, and what was revealed to Moses, Jesus, and the Prophets from their Lord. We make no distinction

among them and to God we have submitted ourselves”.

“All messengers are true and role Model for people.” [3].

Another time Quran says:

“Indeed, we have sent you with the truth as a bringer of good tidings and a warner. And there was no nation but that there had passed within it a warner (Messenger of God).” [4].

2. Intent of Worships and Faith

2.1 The real tools to understand man and universe (cosmos)

2.2 Faith ,worships, Affairs

2.3 Vicegerency

It is a deep philosophy to perform the obligations. The intent of these worships is to generate a special environment, to establish intimate association with Allah SWT. An individual gets it as a special favour from Him, a result of His pleasure and intimate bonding (link), one then feels two sorts of states within him. First a feeling of servitude second of ever attendance. In servitude, one’s reticence, being selfless and a slave develops. As a slave has no rights, what so ever, his only concern is to please his master, and earn His bliss. He is contented over whatever he gets and would not complain if he got nothing. That is why he is always in a state of gratitude. In the feeling of ever attendance, the individual dwells in a stance whereby he visualizes the presence of Allah SWT through the eye of his imagination. This belief gets strong root in the heart that Allah SWT is directly watching him. In this state of mind a man concentrate toward righteous and control his negative thinking and he will be a self-reliant individual, capable of analytical and original thinking, a responsible member of society and a global citizen. To develop these qualities is a basic aim of education.

This has been explained in a Hadith Pak (Saying of Holy Prophet) to receive this environment:

“You pray to Allah as if you are looking at Him, and if it is not possible, then pray and be sure He is looking at you.”

Remember, nothing in this Universe is hidden from His knowledge and Omnipotence. The hidden thoughts in the heart and mind are very well in His awareness. One whose state of mind is such, can he dare to go astray? He is firm that, His divine presence is watching him all the time and he would be delightfully tempted to obey His commands [5] .

When a person achieves this stage then his talent, capability, and thinking is moderated and improved properly which is the basic goal of modern education. The mandatory worships stable this stage in a personality of the person.

“In short the intent of worship is self-purification, cleaning of the inner self. That is to refine the inner self from all the evils e.g. irresistible desires of this world, hypocrisy, pretense, jealousy and malice etc. To decorate the heart with agreeable attributes of Belief in Allah, fear of Allah, modesty, patience, thankfulness etc. To cleanse the Heart that thoughts of all others, except Allah SWT are useless. The person becomes such that during most of his times he is thoughtful of His divine presence. On Him he relies, and on Him he starts to expect, to Him he asks for help, to Him he loves and to Him he fears. The individual is not bothered about the creatures, to this state of mind and heart, the Holy Book of Quran ascribes as Purification ‘tazkiah’ Quran tells the objective of Holy prophet is included with purification of mankind.[6] Infect education is moving around to generate a balanced individual, modern education has no any relevancy to relate with spiritu al growth.

Allah SWT has instilled two types of powers in each human being, one pulls him towards His obedience, and the second grabs him to the path of disobedient. The objective of purification is to potentiate the positive force and weaken the negative force. The positive forces have been named as Soul (RUH / QALAB) and negative forces as Nafas (evil desires). Collision between these two forces continues till the end of life, so we have to continue the effort for purification till death. (So these Islamic obligations/duties are must till death) The reality of worship is to cleanse ourselves from evil desires and attain superior traits and as thus fill our hearts with the true love of our Creator, as a result of which our personality develops in a manner that we are pleased to live by the instructions of Islamic religion [7].

These instructions are main source of motivation for students, by which modern education can achieve its basic educational goals easily.

Vicegerency: Actually all things of this universe are made by God for the sake of man. Man will have to connect to his God then he will be able to utilize all things of universe. To describe this state Islam uses the term of vicegerent. The real status of a man is being a vicegerent of God. His vicegerent consists in fulfilling the moral laws, which include religious laws that seek to regulate ritual worship as well as moral laws in their characters and effects. The main corpus of religious or moral laws consists of actual practices of living, of being, and of doing. It is commonplace for human beings to desire, to grow and enjoy, acquiring and possessing, to love, to marry and to exercise power, etc. Islam wishes these activities to continue. It does not condemn them or wish them to stop. All it seeks is to have humankind enter into these actions with the right motivation and to perform them in a straight forward way; The right motivation is for them to attain the pleasure of God, and the straightforward way is to do them injustice and righteously. So to be a vicegerent we will have to see the all creation of our master which he made for our needs if we wouldn’t utilize the all blessing of our master, we couldn’t be a successful vicegerent. To be a vicegerent it is mandatory to lead a pure and clean life which is diagnosed by his Master. [8] It included:

3. Affairs

3.1 Conscious growth of mankind

3.2 Physical growth of mankind

Islamic lawfully affairs: How we have to deal with ourselves and with mankind, it is categorically predicated in Islamic literature, which calls Islamic jurisprudence. Its main sources are; 1, Holy Quran. 2 Hadith (saying of Holy Prophet PBUH). 3 Collection of Islamic scholar's consensus about the issues those are not categorically explained in Quran and Hadith. 4, Supposition (apply a rule on another same causes issue). These all are moving to protect the religion, life, honor, generation and property of a man and men. These are also the goals of Islamic law. Islamic lawfully family system, political system, and others system these are the topics of social science are discussed properly and categorically in Islamic Studies in accordance with man nature. So it is understood that as education will natural so be successful.

Cosmological Affairs: The objective of Quran is neither to explain the scientific thought nor to arrange the practical method of science. Quran gives a system of whole life. This system trains intellect, for proper function. It trains such manner that society utilizes the intellects freely. It doesn't avoid from pure scientific explanations, refer it to intellects and gives some basic keys to understand the scenario [9].

How we have to deal with this cosmos; Here is introduced a totalitarian system in universe. Whole power of this system is in the hand of God. Man is not owner of this universe, so man is unable to utilize it properly by his personal will. Man should utilize it according to the law of its creator, and then it'll be a fruitful utilization. Here a question raises that what is order of God? All messengers of God came to answer this question. Messengers of God said "By which knowledge we are telling you the reality of your all lives, by the same knowledge God had granted us the universal law. We are deputed here to give you this knowledge. So trust us, believe in us and take the certified law of universe from us" [10].

These all instructions are the basic key to try to understand and to utilize this cosmos. Those are also Physical growth and materialistic progress of mankind. These are also goals of EDUCATION.

This world has been made by God within six days. [11]. From its inception everything of universe was ordered by God, to work properly. None was disobeyed in past neither will disobey in future until it will be the end of everything. Only man has an option to obey or disobey. Yes from the biggest galaxy to the smallest thing of this universe is praying the praise of God and obeying the granted duty [12].

This system has received total instructions to lead life, no further instructions are needed for it. How a seed'll be a big tree, it was innate in it on its occasion of generation. Earth had made to understand to complete its round in time. Gravitational system is trained to work properly. In short this system is discussed in cosmologic affairs in Islamic studies. To understand this cosmologic system, it is must to derive it from Islamic studies otherwise it'll be seen multiverse instead of universe. More than a thousand verses speak about this science in the Holy book [13].

4. Reality of cosmos

4.1 Unlikely question of modern education and likely in Islamic Studies: Why cosmos was made?

4.2 Philosophy of education

This is a question which is not discussed by science neither its answer is in the approach of modern education except religious study, whereas Islamic study answers properly. Quran described a story of Holy Abraham PBUH. He looked at sky found a big star and said this is my God, it came moon He declared it "God", but when the star and moon disappeared He said it is not God. Next day He declared sun as a God, but when the sun was set He said no, these are unable to be a God. So "I am going to Him whose made those all thing I am not polytheist" [14].

This story answers the question of objective of universe. Actually this is the biggest mystery that our God is unseen, if we could see Him, then totally this universe become useless for us. Islamic studies teaches that this universe is made as a proof and argument of the existence of God. Only in this perception education can be fruitful. Firstly look at overall depth of word EDUCATION, in sense of modern education.

As an academic field, philosophy of education is:

- The philosophical study of education and its problems. its central subject matter is education, and its methods are those of philosophy" [15].
- "The philosophy of education may be either the philosophy of the process of education or the philosophy of the discipline of education. That is, it may be part of the discipline in the sense of being concerned with the aims, forms, methods, or results of the process of educating or being educated; or it may be met disciplinary in the sense of being concerned with the concepts, aims, and methods of the discipline." [16]
- As such, it is both part of the field of education and a field of applied philosophy, drawing from fields of metaphysics, epistemology, axiology and the philosophical approaches (speculative, prescriptive or analytic) to address questions in and about pedagogy, education policy, and curriculum, as well as the process of learning, to name a few. [17]
- For example, it might study what constitutes upbringing and education, the values and norms revealed through upbringing and educational practices, the limits and legitimization of education as an academic discipline, and the relation between education theory and practice.

In the perception of above philosophy modern education which is dominated by rational science seems incomplete due to ignoring Islamic education. Like:

Rational science is moving only around matter and has nothing to do with spirit. When we armed with spiritual powers our project of generating capability, will be very near to accomplished. Modern education will have to do our remaining project broadmindedly. It depends upon our capacity and ambition. Once the Caliph Umar Farooq (RA) said "I tell you the time when it would be an indignity of knowledge. When depressed and degraded people will acquire it, who will be narrow minded and their action would be reflected by their depression and it seems that the knowledge would not be respected. Otherwise if broadminded people will acquire knowledge they could show the progress which was shown by our formers." [18]

5. The role of Islamic study in its history

In Islamic history Muslims went on a climax in the time of Abbasid dynasty due to their vast thinking. The attack of anti-Islamic powers were seen in the shape of Greek philosophy, sectarianism etc. Although those attacks were more powerful than

today's attacks, but Islamic Scholar tackled it broad mindedly, and proved the truth of Islam by understanding the depth of opponents views. Imam Ghazali first wrote {مقاصد الفلاسفة} Maqasid al-falasifah (Aims of the Philosophy) Full title: Maqasid al-falasifah : fi al-mantiq wa-al-hikmah al-ilahiyah wa-al-hikmah al-tabi'iyah the introduction of philosophy, and then wrote Tahafut al-Falasifa (Incoherence of philosophy)how it is in the sight of Islam [19].

As Greek philosophy was streamlined by Gazelle now it is needed to streamline modern education.

If it was adapted by a congested mind, we could not come out from confusion of Greek philosophy till now and today's progress of science might be unseen for us. Further the implementation of Islamic law is shining in our history. As a result we found a close relation of Allah SWT and Muslim in Abbasid era. In Islamic history, the development is seen when Muslims are tackling the issues by Islamic lawfully affairs, for example the whole development Abbasid dynasty is the result of practice of Islamic law.

In Islamic History Muslims are found multitude developed in Abbasid dynasty. This development was happened by Islamic Education. The loftiness of Abbasid dynasty was not in the result of Abbasid Caliph's interest with Islamic education, but it was the age of Muslim scholars [20].

As another angle we can prove the integration of Islamic studies through its history:

The era of Abbasid dynasty is palmy days of Islamic history, where the Mohdaseen were oxygenating and propagating the Ahadith, the innovations were evanesced, the truth and rightness was everywhere, people were leading prosperous lives and the Islamic Army men were conquest and devotionals and devotees (Zahideen aur abedeen) were in abundance in the society [21].

Education is not bounded by any type of limitations like geographical, linguistic or religion limitations.

The Holy Quran says to Holy Prophet "ask from others knowing persons if you don't know" [22].

The explanation of this verse exists in the explanation of Hadith, which allowed us to learn from any knowing person [23].

It would be longer, if we discuss on every type of development in the Abbasid dynasty, shortly we are looking at that the large development was the result of educational development which is the basic key of development. Be clear, in that period there was no other type of study except Islamic Studies and every educational demand of a man and society was fulfilled by Islamic studies.

Education is one of the most important aspect in human development and perhaps the most influential social institution in any society. In general, education is to transmit a common set of beliefs, values, norms, understandings from the (ibadah) where Muslims share a common set of values based on the Quran the fundamental and most reliable source for every field of knowledge) and Sunnah. In order to come to some agreement regarding the purpose of Islamic education, firstly it may be beneficial to elicit a definition of education and Islamic education. Education in the Islamic perspective;

As a long life process of preparing an individual to actualize his role as a vicegerent (Khalifah) of Allah on earth and thereby contribute fully to the reconstruction and development of his society in order to achieve well-being in this world and hereafter.

[24].

Education as a process involves three rewards: the individual, the society or the community to which he or she belongs and the whole content of reality, both material and spiritual, which plays a dominant role in determining the nature and destiny of man and society. Therefore, education plays a very important role and is a pillar for the national development in many societies [25].

Nations are built by proper thinking of a complete man's complete life. Infact man has very short time in this world he has to go in hereafter, this is an important thinking for development of man. This thought must be generate in an individual whereas rational knowledge has no concerning about, only Islamic study can generate this thinking and in this perception Islamic studies impart education.

The purpose of Islamic education is not to cram the pupil's head with facts but to prepare them for a life of purity and sincerity. This total commitment to character building based on the ideals of Islamic ethics is the highest goal of Islamic education. Here he stressed on character building that needs to be molded together in an educational curriculum which he considers as the highest objective of Islamic education [26].

A more comprehensive definition of Islamic education was composed at the First World Conference on Muslim Education in Makkah in 1977:

Education should aim at the balanced growth of the total personality of man through the training of man's spirit, intellect, his rational self, feelings and senses. Education should cater, therefore for the growth of man in all its aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate all aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of the individual, the community and humanity at large [27].

If we claim to live here being a vicegerent of God, how can we close our eyes from any aspect of knowledge like Modern education's other types. The vicegerent is considered like an authority of God and he has to understand the all aspect of God's creations. According to the Islamic educationist we are unable to separate Islamic education from modern sciences.

Maulana Manaazar Hassan Gilany says that the Quranic verse of soorah e alaq96:05,06 is saying, when a man acquires knowledge he becomes headstrong so we should be efficient in getting new knowledge that we might suffer from this warning of Quran. Maulana indicates to streamline the Modern education accordance with Islamic education [28].

If we separate the Modern education from Islamic teachings then many people will suffer from the warning of Holy Quran. It is not a true saying that Islamic teachings should be in accordance with modern science, because science couldn't give a single decision which is called final one, whereas Islamic study is the combination of final decisions. Islamic studies takes every type of knowledge according to this Hadith,

[29] الْحِكْمَةُ ضَلَّاتُ الْمُؤْمِنِينَ يَا خُدَّهَا حَيْثُ وَجَدَهَا

“Every wisdom saying is legacy of Muslim, he is master of this legacy where ever he found it”.

Further we can get lesson from the decision of Holy Prophet PBUH about war prisoners which was taken at the eve after Baddar War. How the Holy prophet PBUH said to his companions to learn how to write from directly enemies. How Islamic studies can ignore any type of knowledge. We haven't to prove the Modern education by Islamic knowledge but we have to prove the compositeness of Holy Quran which is infect. Here, we need the broad mind, the vast thought to generate a new knowledge which declares the link of meter and spirit. Our target should be to acquire the knowledge of that person who brought the bench of Balqees with in no time by power of knowledge [30].

Islamic thought of education is a long project but I hope in very start, Modern education will come to its real place and the truth of Holy book will come in sight of everyone prominently, then by this way the Islamic knowledge can purify every type of knowledge. That is claimed by the Holy Quran [31].

6. Summery

Education should aim at a balanced growth of the total personality of Man through the training of Man's spirit, intellect, the rational self, feelings and senses. Education should therefore, cater for the growth of man in all its aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate all these aspects towards goodness and the attainment of perfection. This perfection is hidden in Islamic Studies if these are used in total modern education it might be very good for men on globe.

The problem of present days is; why a person is going to wrong way? Naturally when a man acquires something new he understands it sufficient for himself and violates all orders from others sides including religions, so he loses a basic tool of his reforming and went to wrong way. Holy Quran says: He taught the human being what he did not know" "Despite this, the human being still tends to rebel" "Because he looks upon himself as self-sufficient.

We can see who transgresses; he claimed to have well knowledge. He might has, but not exact, because he is suffering from illusion that he is something, whereas who knows something, he declares his own position that he is nothing. This real position is declared by religions and especially in Islamic Studies. When a man places himself properly then all issues solve accurate. Now we are suffering from the wrong declaration of our status. Islamic Studies provide a proper status of a person. As Islamic Studies is saying that nature doesn't an explanation, it itself is in need of explanations.

To-day education is forgetting to say that nature is only a detail of something it is not a super nature, and suffered to wrong Whereas Islamic Study takes a proper place about.

Science only answer this question, "what is this?" it is unable to answer why is this? Islamic Studies answers properly of this question "why is this?" So man cannot be satisfied until he wouldn't know why this is.

History of a man tells us that a man stays in this world for very short time. This is truth and reality that what a person thinks for himself it does not happen in reality. There are two ingredients of a man, one is his apparent body and second is his inside. His apparent has five senses whereas his inside has separate tools to make it understand the reality of his personality. Except one tool NAFAS E AMMARA (evil desire) all tools are providing positive support to link a person with God. NAFAS E AMMARA (evil desire) is the main negative equipment or tool that is installed or intentioned by God for testimony of Man. Islamic Studies supports to success of this testimony. Evil desires inspire a man to violate Islamic Studies and satisfied him that his intellect is

sufficient for him so rational knowledge is dominate on modern education, Islamic Studies is a tool by which this education can be purified and its mistakes can be corrected and man can improve himself in better situation.

7. Limitations

This humble study was in limit of general role of Islamic Studies in contemporary education in the perception of easier achievement of primary educational goals.

8. Conclusion

- This world is like an Examination Hall we have to pass an examination here and escape to fail. In this hall we have an answer book also. So this exam is very easy to pass. If an examiner takes exam like so, and his students are going to fail he should not be given further chance. And if some students utilize answer book properly they'll obtain marks as they had utilized answer book properly. So Islamic Studies is the answer book, if we pay our concentration on education in this perception we would be successful here and also hereafter and this is also educational goal.
- Intellect in view of Islamic Studies is a shadow of God's Epithet of Alum (KNOWING AUTHORITY). Intellect distinguishes man from all other creations. All Islamic rules are imposed on intellects, if a person is disable: his intellect is not working properly he is exempt to obey the rules. In Arabic it means to tie something. If messengers of God didn't come, then a man would also be asked for his God hereafter because main role of intellect is to find God. Universe declares the existence of God which is in approach of a man to understand this declaration through intellect. Allah SWT made intellect to understand the revelation. Intellect isn't criterion it needs some guidelines which are provided by Islamic Studies. Intellect cannot see a single coming moment. So to lead such life which is totally depending on upcoming unseen moments, how a man can believe in intellect instead of religion and Islamic Studies whereas modern education is dominated by rational knowledge instead of revelation. So contemporary modern education is shouting for help to reform its rational knowledge through religion. And the role of Islamic studies in education is the best for its help.
- The dualism of education is creating a critical situation in global village .it has negative impact on human life. It is detracting human being from achieving educational aims and objectives. Islamic studies can integrate education.
- Islamic studies develops a man physically, morally, psychology, and spiritually .Infect it completely growth him up whereas modern education has only physically impact. If Islamic studies play a proper role in education it will have the best effects on human.

9. Recommendations

- All primary educational goals are hidden in Islamic Studies without Islamic Studies overall contemporary education seems useless it is a dire need to recheck BASIC EEDUCATIONAL GOALS.
- It is essential to generate ethical values in an individual through the developing of curriculum in perception of Ideology of Islamic Studies.
- Contemporary Education is moving around only mater whereas spirit is also required to utilize for successful life.
- Try to understand this cosmos is basic educational goal which is not achievable through only observation and experiment. Islamic weltanschauung is essential to achieve this goal.

- Proper utilization of the role of Islamic Studies in education will lead a man towards righteous.
- It is not essential to be a Muslim for utilizing of Islamic Studies whereas it is useful for all mankind so it should be open heartedly adopt for enlightened of mankind.

References

-
- [1] See:Modudi, Abu al aala: Islami nazam e zindgi (Islamic system of life), Lahore Pakistan, Islamic Publications, , 2013.P:52
- [2] See: AL QURAN, LUQMAN, 31: 22.
- [3] See:AL QURAN, Al Baqra2:136
- [4] AL QURAN, Al FATIR 35:24
- [5] See: Bakhari,Abu Abdullah,Muhammad Bin Ismaeel:ALSAHI ALBAKHARI, Urdu Bazar Lahore, (KTAB ALIMAN HADITH NO 37) Maktba Tarjaman 2004,. P: 229
- [6] See: See: Sufi Maqbool Ahmad: Self-purification, A reality in Brief, 138 Gulshan e Ravi Lahore, (Translated by Syed Muhammad Zubair). Page 7.
- [7] See:AL QURAN,,jumma 62:2
- [8] See:Sheikh Zulfiqar Ahmad: Zubda taslook,Maktba Alfaqir,Faisal Abad,2009 AC.(Briefly theme p 9 to 14)
- [9] Islami nazam e zindgi (Islamic system of life). P: 86,87
- [10] See: Syed quttab: Islam and Science, Urdu Bazar Lahore, Islamic Publication (No Date) p:26
- [11] See: Islami nazam e zindgi ,P: 85
- [12] See: AL QURAN, Qaf 50:38.
- [13] See: AL QURAN, Yasin36: verses 38, 39, 40.
- [14] Zakir Naik : Quran and Modern science ,(translated) Berute, Dar ul Islam, international institution ND.P:22
- [15] See: AL QURAN, Al Anaam6 verses 76,77,78,79
- [16] Philosophy of Education. Boulder, Noddings, Nel (1995). CO: Westview Press. ISBN 0-8133-8429-X. p:1
- [17] Philosophy of Education: Frankena, William K.; Raybeck, Nathan; Burbules, Nicholas (2002). ""'. In Guthrie, James W. Encyclopedia of Education, 2nd edition. New York, NY: Macmillan Reference. ISBN 0-02-865594-X

[18] Noddings 1995, p:1–6

[19] See: Khutbat Hakeem ul Islam (Qari Muhammad Tayyab) Lahore Pakistan, V:11, with reference of, Tohfa tul Madaris,V:1, P:141.

[20] (i)Wikipedia.org/wiki/Al-Ghazali,(ii) Rasheed Ahmad : MUSLAMANOON KAY SIASY NAZRIAT (chapter Ghazali).

[21] See:,Jalal ul Din Siyuti, Abdul Rehman Bin Abi Bakker:Tarikh al khulafa,, Lahore, Progressive Books Ghazni Street , 2012 AD P 76.(Translated)

[22] See: Tarikh alkhulafa P:78

[23] See: AL QURAN, AL NAHAL,16: 43

[24] See: Bakhari,Abu Abdullah,Muhammad Bin Ismaeel:ALSAHI ALBAKHARI,Maktba Tarjaman, Lahore, Urdu Bazar 2004. V:4 HDt, No:2314,2315.

[25] See: Hassan, M. K. (1989). Values Education Framework based on Islamic Concepts and Precepts. Jurnal Pendidikan Islam. Petaling Jaya: Muslim Youth Movement of Malaysia, Vol.2. No.3

[26] Ashraf, S. A. & Hussain, S.S (1979). Crisis in Muslim Education, Jeddah King Abdul Aziz University.

[27] Al-Attas, S.M Naqib (1985) The Concept of Education in Islam, A framework for an Islamic Philosophy of education Kuala Lumpur. Institute of Islamic Thought and Civilization. .

[28] Ashraf, S. A. & Hussain, S.S (1979): Crisis in Muslim Education, Jeddah King Abdul Aziz University. P: 4.

[29] Muhammad Bin Isa Tarmizi: Jamey Tarmizi , karachi,. V:2 Chap: Al ilm Hadith No 2493.P:153 Dar ul Ashat 2007

[30]See: Thanwi, Ashraf Ali,Maulana: Alhssan (Mahanama),Jama e Ashrafia,Faroz Pur Road ,Lahore 1987 AD,V:1,P 167

[31] See: AL QURAN, ALNAMAL 27 verses 38,39,40