Conclusions:

The present study has led to the following broad conclusions:

1. In Islam, the cause of the creation of the universe is God. He is the cause not only in the natural, philosophical and scientific sense but also in the sense of being primordial, wilful and spiritual in nature and character. He created the universe with its infinite resources and placed man in it. The creation of the universe was for the purpose of the creation of man. Man is a unique piece among all God's creation. He has been endowed with various faculties because God intends to test him whether or not he selects for himself by applying the faculties given to him, the right path shown by His messengers. Before passing this test, Adam, the progenitor of the human race, was kept in the paradise for trial and training. He was kept in the paradise to be trained to assume the office of God's vicegerent on earth. And from this very inception, a struggle between man and Satan started and has been continuing. Satan first beguiled Adam in the Paradise. He and his whole progeny are active to take man away from the path of God. The motive behind this Satanic mission is to prove that man is ungrateful to God. To be safe from satanic attacks, the Quran instructs man to take recourse to zikr. This Quranic term is very comprehensive. In addition to the formal types of prayers, it also requires perpetual remembrance and following. The method by which one remembers that he is a full-time servant of God and
to Him he would be withdrawn, is zikr.

The principle of equality of man is an important article of Islamic faith. According to it the differences of colour, race and nationality are for the sake of recognition and identification and not to establish superiority. Islam confirms that the whole of mankind sprang up from Adam who was made of earth and hence all are equal. In the beginning, mankind was one single community and followed one way of life, based upon the belief of Tawheed (oneness of God). Later on men differed in opinion and adopted different ways of life. Then God sent His messengers to reform their thought and practice.

The Islamic concept of individual responsibility gives to man the freedom of choice and action. It makes man responsible for his own deeds and informs him that no one would shoulder his burden in the life hereafter. This tenet of faith produces strong will power and makes a man able to keep under check his natural biological and psychological demands. Even though man is responsible he is not totally free to do so as he likes. He is in the grip of God. God possesses infinite power and absolute control over the entire universe and man is simply powerless. Man can achieve a lofty position and can be able to discharge the duties of God's vicegerent only if he
cultivates the Divine virtues in himself. Some of the most important Divine virtues and qualities are life, mercy, justice, creativity and knowledge. But cultivating these virtues does not mean sharing Godhood. Godhood is absolutely reserved for God only and no one else can share it.

Islam takes human life as an unity and does not permit it to be divided into several compartments. Both the spiritual and the material aspects are guided by the same teaching as were revealed to the Prophet. Man is not believed to be free from flaws and weakness; nor is he taken to be a born-wicked. Islam, on the one hand points out that man lacks constancy and is forgetful and, on the other, it elevates him to be God's viceroy on earth who is expected to conform to and to enforce the Divine will.

According to Islam, dignity of man lies in the fact that he should completely surrender to God. This will make him free from the bondage of other men, their customs and traditions. Islam wants man to be universal in attitudes and not to be confined in the narrow coteries of the race and nationality. Human life is sacred and valuable in the eyes of Islam. If a person takes a single life without justification, he proves himself to be the enemy of the whole mankind. And if he protects
a single life it means he cares for the entire humanity.

This study also discloses that the story of Adam and Eve is in sharp contrast to Darwin's Theory of man's evolution. Islam says that the first man on earth was in the complete civilized form and was endowed with knowledge. He did not start his journey of life in the darkness of ignorance. Islam proclaims that the very purpose of man's creation is that he should worship his creator. But at the same time it also suggests that worship is not possible in the absence of sound knowledge.

Islam urges the believers to lead collective life. In an Islamic social order the Amir (leader) occupies a very significant place and supervises both the mundane and the spiritual affairs of the Islamic society. The obligatory prayers Salat (worship), Zakat (poor-due), Saum (fasting) and Hajj (pilgrimage) are the best reflection of the social spirit. Islam wants to infuse in the society. Islam does not constitute a society on the basis of race, colour, nationality or language. It gives prime importance to Iman (faith). The purpose of this society is to bear witness to Islam before other nations, to enforce right, to suppress evil and to establish Islam. The Islamic society provides ample opportunities to involve its members in economic pursuits and political affairs.
(indency), munkar (evils), Baghy (transgression), Sukhriyya (ridicule), Lamz (slandering and finding fault), Tanabuz-bil-alqab (to give nicknames for defaming or calling some contemptuously), zann (conjecture or guess) and Tajassus (spying or trying to find out weaknesses) are considered the major causes of disintegration of the society. The integration of the Islamic Society on the other hand, is based upon the belief that Muslims are brothers and hence they must show mutual love, affection and compassion for each other. The Islamic society is a body and its members are the limbs. It is also incumbent on Muslims to protect the honour, property and life of each other. Adl (justice) is the most important characteristic of Islamic society. Believers are instructed to maintain justice at all cost, even if it goes against their own interests or against that of parents or relatives. Evil trends should be suppressed and virtues encouraged. Moderation is praised and extravagancy is criticised in order to keep life simple and easy. In an Islamic society the bond of family life is Nikah (marriage). Islam does not permit the life of celibacy. Husband is the supervisor and administrator of family and accepts greater responsibilities of the house-hold than the wife. Parents, relatives, neighbours and the followers of other religions are treated with honour and dignity and are granted their rights as members of human family.

(2) Islam consists of Iman (faith) and Amal (practice). Amal is related to the various aspects of life i.e. social,
economic and political. Islam being a complete system of thought and practice appears in its sources as the truth unchangeable and eternal. This has been called Haqeeqat (truth) and what is contrary to it has been called as Batil (falsehood). And Batil like scum has no permanency.

To Islam the source and the end of all knowledge is Allah who is all-knowing (al-Aleem). This knowledge has been transmitted to the mankind through His different successive Prophets, as the true teachers and educators, and has finally reached culmination in the teaching of the Prophet of Islam. The teaching of the Prophets of God are eternal and a source of perennial bliss and can never be substituted or altered. Islam lays more emphasis on knowledge than on worship and regards the learned superior to the devout. Knowledge in Islam is so sacred that its acquisition and use for merely worldly gain is regarded highly objectionable. Islam encourages the believers to spread the gospel of knowledge but at the same time it firmly believes in the imperative necessity of utility, honesty and purity in the cultivation and advancement of knowledge. It enjoins every Muslim to seek and impart knowledge not for its own sake but for a better living in this world and a more blissful and eternal life in the world hereafter.

Revelation is considered the most reliable source of knowledge. The other sources of knowledge such as sensation,
perception and reason, though all of limited value, have not been ignored by Islam. The Quran is the source of that revealed knowledge and contains two types of verses, the muhkamat and the matashabihat. The learner is urged to follow the Ayat-i-Muhkamat. He is expected to pursue his study with purity of intention. In the start he should recite Bismillah and pray for knowledge and guidance. Praising God and thanking Him in the course of the acquisition of knowledge is considered an important item of the learning process and procedure. The learner's will is strengthened and his attention focussed on knowledge as acquisition of knowledge is considered obligatory (talab al-ilm farizatun). The learner removes every type of doubt by putting questions to his teacher. In the pursuit of knowledge he is inspired by the idea that every word of wisdom is the missing property of the believer. He shows in the path of talab al-ilm, perserverance, assiduity and earnestness. Poverty or prosperity donot hinder his task. Journey for the sake of knowledge (Ar-rahila fi talab al-ilm) is encouraged. It was the common practice of the learners in the early Islamic period. The learners are expected to maintain external neatness as well as internal purity. The dress, the place of study, the educative materials and the heart of the learners should all be clear and devoid of negative emotions such as anger, lascivousness, malice and haughtiness. Learning
in Islam is from the cradle to the grave. Intermission and break in learning are harmful. The learner is expected to minimize his pre-occupations other than learning. Keeping silence is praised and posing unnecessary questions and speaking without the teacher's permission is considered improper, rather dangerous, as is evident from the story of the prophet Moses. Learner in Islamic epistemology does not appear greedy of wealth. Islam does not favour delinking of education from means of livelihood. Rather it permits tagging of various professions with specialized education.

(3) Islamic morality is deeply rooted in the fundamental beliefs of Islam. It brings a change in human conduct, and is directly related to the inner feelings of man. It is not a thing imposed from outside. This inner feeling becomes the basis of relationship between man and God between man and his fellowmen as well as the whole external world. Moral obligations in Islam are of two categories, positive and negative. The positive in addition to the belief in the oneness of God and its practical demands for the individual and social life, includes Salat, Zakat, Saum and Hajj.

The negative or preventive ones, include keeping away from indecency in behaviour like gambling, intoxication, sexual relation without wedlock etc. It is believed that these prohibitions have been introduced in the interest of mankind,
because Allah is the creator of mankind, He properly knows the nature and needs of mankind and accordingly these rules of conduct have been framed by Him. Morality in Islam appears to surpass religious rites and encompasses the entire gamut of social problems with God's pleasure, as the ultimate end, and accountability to Him in the hereafter as a necessary warning.

Islam has its own theory of beauty and art.

Islamic aesthetics is deeply rooted in the belief that God Himself is Beautiful and whatever He creates is beautiful. Beauty, according to the Quran, brings soroor (the pleasant experiences) to its beholder. It gives satisfaction to the senses and joy to the heart. Only those works of art are considered beautiful which gratify the senses and are blissful. According to Islam beauty is neither objective nor subjective. It appears in the external structure of the object as well as in the internal quality of the subject. Art should be beautiful and purposeful. Takhlig, Taswiya, Tadil and Tarkeeb-i-Sowari are considered the four stages in the process of artistic creation. Art and the matter of artistic creation must be in the knowledge of the artist before he starts to create some work of art.

(4) In the system of education aims and objects receive prime importance. Every component of the system serves
to fulfil the aims which are always deeply rooted in the philosophy of life of a nation. Islam demolishes the idea of segregation of secular and religious life and sets the goal of education for inculcating the beliefs and ideals of Islam in the heart and mind of the students. Education, in Islam, aims to harmonize physical, mental, emotional and moral aspects of life of the educand, in order to enable him to shoulder the responsibility of Khilafat (God's vicegerency). Moreover, the Islamic society as a whole accepts the responsibility of disseminating the message of Islam and for this purpose upbrings its younger generation. In Islam, the ultimate aim of education is to win the pleasure of God. Its purpose is not to show ostentation or envying with the learned or disputing with the foolish or taking worldly advantages through dubious means. Education aims at inculcating Islamic values for creating in the educand a pattern of behaviour based on the moral philosophy of Islam. The educand is expected to reflect Godly virtues. Moreover, 

Sabr (patience), Tazwa (fear of God), Adl (justice), Ihsan (generosity), Shukr (thankfulness) are the qualities considered essential to be instilled in the mind and heart of the educand.

(5) The Prophet of Islam was a teacher in the truest and the widest sense of the word. Though he himself was a Ummi (unlettered) he taught his followers the importance of literacy,
learning and knowledge. He is reported to have said that he was sent only as a teacher. This is why the teacher in an Islamic society holds the most prestigious place and is regarded to be the heir of the Prophet. In the early days of Islam the teacher made very remarkable services. He is considered superior to the devout. God, angels and the inhabitants of the heaven and earth send their blessings for him. He occupies the third position after God and His messenger. His reward in the hereafter continues as long as the influences of the knowledge imparted by him remain on the horizons of world. But at the same time his common mistakes are of great consequences. He is sentenced even after his death if he leaves bad influences on the society. Though the teacher under the Islamic system of education required to be loyal to the Islamic ideology, he is not expected to be a conformist. He is required not to depend on conjecture (Zann) but to be original in thinking and to rely on the knowledge acquired through the reliable sources. Before imparting something he should directly investigate its ins and outs. Apart from imparting formal instruction, he is required to be a model precedent-setter, for his students. Taqwa (fear of God) compels him to honestly transmit the knowledge. His forebearance, forgiveness, compassion and kindheartedness encourage students in the process of learning. Harsh treatment, bitter talk, vindicative relation and cruel persecution are not permissible. As severity
to the students is believed to harm them, and therefore, to be of not much consequence so punishment in the Islamic system of education is generally avoided. Teachers are advised not to be involved in recrimination or altercations. Accepting ignorance about the unknown is praiseworthy. Saying \_La ad\_ri (I do not know) was a common practice in the early days of Islam. The teacher under the Islamic system is not only a professional worker but also an element of social change. He utilises his knowledge for the benefit of the common man. He enkindles the learner's natural instincts. He believes in the covenant taken by God from the whole of the human beings at the very beginning of the creation. One may not be conscious of this covenant but it is always there in the subconscience. The role of the teacher is to revive and refresh it. He not only saves his students from the doom of the hereafter but also searches the means of worldly prosperity for his students. He awakens in his students a passion for research work to know the unknown (ma \_lam ya' \_lam). The teacher is expected to derive the eternal principles, to learn the established facts, the unchangeable laws of nature from the primary sources and to relate them with the different branches of modern sciences. He, in fact, serves, conserves and enriches Islamic culture.

(6) Main emphasis in the curriculum of the early Islamic period, 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 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-Nisaa, al-Maida, al-Hajj and An-Nur chapters of the Qur'an.

In Islam, the aim of education is to prepare Muslim men and Muslim women, who may fulfil the requirements of modern society. The Islamic curriculum is not confined only to religious information. Rather its entire contents are formulated in the spirit of Islam. It maintains a balance between the requirements of material as well as spiritual life. It prepares the younger generation to accept both the individual responsibility and the social obligation. Islam stands for the unity of knowledge and gives no way to segregation of knowledge into the religious and the secular. Thus, rejecting all sorts of contradictions of the specialisation of various disciplines, it gives a unified visualisation of life. It is one of the important principles of curriculum construction that presumption and guess-work should not be followed. Only the facts should be accepted as elements of the curriculum. 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 beings heavier than their endurance.' Tawheed (unity of God) is the essence of Islam, hence Islamic curricula is its best reflection.

Under Islamic system of education, content for both the perennial and the acquired knowledge represent no dichotomy. Humanities, social sciences and natural sciences are not fully devoid of the essence of Islamic faith and Islamic morality. Thus, the Islamic curriculum fully serves the aims and objects of education as propounded by Islam.

(7) Through the application of the Islamic method of teaching the adverse influence of the un-Islamic course content is minimised and the Islamic Faith is protected. It is wrong to confine the Islamic method of teaching to self education only. It is its own particular method, which covers every item considered essential in the process and method of teaching. It suggests the teacher to adopt different techniques at different stages as the lesson proceeds. There are guidelines available in the sources regarding creation of interest and aspiration in the students, producing in them a very high degree
of motivation, drawing their attention towards the lesson and presenting the lesson to them in a suitable manner. Receptivity of the students to the instruction, gradation and continuity in teaching, explanation of the subject matter, conclusion of the lesson and home assignment etc. are the significant items of the Islamic method of teaching. Moreover, the method of strengthening memory and the enforcement of discipline throughout the educative process are the objectives to be followed for achieving better results from the educational endeavour.