ISLAMIC CONCEPT OF CURRICULUM.

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4. Content of Education.
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It would be too much to expect adoption of set-courses and fixed-syllabi in the educational institutions of those early days when education as a science and system had not as yet sufficiently developed even outside Arabia. Evidences indicate that no uniform pattern was followed in the Islamic educational institutions. However, some rough and general idea can be formed about the nature of the curriculum which was generally followed during those early days. Naturally in the Islamic scheme of education Quran occupied the central place of honour, as, it formed the source of all knowledge. Great care was taken and much emphasis laid on the correct reading and recitation of the Quran and on acquiring Quranic knowledge. This was closely followed by the teaching of Sunnah which is in effect an elaboration and a practical demonstration of the Quran. Quran and Sunnah formed the two primary and basic subjects of study. It goes, however,

1. "This is the scripture whereof there is no doubt, a guidance unto those who ward-off evil". Bagara: 2 English translation by M. M. Pickthall.

2. "With clear proof and writing; and we have revealed unto thee the Remembrance that thou mayst explain to mankind that which hath been revealed for them, and that haply they may reflect". Nahl: 44, Eng. tr., by Pickthall. Also see Aaraf: 157.
without saying that learning to read and write generally formed one of the main components of the curriculum, though there were also people who studied Quran and Sunnah orally and had no need to read and write. Rudiments of medicine, astrology, astronomy, genealogy; the practical phonetic for correct recitation of the Quran and calligraphy were some of the subjects included in the curriculum. Some knowledge of mathematics was also desirable as it was required for the proper distribution of inherited wealth and properties to be shared.

Fiqh, as a distinct subject, had not yet emerged but its beginning can be discerned during the Prophet's own time. For all practical purposes, however, it was included in the study of Quran and Sunnah. There can be no doubt that the study of problems which were later to form the subject matter of figh was one of the main concerns of the Muslims. Besides these intellectuals, emphasis was also laid on learning the necessary skills of the age such as riding and horsemanship, shooting.

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5. Sahih al-Bukhari: Ibid.
8. Tabrani: Ibid.
9. cf. Muniruddin; Muslim Education and Scholars' Social Status, p.38.
wrestling\textsuperscript{12}, swimming\textsuperscript{13} and the like (archery, camel races etc.).

A perusal of the curriculum enumerated above would lead to the impression that it was quite adequate and balanced, and served all the religious, intellectual and the physical needs and requirements of the people for whom it was designed. If we keep in mind the condition in which it was conceived and implemented, it would appear to be a great achievement. It may, however, be remembered that all these subjects were not taught at all in any single institution\textsuperscript{14}; they, in fact, constituted the total number of subjects taught at different institutions of the time.

It would appear that a general criterion existed and the minimum qualification for passing out as a learned man — learned in the Islamic law (figih), was recognised. According to one hadith the Prophet laid down preservation of forty ahadith by a person as the minimum qualification for being recognised as a Faqih\textsuperscript{15}.

It is evident from the above discussion that the different subjects taught in the educational institutions

\begin{itemize}
\item \textsuperscript{12} Abu Naeem, Ibid.
\item \textsuperscript{13} Abu Naeem, Ibid.
\item \textsuperscript{14} Sayeed Akhter, op.cit., p.13.
\item \textsuperscript{15} Abu Darda narrates,"If anyone preserves for my people forty traditions concerning their religion, God will raise him up in the next world as a figih "Mishkat al-Masabih, op.cit. p.59.
\end{itemize}
during the Prophet's time were not given equal importance and status. There are evidences to show that the core of Islamic education consisted of the learning of the Quran, Hadith, Fiqh and the obligatory duties. This minimum and compulsory knowledge was expected of all those who wished to be known as practicing Muslim. Of course, there was no bar to seeking further knowledge about other sciences but it was optional and desirable and not obligatory.  

Some of those who devoted themselves to these studies over a period of time developed particular interests in them which led to specialisation in various subjects of the curriculum. Specialisation in different subjects had, thus, developed under the Prophet and there were specialists available for imparting instruction in the various subjects of Islamic curricula such as Quranic knowledge, Tajwid (method of correct recitation of the Holy Quran), mathematics needed for division of shares of inheritance among the members of the family of the deceased, and Islamic law. Along with specialisations, there was also diversification of courses in keeping with individual interest and aptitude. For the Prophet urged his people to

16. Abdullah b. Amr reported God's messenger as saying, "Knowledge has three categories: a precise verse or an established Sunnah or a firm obligatory duty. Anything else is an extra". Abu Dawud and Ibn Maja transmitted this hadith, see Mishkat al-Masabih, op.cit.p.56-57, cf. Sayeed Akhter, op.cit., p.14.
choose any of the subjects according to their aptitude and, also indicated the persons who could guide them in that particular field.  

It is a well-known and accepted fact that the spread of literacy and education among the Muslims took place through the medium of religion- through their ever-increasing desire to know more and more about Quran and Sunnah. Most of the Islamic Sciences which were developed later, were developed with a view to helping them understand the Quran and Sunnah in a better way.

A study, in detail, of Umar’s educational policy shows that even in that early period, there was compulsory education in a rudimentary form. Attainment of a certain level of knowledge was expected of every Muslim and steps were taken in that direction in right earnest. For example, we hear that Caliph Umar made it compulsory for every Muslim to learn at least al-Baqara, an-Nisa, al-Maida, al-Hajj and an-Nur,( chapters of the Quran) as these are mostly concerned with practical life and day-to-day affairs. Apart from making arrangements for the education of grown-ups, Umar also made special arrangements for the


education of the children. Schools were established for them throughout the Islamic state and teachers were appointed on a salary of fifteen derhams each at Madina and other places. In addition to this, home and mosques also, served as places where children could receive education and training. Apart from reading and writing, parents were advised to teach their children the best pieces of poetic compositions and proverbs. Games and sports were also organised for physical training. Running, swimming, throwing of dart, horse-riding, etc., were learnt through rigorous practice.

Salient Features of Islamic Curricula:

Curriculum is laid down to achieve the aims and objects of education. In its wider perspective Islamic education aims to prepare and train the young generation in a manner that they may be able to shoulder the responsibilities of God's vicegerency. This can be stated simply that the aim of education in Islam is to produce good Muslim men and women. Undoubtedly every educated and civilized person should be conscious of the prevailing circumstances and the happenings around him and in the surrounding he lives in. Thus the simple statement

regarding the aims and objects of Islamic education can be further elaborated as a system of education to produce Muslim men and women who may fulfill the requirements of modern society. This suggests instructions of formal stereotype lessons. The big aim which has been fixed for it can not be achieved through carrying forward of information of religious nature. It needs to change the concept and behaviour of young generation in the desired direction. For this onerous task proper curricula must be devised and elaborated on the basis of true Islamic spirit.

A student studying the contents formulated on Islamic spirits develops in him a kind of Islamic insight. His attitude towards life becomes neither totally optimistic nor absolutely pessimistic. He remains in between the two. On the one hand he extends hope from God and on the other he fears from His wrath. The ideology of life he casts for himself, the system of thought he builds for his practice is founded on the love and fear of God. Under the Islamic curricula the student establishes a relation with God and this relation is further extended to his fellow-man. Sincerity, love, cooperation, mercy, sympathy, mutual understanding and universal


22. Al-Isra: 57.
fraternity are the corner stones of his social dealings. He is protected from the evil desires and violent passions. His soul and heart is purified of shameful thought. All these are the outcome of Islamic curriculum practised in an Islamic society. Only the curricula of an institution, even if it has Islamic nature does not suffice to achieve the aims and objects of Islamic education, unless the environment outside the institution is congenial to Islam. However, in absence of true Islamic curriculum any claim of achieving the goals of Islamic education is meaningless.

Education is a life long process. Islam teaches its followers to acquire knowledge from cradle to grave.²³ This concept of education requires a comprehensive curriculum so that it may fulfil the demands of life in every aspect. Such a curriculum would necessarily be able to bring a harmonious development in the personality of students. Islam does not bifurcate matter and spirit and takes human life as the union of these two. Hence the curriculum designed on Islamic lines should be so evolved as to encompass the two aspect of material as well as spiritual life of human being. Fulfilment in life is possible only if a balance between the materials and spiritual aspects is maintained. Islamic curriculum, on the one hand stresses on character-building and provides nourishments

for moral development, and on the other hand, prepares the young generation for struggle in life. Art, craft, professional and technical training must be included in them so that the young generation can be able to earn their livelihood.

The most distinctive feature of an Islamic curriculum is to inculcate Faith in the minds and hearts of the students and thereby to correct their behaviours and prepare them to lead life according to Islam. It ensures the learner not to be deviated from the path of Islam and prevents him from imitating the different ways of life other than Islam. The curriculum of Islamic nature harmonises the minds and souls of learners and leads them towards eternal bliss. This privilege they get from their belief in the unity of God and in the unity of mankind, the two essentials of Islamic thought.

Islamic curricula makes the young generation aware of their responsibilities as individuals. These responsibilities are introduced through different components of the curricula by familiarizing the individual with other creatures, with human community with social relations and with Allah as a Creator.

All these confirm that man is a responsible being. Islam openly exhorts that man is individually accountable to God for his every action. No one would share the burden of another in the hereafter. This and many other exhortations of the Quran suggest that Islamic curricula be evolved in such a form that it may be helpful in ascertaining the individual responsibilities and thereby preparing the young generation for shouldering the greater responsibilities in the life ahead. Islamic curriculum is a means of preparing young males and females to lead a successful family life. The Quran says, "And among His signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are signs for those who reflect." This family relation of male and female extends to different social relations. Though family is the smallest unit of the society, it influences the larger society outside it. The healthy traditions maintained in a family, the atmosphere of peace and love prevailing in it are further extended to the community on a larger scale. This is due to the concept of universal brotherhood, Islam stands for. The belief that all men and women have descended from one couple, prepares the students to treat the world community as their own family. Islamic curricula are devised to harness the

28. Rum: 21
maximum natural talents of the learner; his individuality is conserved and he is made aware of his responsibilities towards his society.

The aim of Islamic curricula is supposed to build a society, members of which should be God-fearing and of high moral character. Leniency and kind-heartedness are the basis of mutual dealings and personal contacts of the members of such society.  

Islamic curricula enable the learner to distinguish between lawful and unlawful. But at the same time special care is taken to ensure the freedom of thought of the students. Islam declares that there is no compulsion in religion. Students have already been made aware of the importance of shariah (laws). They know it well that whoever abides by these laws will never be misguided or deviated from the right path.

30. Afendi, Towards Islamic curricula, p. 17.
Principles of developing Islamic Curricula:-

(a) **Unity of Knowledge.**

Knowledge is commonly divided into two parts namely the religious and the secular. This division is accepted not only in non-Islamic countries but also in Islamic or Muslim countries. Secular education has its own schools, colleges and universities and religious has its own religious institutions such as maktab, madrasa and Darul-uloom. The first world conference on Muslim Education, held in Jeddah observed that the educational programmes of the secular educational institutions of Muslim countries and thought them devoid of true Islamic spirit. It had been unanimously accepted there that "the Western classification of knowledge underlying the modern system of education prevalent in Muslim countries is based on a secular concept which ignores the necessity of faith as the basis of action required by Islam and which considers whatever training of feelings, imagination and reason Natural Sciences, Social Sciences, and Humanities can give is sufficient for the growth of human personality." 32 The concept derived from the above shows that the existing curricula of Muslim countries follow the principle of duality in knowledge and on

32. Recommendations of committee I of the first World Conference on Muslim Education, Vide S.N. Al-Attas, Aims and objectives of Islamic Education, p. 158.
this very principle their curricula have been developed. This certainly is contrary to Islamic spirit. Islam does not allow any segregation between religious and secular matters. It commands its followers to enter the boundary of Islam with their total self, with their emotions and passions, with their impulses and desires. And all these should be transformed according to the commandments and liking of God. Islam is not something alien to the worldly affairs. The segregations between Deen and Duniya is not only un-Islamic, it is anti-Islamic. This is also evident from the fact that Islam has no priesthood. Every Muslim has the responsibility of religion in terms of the capability he acquired in his personality. Islamic education is to train young generation in such a way that faith is ingrained in their personality. This aim of education can not

33. "In Islam there is no such terms as secular and religious for true religion includes the whole sphere of man’s activities. The distinction drawn in the Holy Quran is between good, that which is helpful to man’s growth, and evil, that which is detrimental and noxious to it." Marmaduke Pickthall, Nature and importance of Islamic education, Islamic Culture, Jan. 1927, p. 155.

34. Bagara: 208.

35. Simply the word Deen is taken in the sense of religion but this has wider meaning than religion. The correct meaning of Deen is system of life.
be achieved if duality in education is allowed and in the name of secular and religious education division is made.

The above-mentioned view should not be considered an innovation in Islam. In the golden age of Islam no such segregation in the name of knowledge was accepted. Even western scholars believe that Islam brought the different branches of knowledge into one fold. Pickthall quotes the following words of a European writer, "It was the glory of Islam that it gave to other sciences the same footing which it gave to the study of the Quran and the Hadith and Fiqh (that is Muslim jurisprudence) - a place in the mosque."

36 In the early days of Islam mosques were not only the centres of theological studies but there were arrangements of instructions of the subjects that today count as secular sciences. It is reported that chemistry, physics, botany, medicines and astronomy along with the theological subjects were instructed in the vicinity of mosques. 37 Islam disregards the view that faith is an obstacle in the way of free thinking and that with the belief in God one cannot go through the process of scientific investigation. The intellectual history of Islam has falsified this notion and has already proved that a firm belief in God's existence breaks


the shackle of mental slavery and frees the individual from superstitions and presumptions. Only the visualization of God is considered beyond the comprehension and intellect of human being. So, for the Muslim scholar, every thing except Him is a subject of perusal and the matter of investigation and inquiry.38

The division of knowledge into various compartments is wrong not only from Islamic point of view but from the point of view of purely secular education as well. Mawdoodi discusses this when he comments on the curriculum of theology implemented in Aligarh Muslim University. He is of the opinion that the existing curriculum of theology is of no use either for Islam or for secularism.39 As far as Islam is concerned it stands for life's fulfilment. For this purpose it corrects the thought and viewpoint of human being, teaches them good morals and shapes their behaviour in a particular pattern. It formulates the rights and duties for human being and thus lays down a system of life for their individual and social well being. Its rules are applied in every compartment of life and only on these the establishment and organisation of a true Islamic society is possible. This distinguishes Islamic culture from other cultures of the world. The aim of Islamic education is to serve and conserve the Islamic culture. Thus, it has been rightly affirmed that the aim of Islamic education can not

38. Ibid., p.156.
be fulfilled from a separate subject of theology while other subjects are alien or contrary to Islamic thought. To achieve this object, duality in education should be abolished and the curricula should be constructed on the principle of unity in knowledge, the principle affirmed and suggested by Islam. The non-Islamic curricula introduce the phenomena of nature and various happenings occurring in the different spheres of social life without relating them to God and His guidance. The interpretations and explanations are made in such a way that they are indifferent to God. The concept of life and the concept of universe derived from the curricula formulated from secular perceptions are certainly based on atheism. The young generation going through these explanations and interpretations will never be able to accept God as the originator, the designer, the controller and the sustainer of the universe and whatever exists therein. This can be taken care of when the various subjects of social sciences, natural sciences and humanities are reconstructed on Islamic lines. Naturally in such a situation no separate course of theology will be needed. But in the process of developing such curricula every possible care has to be taken to judge critically the nature of problem. Scientific hypothesis, scientific theory and scientific facts need to be

40. Ibid., p.27.
42. Ibid., p.72.
treated separately. These should be given the place for what they actually stand. If their interpretation is not made in accordance with their nature, then the correct result cannot be obtained. Muhammad Qutub mourns on the plight of Muslim teachers who teach Darwinism as a scientific fact. As a matter of fact, Darwinism is not a proved scientific fact and even staunch atheists and disciples of Darwin do not swear by it. They do not take it as a final and infallible fact. Julian Huxley the founder of Neo-Darwinism declares that the distance between man and ape is not only of a missing links as Darwin believes. In fact the distance is much larger. Darwinism is undoubtedly an un-Islamic theory but this does not mean that it should be completely abolished from Islamic curricula. It should be included but with a proper criticism from purely Islamic point of view. Islamic scholars who are of the opinion that the Islamic curricula should not be based on presumption and guess work do not want to abolish every un-Islamic theory. They want to include them in the curricula but with a sound Islamic criticism.

43. Muhammad Qutub; The role of religion in Education, Aims and Objectives of Islamic Education, op.cit., p.52.
45. Mawdoodi, Naya Nizam-i-Taleem, Taleemat, op.cit., p.72.
(b) **Presumptions and Conjectures should not be followed:**

It is an open exhortation of the Holy Quran that people should not follow that of which they have no knowledge. This injunction of the Holy Book touches both the aspects of life, the individual and the Collective. This implies that people should follow that which are supported and fortified by knowledge (Ilm). Conjectures and presumptions are not knowledge; hence these should not be followed. This rule is applied in the moral system of Islam and prevents people from taking any action only on suspicion and without making proper investigation of things. In education such sciences which are founded only on presumptions are considered undesirable. Islam wants to develop a realistic outlook. Hence inclusion of irrational theories based on illusions is avoided.

Believers in Islam accept the solid values of perennial philosophy rooted in the belief of omnipotent, omnipresent, all-pervading, all-knowing Supreme Being. They believe that these absolute values do not hinder progress. The ever-changing moral values of western society affirm to them that their's are the values that are stable, valid and appropriate for all places and for all times.

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46. Beni Israil: 36.
The moral degradation and perversity prevailing in western society further suggest them to adhere to their values and that no modification in them is called for. Apart from these observations and experiences, their religion itself does not allow them to transgress its limit. It is not due to any prejudice but on account of the claim Islam makes that every system of thought and practice formulated by man is fallible. Only God reserves the right to form such a system. There is an appropriate simile in the Quran which would be helpful to understand the subject under discussion. It has been said that ungodly works of disbelievers are as light and unsubstantial as the heap of ashes. Just as the ashes are blown about by wind, the words and deeds derived from falsehood are hollow and bound to worthless to solve the problems of life. The Quran says that the earth and the heavens are efficiently working because their creator has created them on the basis of Truth, their survival and functioning are not without firm basis. This confirms that anything which is not based on Truth but on suspicion and guess-work cannot survive for a long time. Like the ashes it has to scatter very soon. Like the castle of sand it will crumble and will be reduced to nothingness. The fact is that man is not entirely independent in

48. Bukhari transmits the Hadith, "If you Quran readers follow a straight course you will have attained great precedence, but if you go right and left you will have fallen into vast error." Mishkat al-Masabih, op. cit., p. 62.

49. Ibrahim, 18.

50. Ibrahim, 19.
this world nor he is the servant of any one than one Supreme Being. Anyone who builds his system of life independently of Him proposes to follow presumptions. Acceptably the Quran, the last code of conduct for the whole of mankind provides the basis for formulating the well-integrated curricula of education. Quran gives paramount importance to the philosophy of education. It discusses the nature of man and criticises the social order built on falsehood. It emphasises to formulate an educational system suited to the nature of man. According to Quran, the search for the bases of developing the Islamic curricula is quite justified particularly in the light of its following general affirmation, "Nothing have we omitted in the Book."51

Now the question arises whether the Holy Book deals with all the existing sciences of modern times. The answer is certainly in negative. This Book is neither pertaining to science nor of technology but, of course, its author is one who has written the Book of Universe in which His rules operate. He mentions in His Book (the Quran) these laws and rules of the universe and adduces them as the basis of His arguments to assert the truth.

A profound study of the Holy Book develops an insight in an

51. Afendi, Towards Islamic curricula, Curriculum and Teacher Education, op. cit., p. 3.

52. Anam; 38
investigator. This gives him the basis to initiate a scientific investigation. Thus the western investigation and the Islamic investigation go on ideological planes in two different directions from their very initial stages. Apart from ideological viewpoint, as far as scientific pursuit is concerned there is no dichotomy between Islam and the west. All the western arts and sciences are useful and Islam has no enmity with them, rather it is their friend to the extent of scientific facts mentioned therein. The real dichotomy and enmity seems to be between Islam and westernisation. Westernization is based on certain concepts. These according to the views of Islamic scholars are not the proved scientific facts but are the viewpoint based on certain hypotheses. These are their intuitions. The western scholars mould the scientific facts in their intuitional frame and thus they prepare a particular system of thought. Islam does not accept framing of any scientific fact in any other perspective for it has its own intuitional structure, the angle of vision and the fundamental concept under which it arranges the scientific facts. Thus Islamic perspective totally differs from western perspective. To Islam the most contemptuous point of western perspective is that the beliefs and ideas are born through the long process of history, they are self made and have no

53. Mawdoodi, Naya Nizam-i-Taleem, Taleemat, op.cit. p.77
54. Mawdoodi's Naya Nizam-i-Taleem, Taleemat, op.cit. p.77
55. Mawdoodi, Musalmano Ki Jadid, Taleemi Palesi Aur Laheya Amal, op.cit., p.34.
divine origin. The reality, the truth and the values are not things eternal, but man has created them and they developed and became more refined through the passing of time. Though westerners differ in the interpretation of history, some say it is dialectical, some say it is evolutionary. But all believe in historical perspective and also that all ideas and institutions are the creation of human being. Islam rejects this view. As far the observation of scientific fact is concerned, western sciences are appreciated but when these facts are arranged to form the ideology of life independent of God and His guidance they become un-Islamic because of their being followed by whims and presumptions.

G. God does not place burden beyond endurance:

The Quran says that God does not place burden on human beings greater than their endurance. This should be applied as the guiding principle for developing Islamic curricula at the various stages of education. The course-content recommended to the students of a particular age-group must be decided in accordance with their mental standard and physical capability. This also suggests to consider the geographical atmosphere and social condition of a particular region which certainly effect the capabilities of the students involved in studies. At another place the Quran asserts that God is kind and Merciful. He does not like to put man to hardship. This further stipulates that no hardship

56. Abdul Haque Ansari, Transformation of the perspective, Aims and objective of Islamic Education, op.cit., p. 118.
57. Baqara: 286.
should be imposed on students. It is evident from the life of
the Prophet that he performed the task of the teacher through­
out his life but never imposed any hardship on his followers in
course of this task. It is reported that he always taught the
people according to their intellect. This is why none of his
followers ever felt any burden and showed any averseness during
the period when he used to impart teaching. Ghazali interprets
the Quranic verse 'donot spend your wealth on the foolish' to
mean that it forbids the scholars not to give their wealth
of knowledge to those who are foolish or who due to their low
mental standard donot deserve to be transmitted the knowledge
of high standard. Darimi transmits a hadith in mursal form
which declares that it is a waste of knowledge to impart it to
those who are unworthy of it.

The field of knowledge is very vast and no one can obtain
whole of it. Thus, it is necessary to chose a branch of knowledge
and one should endeavour to acquire it gradually. Those who try
to take the whole of knowledge at once will never succeed in their
endeavour. Besides the students, the teachers and the designers of
the curriculum have to play very significant role in this regard.

60. Nisa: 5
63. Abdullah Bin Masood, vide, Ibn Abdul Bar op.cit., p.82.
64. Ibn Shahab Zuhri vide, Ibid., p.81.
The susceptibility of over burdening of the young should be protected at all cost. Ibn Khuldun classifies knowledge into two parts. Firstly, the wanted (per se) sciences and secondly the sciences which are auxiliary and instrumental in the acquisition of the knowledge of wanted sciences. The wanted sciences are Quranic interpretations, prophetic traditions, jurisprudence and speculative theology and the physical and metaphysical sciences. The auxiliary sciences are those which are helpful in discussing and explaining the problems of wanted science. The list of the wanted sciences presented by Ibn-Khuldun can not be treated as final one, for there are many more subjects which are wanted now. At the same time the unwanted sciences are not to be given second preference, for they are not in any way less useful. However, this stand of Ibn-i-Khuldun is strong that while the contents of courses are arranged for the students of a particular age-group every possible care should be taken to give full coverage of the subject concerned and the discussions of the auxiliary sciences should not be prolonged. The problems related to the auxiliary sciences should not be discussed in detail, for the endurance of the students does not allow to have more burden other than the subject concerned.

Specialisation in Education:

'Unity of knowledge' has earlier been discussed as one of the guiding principles of curriculum preparation. This does not mean that specialisation in education gets no place in Islamic curricula and the departmentalisation of knowledge is considered undesirable. The purpose behind the application of this principle in the development of Islamic curricula is to make the students able to observe the unity of life and the unity of universe in the colourful diversity of the world. It is for giving an unified visualisation of life to the students.

Muslims are deeply concerned with their religion. But unfortunately they are not fully aware of the methods and techniques to be applied in the pursuit of Islamic knowledge. They want to impart and pursue Islamic knowledge but do not know how it should be done. On account of adopting wrong methodologies they do not achieve the desired results. In the classroom of the traditional educational institutions what the teacher imparts is not something other than the sermon delivered by the Imam from the pulpit of the mosques. The aim of such religious education is only to prepare maulana who may be entitled to circulate fatwa (the guidance in the matter of religion) only. It is frankly accepted by the scholars that the religious

religious educational institutions are isolated and alienated from the real problems of life. On the other hand, those educational institutions of Muslims that have given proper place to modern sciences have badly suppressed Islamic spirit; their courses of studies have been arranged in such a way that they have completely lost their Islamic identity. Among other defects of the curriculum of traditional educational institutions, one is not following the method of specialisation in education and diversification of course. Instead, they insist on providing a unified knowledge to the student. The underlying intention of the designers of such curricula is to make the students capable of discerning the problems of life and passing judgement on them from Islamic point of view. But the scope of knowledge has now become much more wide and every moment modifications, alterations and advancements in it are continuously being made. There are innumerable departments of knowledge and each of it contains minute detail. It is not possible to acquire all kind of knowledge by a single person. If a student is to acquire only rudiments of various subjects, he would not be perfect in anyone of them. Thus specialisation in education is a must. This would appear necessary for obtaining fruitful result of the imparting education. Besides, diversification of the courses also seems necessary to be

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introduced in the curricula of traditional educational institutions which do not provide opportunity to select the courses of studies according to the interest and aptitude of the students.\textsuperscript{71}

In Prophet's time some of his companions devoted themselves to certain branches of Islamic sciences and developed in these their particular interest. This led to specialisation in various subjects of curriculum. Specialisation in education had, thus, developed under the Prophet. There were specialists available for imparting instructions in the various subjects of Islamic curricula such as Quranic knowledge, \textit{tajwid} (method of correct recitation of the Holy Quran), mathematics needed for distribution of shares of inheritance among the members of the deceased, and Islamic law. Along with specialisation there was also diversification of courses in keeping with individual interests and aptitude. For this purpose the Prophet urged his people to choose any of the subjects according to their aptitude, and also pointed towards the persons who could guide them in that particular field.\textsuperscript{72}

\textsuperscript{71} Mawdoodi, \textit{Naya Nizam-e-Taleem, op.cit.,} p.72-73.
\textsuperscript{72} Hameedullah, \textit{Educational system in the Times of Prophet, Islamic Culture, op.cit.,} p.57.
(E) Tawheed, the essence of Islamic Curricula:

The aim of education of a certain nation is set forth in the light of the ideology of life it has chosen for its people. Secularism and communism have their own educational policies and programmes which have no concern with God, His guidance and the life after death. As far as Islamic education is concerned, it has its own ideological foundation. Hence Islamic curricula should be designed with Islamic orientation. It is accepted that the basic beliefs and ideals of Islam such as Tawheed (unity of God), Resalat (Prophethood), Akhirat (life after death), and Khilafat (Vice-gerency of God) are the basis to give Islamic orientation to education. Undoubtedly these are the basic creeds of Islam but among them the most significant is Tawheed which is the essence of Islam. Hence the whole fountain of Islamic curriculum should ebb and flow from it. This is to inculcate in the minds and hearts of the young that God has no partner, He is above of all material characteristics and the only source of goodness and beauty. He is the fountainhead of knowledge, the knowledge of matter (Ilmul Ashiya) emanates from him. He transmits through His messengers the knowledge and guidance (Hidayat).

The knowledge of matter is acquired through the sense organs.

73. Afzalur Rahman, Islamic education of Muslim children in the west and the Problems of curriculum and syllabuses, Curriculum and Teacher Education, p.96.
74. Quran says that while God had created Adam, He taught him the names of all things. It is said that from the very knowledge given by God man became able to know the characteristics of matter. See Bagara: 31.
The five senses either from the help of instruments or without
them collect information but are unable to reach the ultimate
cause. Perception, reason and experience are the sources of know-
ledge but revelation\(^{75}\) is the highest of them. Islam suggests
that education should not be restricted only to the requirements
of life but should be properly linked with the purpose of life.
The purpose of life is determined by revelation\(^{76}\). The spirit,
that Islam proposes a goal of life, should always be potent in
the curricula designed for the various stages of Islamic
education.

In view of the above discussion it might be thought
that Islamic curriculum is something like a bundle of precepts
and sermons. This is not correct. Religious sermons, are of course,
the part of Islamic curriculum but do not constitute the whole
of it. Religious sermon continues for a very small time, not more
than ten minutes out of one day's educational programme. There
is quite a clear direction in this regard as the following
hadith points out: "Shaqiq said that Abdullah b. Masud used to
exhort the people every Thursday. A man said, 'I wish Abd or
Rahman\(^{77}\) that you would give us a daily exhortation'. He
replied, 'My dislike of wearing you prevents me from that, so
I am considerate in my exhortation to you as God's messenger

\(^{75}\) Alaq: 1-5.
\(^{76}\) cf. Khursheed Ahmad; Islam ka Nazaria-e-Taleem, Islami Nazria-e-
Heyat, op. cit. p. 427.
\(^{77}\) This is Ibn Masud's Kunya (title).
was to us for fear of causing us aversion. This quite clearly encompasses the place of religious education in Islamic curriculum. The Islamic awareness and consciousness expected from Islamic curricula do not depend only on the formal religious education. Apart from religious, other subjects of the curriculum contribute too, to inculcate the Islamic ideals in the minds and souls of the students and their roles are certainly more significant.

How different subjects of Islamic curricula should be organised to create an Islamic outlook in the students will be discussed somewhere else but here it appears necessary to underscore concepts to be used to inculcate the spirit of Tawheed in the students. In Islam it is accepted that God is the ultimate cause of all phenomena, while the non-Islamic atheistic outlook is to attribute the same Divine characteristic to Nature. Muhammad Qutub observes as follows: "Nature is a pagan word used in Europe in place of the word God. A Capital 'N' emphasizes its ideological significance and great esteem in which it is held. It is obviously un-Islamic, rather anti-Islamic, to attribute an

indefinite creativity to Nature. Islamic curricula do not include such hypothesis that universe is controlled and administered by Nature. An atheist claims that “Nature creates every thing and there is no limit of its creativity.” It appears quite comparable to the view the believers have in regard to God. The Quran says, “And if the trees on earth were pens and the ocean (were ink), with the seven oceans behind it to add to its (supply) yet would not the words of God be exhausted (in the writing): for God is exalted in power full of wisdom.” Thus it appear somehow justified to remove the word Nature from Islamic curricula and use the word God in its place. Through this modification students will remain in an atmosphere congenial to Islam. They will be fully aware of God’s creativity. The atheists are reluctant to differentiate between Nature and Super-Nature. They claim that Super-Natural elements should not be included into the subjects of science. But the characteristic they attributes to Nature are actually of Super-Nature. If Nature is attributed with the limitless creativity, then being the sole creator of the universe Nature will become Super-Nature. It is also claimed that if the word God will be used in scientific discussions then the importance of the law of causality will be badly affected. The minds of students would lose their

80. Vide Ibid., p. 55.
81. Luqman; 27, Eng. tr. by Abdullah Yusuf Ali. In this verse the word Kalematullah has been used, which gives an idea of the wonders of God’s creations a lot of which are apparent and countless are hidden to human eyes.
82. Muhammad Qutub, op. cit., p. 57.
critical capacities and will accept every thing as a faithful believer. This argument is not justified. Quran itself declares that only those of God's servants fear from Him who have knowledge. This is, therefore, clear that knowledge is an essential quality of God fearing people. Knowledge does not appreciate blind faith but accepts only that which are supported by reason or experience. One more important point, in this regard, should not be forgotten that scientific information and scientific theories are not alike. Theory is that generalisation a scientist infers from the self-arranged body of the information. Scientist's imaginative power plays very significant role in arranging and generalising the scientific data.

There is one more view, concerning the western sciences. It is claimed that western sciences are not in sharp contrast to Islam. These are only to what are tangible, can be touched or measured. We have earlier noted that Islam is not the enemy of western sciences but the Islamic perspective differs from the western perspective. The first item of Islamic education is to inculcate the concept of Tawheed in the students. If this prime purpose is not served, then there is no need to introduce a separate curriculum in the name of Islam.

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83. Fatir: 28
84. A.H. Khaldun Kinnany, Producing Teacher for Islamic curricula, Curriculum and Teacher education, op. cit., p. 149.
Content of Education:—

With the assumption that school is an agency of formal education but does not possess full resources to impart knowledge, now we proceed to cast a glance at the various subjects of Islamic curricula. This assumption appears somewhat heavy particularly in respect of Islamic education, the spirit of which is mainly concerned to the inner self of man. Formal schooling is not considered equivalent to education. However in an Islamic school, knowledge broadly classified into two parts, the perennial and the acquired, is tried to be imparted with honesty and traditional zeal. Under perennial knowledge there are systematically organised disciplines which have been developed and enriched through the ages in accordance with the Islamic spirit. Under the acquired knowledge, modern sciences pertaining to the various disciplines of natural sciences, social sciences and humanities are suggested to be added in Islamic curricula at the various stages of education. The course content or the subject matter should necessarily be arranged in such a way that they become relevant to the purpose for which an Islamic society is organised. Thus it is a subject of investigation as to how the subject matters of modern sciences are given Islamic colour and

86. Recommendation of committee I of First World Conference on Muslim Education, op. cit., p. 159.
Islamic orientation. As far as the ingredients of the curriculum pertaining to perennial knowledge is concerned we have a complete chain of tradition the detail of which is not easy to discuss. However, some of its important items are briefly discussed here.

**Perennial Knowledge:**

The Quran and the Traditions of the Prophet are accepted as the basic source of knowledge. They provide the system of beliefs and values that ought to be implemented in the affairs of Muslim life. Beliefs (الاعتقاد) and injunctions (الشرع) are the two essentials of Islamic knowledge. Ghazali classifies knowledge into two parts the obligatory knowledge and the meritorious knowledge. This classification is justified because all knowledge concerning beliefs and injunctions are not possible to be acquired by every Muslim. Hence a part of them have been made obligatory to every Muslim. Islamic education in the beginning was based on Quran and Sunnah but later extended to *ijmah* (Muslim consensus) and *qiyas* (Judging matter in the light of the Quran and the Sunnah). Imam Shafai also says that knowledge along with Quran and Sunnah includes *ijmah* and *qiyas* also. What must be

88. Ghazali, Ahyaulloom.
89. "Abdullah b. Amr reported God's messenger as saying, "Knowledge has three categories a precise verse, or an established Sunnah or a firm obligatory duty. Anything else is an extra" Abu Dawud Ibn Maja transmitted it, see Mishkat al-Masabih, op.cit.p.56-57.
90. Ibn Abd al-Bar, op.cit.p.145.
required to impart to all Muslim students at the different stages of education has best been evolved in the world conference on Muslim education in the following words. "The core knowledge at the university level which first be formulated before that at any other level, must be composed of ingredients pertaining to the nature of man; of knowledge ( علم ) and wisdom( حكمة ) and justice ( عدل ) with respect to man and his religion; the nature of right action ( أداء العمل ). These will have to be referred to the concept of God.His Essence and attributes ( توحيد ) the Revalation ( القرآن ) its meaning and message; the Revealed law ( الشريعة ) and what necessary follows: The Prophet, his life, and sunnah and the history and message of the prophets before him, the arkan ( أركان الإسلام ) the religious science ( علوم الشرع ) and knowledge of Islamic ethics and moral principles and adab the knowledge of Arabic language and of the Islamic world view as a whole.  

91 This is a very comprehensive programme for having a deep insight into Islam. It, of course, touches every aspect of religion but unfortunately there is no detailed description of its gradual implementation. Before going through the curriculum of university it is necessary to cast a glance at the ingredients of the curricula of school and college. The essentials of Faith( الاعتقاد ), Islamic morality( الأخلاق ), Islamic

91. Recommendation of committee I, op.cit.p.158.
jurisprudence and Islamic history should be taught at high school level. It is said that the system of belief is to be taught in such a way that they are admitted as the reality of life. This appears relevant because the whole structure of Islamic system is founded on its basic beliefs. It is also correct that if they are taught in such a way that neither they influence the natural intuition of the child nor they appear to their reason, the ultimate result of educational endeavour would not be in favour of Islam. The knowledge imparted without strong argument in favour of Islam are blindly accepted and do not last long. Islamic morality is merely a concept if not presented in the light of events that occurred in prophet's and his companions' life. Islamic jurisprudence must be basically concerned with the rights of God and to the rights of man. The aim of its teaching is to acquaint the students with the Programmes Islam proposes for the individual and collective life of man. Islamic history is the most important subject of Islamic curriculum. Different episodes from Islamic history are suggested to be introduced. It works as a link between the past and the present. The solution of the present day problem is sought in the past experiences. The study of Islamic history is necessary with a view to impute lesson and to gain aspiration from the past.

93. Ibid., p.31-32.
It is suggested that a separate and compulsory subject termed as Islamic studies be introduced throughout the college-level education. Though it is not feasible to introduce in every faculty such as science and engineering, it, however, can fit in with every branch of social sciences and humanities. It will help the students understand the whole Islamic system, its fundamental ideas, the ethics on which it proposes to build moral character, the principles of social system, economic system, political system and international relationship. This subject is suggested in order to include the details of the nature of relation between individual and society and the factors which disintegrate Islamic society. The distinction is caused by the imbalance in the rights and duties of the individual and society.94

Arabic language is undoubtedly the Islamic language. It is the medium through which one can go through the various aspects of Islamic culture, without having its proper knowledge one would have to rely upon second-hand information authenticity of which is always doubted. It must be included in Islamic curricula. But the question is from which standard it should be started? Objection has been raised against the growing number of languages taught under Islamic curricula.95 The

94. Ibid., p.33.
95. Wasiullah Khan, Education and Society, p.20.
gravity of the problem also appears considerable when we examine it in our local context. An Indian Muslim child is supposed to be taught at least four languages from the very beginning. Arabic as an Islamic language, Urdu as mother tongue, Hindi as the national language, and English as the international language are taught to the child. In educative process the role of the mother tongue is most important. Hence it appears quite convincing that as in case of other subjects, Islamic knowledge should also be imparted through the medium of mother language. Arabic as a language should be started from the secondary classes and should be continued up to the higher studies.96

But here an exceptional clause should not be lost sight of. This concerns Quranic instruction. Quran is nothing but the complete Islam. It is the identification of Islam. Hence, Muslims are accustomed to manage its instruction for their children from the very beginning of their teaching. This provision is supported by the argument that things which are taught in the early age of the child is effectively retained for the rest part of the life. This first impression becomes the foundation-stone for all type of academic activities of future life.97 In his Rihlah judge Abu Bakr b. al-Arabi98 passes very serious remark against the

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96. Mawdoodi, Musalmano Ki Taleem Palesi Aur Loeheya Amal, op.cit., p.32.
98. His views on education, from his Maraqi az-Zulfa, are quoted by I. Goldziher in his article "Education" in Hasting's Encyclopaedia of Religion and Ethics, v.206a*, vide Ibn Khuldun, op.cit., p.304.
prevalent custom of Quranic instruction. He is of the opinion that before instruction in the Quran, Arabic poetry, philology and arithmetics should be taught. To him it appears inevitable, for the better understanding of Quran and apparently without their proper understanding the instruction in Quran is futile. He worries on the loss of energy and time as follows: How thoughtless are our compatriots in that they teach children the Quran when they are first starting out. They read things they donot understand and work hard at something that is not as important for them as other matters.\textsuperscript{99} The above view of Al-Arabi is valuable indeed but in the general course the instruction in Quran is necessary to be imparted from the very lower classes. It is quite possible that the student might miss the opportunity to learn the Quran in higher classes or due to some reason they are compelled to discontinue their study. So the suggestion that the students should be taught Quran in their early age is quite justified. Al-Arabi’s programme regarding the instruction of Quran should be suggested to those students who intend to choose a specialised course in the Quranic sciences.\textsuperscript{100} Mawdoodi presents a very comprehensive programme for the teaching of Quran in the various stages of education.

\textsuperscript{99} Ibid.
\textsuperscript{100} Ibid., p. 305.
instruction has been separated from the teaching of Arabic language. In graduation, he, however suggests to merge the teaching of Arabic language into the teaching of Quran. He says that up to the high school standard students are required to recite the Quran fluently and correctly. They should memorize some of its chapters and a few simple verses ought to be comprehended by them. At intermediate standard every type of doubt regarding the Quran should be removed from the minds of the students so that they may be certain of its historical authenticity. They should be taught what influences it made on human thought and behaviour.

One of the most important subject of Islamic curriculum is comparative studies of religions. The Quran says, "argue not with the people of scripture unless it be in a way that is better."

102. Ibid., p.32.
103. Ibid., p.34.
104. Ankabut: 46 Eng.tr.by Marmaduka Pickthal.

There are many verses which suggest to adopt an unbiased way of disputation. Some of them are quoted below:

1. "Call unto the way of thy Lord with wisdom and fair exhortation and reason with them in the better way, Nahl: 125.
2. "And who is better in speech than him who prayeth into his Lord and doth right.... The good deed and the evil deed are not alike.Repel the evil deed with one which is better then lo he, between whom and thee there are enmity(will become) as though he was a bosom friend."Ham Min-Sajda: 33-34.
3. "Repel evil with that which is better," Momin:96.
4. "And if ye (Muslim) call them to the guidance they hear not and thou (Muhammad) seest them looking toward thee, but they see not. Keep to forgiveness, and enjoin kindness, and turn away from the ignorant, and if a slander from the devil wound thee, then seek refuge in Allah" Aref: 198-200 Eng.tr.by M.Rickthall.
This spirit of Quran motivated the scholars to propound a separate subject which discusses the religious controversies. Any trace of the subject of such nature in the history before the emergence of Islam is not known. Among those who contributed in this field of knowledge Al-Ma'ubakhti (died in 202 A.H.), Al Masoodi (364 A.H.), Al-Masihhi (240 A.H.), Al Baghdadi (429 A.H.), Ibn Hazm (456 A.H.) and Al-Shahsistani (548 A.H.) are considered the great exponents of the subject. Unfortunately this unique discipline which was introduced to settle the problems and to remove the tensions caused by misunderstanding and to solve the complex issues such as divinity, revelation and prophecy has been discarded from Islamic curricula. Western institutions realised its importance hence there are no provision of its study.\textsuperscript{105}

\textsuperscript{105} Ahmad Shalaby, curriculum of Muslim Education, Curriculum and Teacher Education, op.cit., p.49.
b. **Acquired Knowledge**

After making a short study of the various branches pertaining to perennial knowledge now we proceed towards the disciplines that are termed as acquired knowledge. It covers all the subjects of Humanities, Social sciences, Natural Sciences and any other discipline which has been acquired by man. The exponents of Islam throughout the world are strongly demanding Islamisation of knowledge. They suggest arranging of the data of the modern subjects within Islamic frame of reference. Only such a content of education, they claim would be Islamic. As far as the content or subject matter is concerned it has been truly defined by John Neil in the following words: "Content and subject matter are interchangeable terms, representing knowledge that man has acquired. Skills, facts, theories, rules and values which arise from an event or the activity of an individual or social group constitute subject matter. Things, events or situations themselves are not subject matter but the meaning and interpretations derived from them or the relationship seen in them are subject matter." In view of the above, putting scientific data into Islamic moulds does not appear unjustified, for preparing curricula of Islamic nature. This is with a view to preparing student for the purpose

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that they may examine with Islamic vision the nature of phenomena occurring both in the society and in the nature. Undoubtedly such curriculum is relevant to that society whose people have accepted Islam as their way of life and are desirous of educating their children within its confines. If such children are taught through the content other than that filled by Islamic spirit, then the result will be contrary to academic interest. The two diverse environments of school and home will create instability and imbalance in the child’s personality. From the point of view of education it is a must to maintain continuity in the atmosphere of home and in the programmes of school. To develop a unified personality of child and to save him from tension and complexity it is inevitable to bring conformity between the family traditions and the underlying spirit of the educative materials. Thus the claim that an alien system of education and its content are injurious to Muslim children is not baseless, but of greater importance from the viewpoint of educational achievements.

The content of education as stated above should be arranged in the Islamic frame of reference. This is anyway evident from the study of Quran. We find in it three words, samaa (سماع) Basar (بصرا) and Fawad (فؤاد). In Quran these have not been used in their simple meaning of hearing, seeing, and thinking. Their scope of meaning is more wide. Samaa means to

collect the whole academic heritage of past, Basar means the acquisition of knowledge through observation and Fawad means to arrange in an Islamic frame the data obtained through samaa and Basar with a view to obtain new conclusions and inferences. This also suggests that everything should not be accepted as it is, but when the past academic heritage passes through the process of keen observation from the Islamic point of view and its undesirable elements are discarded and desirable added into it, then it becomes fit to be accepted as the content of Islamic curricula.

Islamic curricula, being comprehensive and diversified include the contents relevant and useful to man's individual life and to the entire society as well. There are a number of verses in the Quran which throw full light on the content of education which ought to be included in Islamic curricula. For example take the beginning part of the Quranic chapter Nabaa which suggests the study of the space science, of the plants and stars and the laws governing and controlling them. This and others similarly indicate that the earth with its infinite resources and with the diverse types of plants, creatures and beasts living on its surface and within it are the subjects of study. And above ————

all man of whom Quran states that God created him in good proportion and in the best of mould is also an important item of Islamic curricula. Man emerges from a little foetus and gradually develops into the complex and unique existence with wonderful faculties. Moreover there are differences between male and female on biological and psychological plane and also on the level of temperament, feelings and inherent potentialities. The society man forms and different sorts of relations he maintains therein are all the contents of Islamic curricula. Shalaby makes a survey of the various subjects of Islamic curricula and says that while curriculum is laid out for Islamic institutions proper attention is not paid to the contributions of Muslim scholars who performed wonderful feats in various fields of knowledge. In politics and administration, he says, the contribution of Islam is ignored whereas the political theory of Islam is more useful than that of any other. In the faculties of commerce he suggests to include the Muslim economic theory as one of the essential parts of Islamic curriculum. In support of this theory he argues that at one time a stable society was organised on its basis. In the faculty of education, he laments: Greek and British theory of education are taught but there is

no place of Islamic theory of education. He further says that this theory of education was introduced in such a situation when reading and writing was very rare but after its implementation the rate of literacy became high and the intellectual horizon of people became wide. About the social theory of Islam he wants it to be introduced, particularly in the curriculum of social work institutions for improving the efficiency of social workers. His suggestion that Al-Jihad and Muslim military discipline should be introduced in military schools is not relevant to be implemented everywhere. This must be restricted to Muslim countries only. However Islam emphasizes on good physical health. Hence the programme of physical growth and training must be a part of Islamic curricula. Shalaby discusses the role of Muslim scholars in the field of medicine, physical sciences, mathematics, astrology, music and geography and suggests to include their contributions in the curriculum of the subject concerned.

Shalaby's above mentioned survey does not fully solve our purpose. The question as to how the contents pertaining to various

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10. The Quran says about Taloot (۲۴۷) that God granted him kingdom because he was superior in knowledge and in physical capabilities, see Bagara 247; There is also a Hadith of the Prophet that a Muslim physically strong is better than a Muslim with poor health, see Reazus Saleheen, Balfil Mujahida, Srinagar (Publication date is not mentioned), vii.1, p.91(b).

disciplines is influenced by Islamic view, still needs its answer. The subjects pointed out by Shalaby are undoubtedly important to be included in Islamic curricula. But they do not include the whole of the subjects of Islamic curricula. They are, in fact, parts of the various subjects of it. The contents of the rest part of the subject either should be accepted as they are used in non-Islamic curricula or they should be arranged to be reviewed with the Islamic orientation. The second alternative though difficult is in conformity with Islamic spirit. The designer of such a curriculum must have a two-fold competency. On the one hand he is expected to have full command over the subject concerned and on the other he should have a deep insight in Islam. In the course of his work he encounters a difficulty when he touches the theories and concepts contrary to Islam and again when he deals with the general perspective in which the scientific data are arranged and presented. We have just seen that Islamic perspective differs from any other perspectives. 

The disciplines which are more or less concerned with ideas and beliefs are comparatively easy to be transformed into Islamic mould. But those pertaining to ideas and beliefs need two-fold endeavour to serve the purpose. Change of perspective is a must for both because Islam wants to see everything in its own frame of reference. As far as the theories and concepts contrary to Islam are concerned they should be properly

112. M. Abdul Haque Ansari, Transformation of the perspective, Aims and objective of Islamic Education, op. cit., p.119.
scrutinized from Islamic point of view so that the ideas contrary to Islamic ideals may be falsified. In the field of social sciences the same problem is faced when one tries to mould its different branches in the Islamic mould. For example in psychology Fareud's theory on sex and many others besides it are in sharp contrast to Islamic ideals. It is claimed that there is no need of religion to understand and evaluate human psychology. In sociology it has been assumed that society took a start in ignorance without any spiritual guidance. Religion, morals, marriage and family are the social institutions formed by the group mind and are changeable with the passage of time. The values underlying them are not permanent and innate. Likewise Anthropology, a new subject basically rests on Darwin's theory of evolution. We have earlier noted that it is an un-Islamic, rather anti-religion theory and also the theory that man sprang from anthropoid ape is not a scientifically proved fact. Moreover, this subject also indicates the superiority of environmental influences over the fundamental belief of Islam. It is accepted in this subject that man gained vertical posture when he got an environment suited to him. Contrary to the thesis that environment shapes behaviour, habit, thought and feeling of man, Islam declares that faith is superior to all. It was this very element

113. Muhammad Qutub, The Role of Religion in Education, op.cit. p.56
114. Ibid. p.54.
115. I.Yurkovets; The philosophy of Dialectical Materialism, Progress Publisher Moscow, 1984, p.74.
which enabled Muslims to play a very constructive role through the length and breadth of the world. On account of their Faith Quran considers them the best of the people evolved for the good of mankind. However, it is not fully justified to say that Islam rejects the fact that environment affects human behaviour and thought. It is a historical fact that wherever Islam reached, it acted to preserve and enrich the healthy traditions of the civilisation concerned.

Modern approach to the study of history is based on two points. It is believed that man started the journey of his life in the darkness of ignorance and secondly that the true criterion to judge human civilization is their material progress and architectural development. Both are contrary to Islam. According to Quran man though created in the best stature has also the possibility to go to the lowest of the low. This lowest position he does not acquire due to the lack of material resources but because of the deviation from divine guidance. The material advancement he achieves through which he enriches the civilization is not the true criterion to judge a nation. The Quran urges human beings to observe the fate of those who though developed wonderful material civilization but rejected the Truth presented by the Prophet of their time. The ancient civilization such as Pharonic, Greek, Roman, Babylonian and Assyrian were agnostic as we donot find therein

117. Al-i-Imran: 137.
any trace of that kind of Truth as Islam propounds. What distinguishes Islamic civilization from the other is that it specified the purpose of human life and the whole activity of man revolves around it. The Quran teaches the believer, "Say: my worship and my sacrifice and my living and my dying are for Allah, the Lord of the worlds." \(^{118}\) As far as the material aspect of the civilization is concerned both the believers and the non-believers can build and enrich it but both have two diverse motives behind their activities. One will consciously try to win the pleasure of God while the other would have no concern with any super-natural element in the material endeavours.

In view of the above mentioned facts now it is quite clear that the constituents of Islamic civilization are quite different. The civilization which flourished under the pious guidance of God's Prophets are considered the ideal and their fundamental principles are suggested to be applied in the various branches of social sciences. This does not mean that each of the modern science, should be transformed into the outmoded form. Islam provide the opportunity of \textit{ijtehad} (to interpret Islamic law in a new situation) for the extension and enrichment of civilization. It does not only permit but encourages to bring under Islamic fold what man has acquired during his long journey of academic pursuit. \(^{119}\)

\(^{118}\) Anam : 163 Eng. tr. by Pickthall.

\(^{119}\) Mawdoodi, \textit{Naya Nezam-e-Taleem}, op. cit. p. 76.
From Islamic point of view the purpose of the study of social sciences is not only to explain man's existence in relation to individual and society but also guide him towards Truth and Goodness.\textsuperscript{120}

Before the teaching of philosophical disciplines Quranic philosophy is suggested to be imparted to the students educated under Islamic curricula. This makes them aware of the facts which are beyond the perception of human senses and also discloses as to how the reality of the things which are felt by the human senses can really be examined. It further specifies the limit beyond which human reason cannot reach. It also suggests as to what type of knowledge is essential to deal with metaphysical matter and how observation, induction and inference help in acquisition of that kind of knowledge. After being fully conversant with the above basic principles of Quranic philosophy different philosophical thoughts are gradually introduced in Islamic curricula so that the student can examine and evaluate every school of philosophical thought with purely Islamic vision.\textsuperscript{121}

\textsuperscript{120} Azamatullah Khan, Abdul Qadeer Saleem; Imrani Uloom ki Tadrees ka Nazriati Pahelu Institute of Policy Studies, Islamabad, 1983, p.42.

\textsuperscript{121} Mawdudi, Naya Nizam-e-Taleem, op.cit., p.74-75.
In natural sciences ideas and beliefs are less involved so its curricula are only required to be constructed in an Islamic perspective. The teaching of its various branches is considered essential to help realise the miraculous wisdom of God as is evident from the forms and shapes of matter and energy and from natural phenomena occurring day and night in the universe. It is further extended for the purpose of exploitation and utilization of natural resources and of exploration of physical and natural laws. This purpose when considered in the context of the particular status of man (i.e. Khalifatullah) suggests that to explore natural resources and physical law for the good and prosperity of human being is an important part of the duty of a Muslim.

In primary classes a unified knowledge of science is provided. In an Islamic setting it is arranged to make the students aware of God as the ultimate cause of all phenomena occurring before them. It is to express a profound appreciation of God's greatness, as the Quran says "... praise be to God Lord of the heavens and Lord of the earth... Lord and cherisher of all the worlds, to Him be the glory throughout the heavens and the earth and He is exalted in power, full of wisdom." The content of education should necessarily be presented in the Islamic perspective but it is not at all proper.

to include the Arabic text of the Quranic verses and of Prophet's saying. This, however, is suggested for higher classes. Meaning of the quoted verses or traditions should also be given in the text books. After imparting an unified knowledge at primary level science education is further extended and distributed into its various branches. From Quranic point of view all the natural objects and natural phenomena are taken as the signs of God (Ayatullah). This methodology for science education is inferred from the following verses of the Quran, "when Abraham said unto his father Azar: Takest thou idols for gods? Lo I see thee and thy folk in error manifest. Thus did we show Ibrahim the kingdom of the heavens and the earth that he might be of those possessing certainty. When the night grew dark upon him he behold a star. He said: This is my Lord. But when it set, he said: I love not things that set. And when he saw the moon rising, he exclaimed: This is my Lord. But when it set he said: Unless my Lord guide me, I surely shall become one of the folk who are astray. And when he saw the sun rising, he cried: This is my Lord. This is greater. And when it set he exclaimed: O my people Lo I am free from all that ye associate (with Him). These verses point to the angle of observation to be adopted when the objects

125. Muhammad Abdus Sami, Muslim Sajjad, op. cit. p. 9.
and phenomena are scientifically observed. This also suggests that whenever scientific knowledge is to be imparted the concerning object or phenomena should be presented as the sign of God. For example if there is any lesson in the text book to give some information about sun and moon, this should be started with the heading of the following verse: (He it is who appointed the sun a splendour and the Moon a light).

If a chapter deals with the heat the sun possesses it should be initiated with a deep appreciation of God's kindness that through it He provided sufficient heat on earth for the existence of living being. These provisions in the text books protect students from atheism and polytheism and pave the way for better insight in Islamic monotheism. When energy is dealt with the cause of physical and chemical changes an Islamist quoting the verse, 'God is Almighty and truly wise' tries to give another colour to the content and makes it clear that energy is merely a means of change and behind the phenomena God's will is the ultimate cause of change. It is He who endowed energy with such property. To measure the energy obtained in the form of electric, magnetic or any other power we have different sort of units. Before these units are discussed this verse is suggested to

127. Yunus: 5 Eng.tr.by Pickthal.
129. Lugman.
to be mentioned first that God has given in Mizan {Balance} to measure things correctly.\textsuperscript{130} The chapter of light in Physics is recommended to be started from the following verse: "Praise be to Allah who hath created the heavens and the earth and hath appointed darkness and light.\textsuperscript{131}

Science is limited to the five senses and anything beyond them does not come under the purview of science. But Islamic curricula to serve the purpose of Islamic education take the mind of students towards God as the creator of all causes. Like other disciplines their approach is adopted in chemistry also. For example when water is dealt with as the chemical compound of oxygen and hydrogen it is argued that hydrogen could burn in presence of oxygen but God proportioned these two elements of diverse characteristics and made useful compound from them. Thus as the following verse of the Quran indicates, it is claimed that besides the living being lifeless matter and powerful energy are also submissive to God, "... all the creatures in the heavens and on the earth, have willingly or unwillingly bowed to His will.....\textsuperscript{132} In chemical reactions when the students observe changes in the form and properties of the substances they are told that these are due to the properties of

\textsuperscript{130} Rahman; 7-9
\textsuperscript{131} Anam : Eng. tr. by Pickthall.
the substances, God endowed in them. Thus in Islamic curricula besides the observable cause, God is also discussed as the ultimate cause of chemical phenomena.

The contents of Botany and Zoology under un-Islamic curricula are considered erroneous spiritually injurious from the Islamic point of view. They divert the mind of student towards atheism. The super-structure of these sciences are constructed upon the assumption that the growth of life is the end product of evolution process. As remedy of the above mentioned ailment some common biological terms are suggested to be interpreted from Islamic point of view. Man is termed as a quite distinct species having no biological link with animal as he started his life on the surface of earth in the full light of spiritual guidance. Protoplasm, the living matter of vegetable, animal and man's cell is commonly considered the 'physical basis of life'. But there exists a possibility on which basis Islamic viewpoint can be instilled in the content concerned. Biologists do not say that protoplasm is the only physical basis of life. Thus, it is easily interpreted that God has chosen protoplasm to transmit life through it. However, it is also claimed that biology is the most useful subject particularly to inculcate Islamic vision and wisdom provided it is taught in correct Islamic perspective. Qutub observes as follows: "Is there any lesson in Biology which does

133. Mohammad Abdus Sami, Muslim Sajjad, op.cit.p.22.
134. Ibid.p.23.
not draw our consciousness to God's creativity when taught in proper scientific manner that attributes the act of creation to the true sole of creator? What part of living organism does not stir consciousness? Who makes the seed sprout forth from the earth? Who pushes the stem upward, contrary to earth's gravitational pull? Who makes the flower blossom and bear fruit? Who gives it colour, taste and smell? Can there be another God besides God? Astronomy is also imparted with this purpose. It is argued that the study of heavenly bodies and different sort of physical phenomena occurring therein disclose the miraculous creativity of God. The orderly precise movements of stars and planets, their distance from the earth and with their huge size their motion in the space—all are considered to be under the grip of a very wise and powerful Existence. The Quran says: "It is not for the sun to overtake the moon, nor doth the night outstrip the day. They float each in an orbit." It is a ridiculous view that Grunbaum feels that the study of Astronomy is strictly forbidden in Islam because whatever it discloses is contrary to Islamic belief. He however, does not cite any evidence. Contrary to his view we find that Astronomy was a subject of study in Muslim countries even in the period when the formal study in Muslim countries even in the period when the formal

136. Ibid., p. 57.
137. Ya sin: 40 Eng. tr. by Pickthall.
educational institution for higher learning was not founded.\textsuperscript{139}

This study shows that in the curriculum of the early Islamic period, main emphasis was laid on the Quran and Sunnah followed by other subjects relevant to the requirement of the community. Specialisation in different subjects had developed under the prophet. Specialists were available for imparting instruction in the various subjects. The spread of literacy and education among early Muslims took place through the medium of religion. Compulsory education was also initiated in that period. Caliph Umar made it compulsory for every Muslim to learn at least al-Baqara, an-Nisa, al-Maida, al-Hajj and an-Nur chapters of the Quran.

In Islam, the aim of education is to produce Muslim men and Muslim women, who may fulfill the requirements of modern society. Islamic curricula is not confined only to religious information but its entire contents are formulated in the spirit of Islam. It maintains a balance between the requirements of material as

\textsuperscript{139} "The first prominent institution for higher learning in Islam was Bayt al-Hikmah (the house of wisdom) founded by al-Mamun (830) in his capital. Besides serving as a translation bureau this institute functioned as an academy and public library and had an observatory connected with it. The observatories, which sprung up at this time, it should be remembered, were also schools for teaching astronomy...." See Hitti, The History of Arab, p. 410.
well as spiritual aspects of life. It prepares the younger generation to accept both individual responsibility and the social obligation. Islam stands for the unity of knowledge and does not allow segregation of knowledge into religious and secular. Thus, rejecting all sorts of contradictions it presents itself as a unified whole. The curricula though comprising the diversified courses and providing facilities to the students for specialisation of various disciplines, gives a unified visualisation of life. It is one of the important principles of the curriculum construction that "Presumption and guess work should not be followed". Only the facts should be accepted as elements of the curriculum, as guess and presumption are not considered as fact. The Islamic curriculum is a frame in which scientific facts are arranged in Islamic perspective. The guiding principle for developing curricula at the various stages of education is the Quranic injunction "God does not place burden on human being greater than their endurance." Tauheed is the essence of Islam, hence Islamic curricula has to be its best reflection.

Under Islamic system of education, contents for both the perennial and the acquired knowledge represent no dichotomy. Humanities, social sciences and Natural sciences are not completely devoid of the essence of Islamic faith and Islamic morality. The Islamic curriculum thus fully serves the aims and objectives of education as propounded by Islam.

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