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Identifying Usable Methods and Trends Through the Comparative Study of Ancient Islamic Education and Contemporary Educational Research

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Abstract

The educational system during the Islamic Golden Age laid a strong foundation that continues to influence modern education today. During the Rashidun, Umayyad, and Abbasid periods, significant advancements in education were made, including the establishment of learning centers, the promotion of both religious and secular knowledge, and the translation of foreign texts into Arabic. Key figures like Companions of the Prophet, such as Maaz ibn Jabal and Abdullah ibn Masood, played a pivotal role in spreading education. Institutions like mosques, schools (maktabs), and the Bayt al-Hikma (House of Wisdom) became central hubs for learning. The curriculum encompassed a broad range of subjects, from Islamic sciences to philosophy, mathematics, and medicine. In comparison with modern education systems, there are similarities, such as government and institutional support for education, but the methods and contents have evolved to include diverse subjects such as science, technology, and the arts. Today, while the basic principles of fostering knowledge remain the same, the means of delivering education, including language and curriculum, have become more diversified, especially with the advent of digital learning tools. This comparison highlights the enduring impact of the Islamic educational system and its adaptation to contemporary global demands.

key words: *Islamic Golden Age, education, Bayt al-Hikma, curriculum, modern learning.*

Ensuring a 21st-Century Education for an Informed, Competent, and Responsible Citizenry: A Vision for Islamic Education in Pakistan

In Pakistan, we need a framework to ensure that the educational system prepares Pakistani Muslim youth to become **informed**, **competent**, and **responsible citizens** of the 21st century. These individuals should be equipped to face global challenges while remaining fully aware of their religious and national responsibilities. Achieving this vision necessitates active contributions from secondary schools and Islamic educational institutions within their traditional timeframes and resources.

To realize this vision, a clearly defined trajectory[1] for the mission is essential, focusing on the following:

- **Enhancing Educational Standards**: Adapting curricula to meet global benchmarks.
- **Fostering Research Trends**: Encouraging creativity and critical thinking among students.

[11] "Trajectory" کا مطلب اردو میں "راستہ"، "خطِ حرکت"، یا "کسی چیز کی حرکت کا راستہ یا رفتار" ہوتا ہے۔ عام طور پر یہ لفظ کسی شے کے حرکت کے راستے کو ظاہر کرنے کے لیے استعمال ہوتا ہے، جیسے کسی میزائل، سیارے، یا کسی منصوبے یا ترقی کے دوران کسی چیز کے پیش قدمی کے عمل کو بیان کرنا۔

* **Teaching Responsibility**: Incorporating ethical and social values into the curriculum.

Modern tools such as project-based learning and digitalization must align students with contemporary technology. At this stage of Islamic education, intellectual, moral, and practical training should combine modern and traditional elements in the curriculum. This holistic approach will enhance students' personalities and prepare them to fulfill their responsibilities at both national and global levels.

While these principles are theoretically embedded in the Pakistani curriculum, addressing barriers to achieving these goals requires innovative solutions. Strategies must utilize existing resources and traditional timeframes effectively.

A notable example of practical reform is Professor John Hattie's[2] "Visible Learning" approach. Instead of overhauling the system, Hattie identified weak points and introduced his "Five Strands" model. This paradigm shift did not require additional time or expensive resources. Instead, it emphasized leveraging existing human resources—primarily teachers, who constitute 80% of the workforce. By focusing on improving this majority, the remaining 20% of systemic factors naturally aligned with the reformed framework.

However, implementing such transformative measures is not without challenges. Potential barriers include:

* Limited resources.
* Resistance to change.
* Aligning traditional practices with modern educational demands.

Integrating Traditional Islamic Pedagogy with Modern Standards: A Framework for Visible Learning and High-Order Thinking Skills

1. **Adapting Traditional Teaching Methods to "Visible Learning" Standards**

* **Challenges**: Traditional methods often focus on rote learning and teacher-centered approaches. The shift to a "Visible Learning" framework emphasizes evidence-based strategies, student engagement, and measurable outcomes.
* **Practical Training Steps**:
* **Awareness Workshops**: Introduce teachers to the concept of Visible Learning and its benefits.
* **Skill Development Programs**: Train teachers in innovative instructional techniques like formative assessments, feedback mechanisms, and collaborative learning.
* **Practice and Observation**: Conduct peer reviews and classroom observations to refine teaching methods.
* **Mentorship Models**: Pair teachers with experienced mentors to guide their transition.
* **Mental and Practical Readiness**:
* **Mental Preparedness**: Offer reflective sessions to address resistance to change, linking new methods to Islamic principles of lifelong learning.
* **Practical Preparedness**: Provide hands-on training, lesson planning tools, and manageable transitions that align with their existing workload.

2. **Incorporating High-Order Thinking Skills (HOTS) into Islamic Curriculum**

* **Activity Design**: Integrate critical thinking, problem-solving, and analysis activities into lessons. For instance:

[2] Hattie, J. (n.d.-b). *Visible learning: A synthesis of over 800 meta-analyses relating to achievement*. Retrieved from(https://www.amazon.com/Visible-Learning-Synthesis-Meta-Analyses-Achievement/dp/0415476186)

* Use case studies from Islamic history to encourage students to analyze decisions and outcomes.
* Facilitate debates on ethical dilemmas inspired by Quranic verses.
* **Teacher Enablement**:
* Provide examples of HOTS-related activities aligned with Islamic teachings.
* Offer templates for developing critical-thinking exercises.
* **Assessment Strategies**:
* Use open-ended questions, reflective essays, and project-based evaluations to gauge students' mastery of HOTS.

3. **Action Plan for Skill Development and Evaluation**

* **Plan for Skill Development**:
* **Step 1**: Identify specific skills such as analytical reasoning, ethical decision-making, and collaborative problem-solving.
* **Step 2**: Align these skills with Islamic educational goals and contemporary needs.
* **Step 3**: Develop a curriculum framework integrating both traditional values and modern pedagogical practices.
* **Evaluation Mechanisms**:
* Utilize rubrics to measure cognitive, affective, and psychomotor learning outcomes.
* Regular feedback from students, teachers, and stakeholders to refine the plan.

4. **Historical Insights from Islamic Educational Philosophers**

* **Role of Imam Ghazali**:
* Imam Ghazali emphasized holistic development by linking spiritual, ethical, and intellectual training. His work, *Ihya Ulum al-Din*, underscores the balance between worldly knowledge and religious devotion.
* Contemporary education should incorporate these principles to ensure students are equipped with ethical reasoning and spiritual grounding alongside academic excellence.
* **Contribution of Ibn Khaldun**:
* Ibn Khaldun highlighted the importance of understanding the learner's psychological and sociological context. He advocated for adaptive teaching methods that consider individual abilities and societal needs.

1. **Relevance in Modern Islamic Education**

* The aim is not merely technical proficiency but comprehensive personal and spiritual growth. As Ghazali argued, education should foster students who are not only knowledgeable but also morally and ethically resilient.
* Islamic education should integrate modern problem-solving techniques with the timeless wisdom of Islamic teachings, preparing students to address global and local challenges responsibly.

By combining traditional Islamic values with innovative pedagogical strategies, we can create an educational model that honors heritage while preparing students for contemporary realities.

Imam Ghazali's Philosophy of Education and the Responsibilities of a Teacher

Imam Ghazali viewed knowledge as a divine light bestowed by Allah upon the hearts of individuals. According to him, the role of a teacher extends far beyond the mere transmission of information. It encompasses the spiritual nurturing of students, instilling faith, and preparing them for the Hereafter.

Key Responsibilities of a Teacher According to Imam Ghazali

1. **Compassion and Empathy for Students**
   - Teachers should regard their students as their own children, striving for their success in both worldly and spiritual realms.
2. **Emulating the Prophets**
   - A teacher's intentions should be solely to seek Allah's pleasure, not for personal or worldly gains. This aligns their role with the mission of the Prophets.
3. **Sincerity in Teaching**
   - Teachers must impart not only external knowledge but also internal, spiritual wisdom. This ensures that students grasp the true purpose of education beyond material achievements.
4. **Character Building and Moral Reform**
   - Teachers should gently guide students towards good character and ethics, correcting their flaws with kindness and wisdom.
5. **Respect for All Branches of Knowledge**
   - Teachers should recognize the significance of all fields of knowledge and encourage students to explore a variety of disciplines with due respect.
6. **Teaching According to Students' Capacity**
   - Education must be tailored to the intellectual and emotional capabilities of each student, ensuring they understand and retain what is taught effectively.
7. **Being a Role Model**
   - Teachers should lead by example, embodying the values and ethics they wish to instill in their students. Their actions must reflect their teachings, serving as a practical model for students to emulate.

Relevance of Ghazali's Philosophy in Contemporary Education

- **Holistic Development**: Ghazali's emphasis on balancing worldly knowledge with spiritual and moral education remains critical in modern times.
- **Moral Integrity**: His insistence on sincerity and ethical conduct by teachers addresses the challenges of superficial learning and materialistic goals in today's education systems.
- **Tailored Teaching**: His approach to aligning instruction with students' abilities is a precursor to modern differentiated learning techniques.
- **Spiritual Growth**: Integrating spiritual and moral values into contemporary curricula ensures that students grow not only in intellect but also in character and faith.

Imam Ghazali's teachings remind us that education should create individuals who excel in knowledge, ethics, and responsibility, serving as constructive members of society and preparing for their ultimate accountability in the Hereafter. Teachers, as pivotal figures in this process, must embody these ideals to nurture well-rounded and spiritually enriched students.

Ibn Khaldun's Philosophy of Education

Ibn Khaldun approached education through a scientific and experiential lens, emphasizing its role in shaping both individual and societal progress. His educational philosophy underscores intellectual and moral development as the ultimate objectives of learning, reflecting his deep understanding of human psychology and social dynamics.

Key Educational Ideas of Ibn Khaldun

1. **Integration of Education and Training**
   - Ibn Khaldun categorized knowledge into two main types:
   - **Natural Sciences**: Derived from human nature, such as logical reasoning and observation.

* **Acquired Sciences**: Gained through education and systematic instruction.

2. **The Importance of Mathematics**

* He believed that education should begin with mathematics as it instills habits of logic and truthfulness, laying a foundation for critical thinking and analytical skills.

3. **Psychological and Social Impacts of Education**

* Ibn Khaldun highlighted the role of education in shaping individual psychology and its broader social implications. He emphasized the concept of *Asabiyyah* (social cohesion) as a factor influencing collective learning and intellectual growth.

4. **Skill Development Through Practice**

* Mastery of skills, according to Ibn Khaldun, comes through continuous practice and habituation, essential for professional and personal growth.

Comparative Insights: Imam Ghazali and Ibn Khaldun

While both scholars offered profound insights into education, their approaches reflect distinct priorities:

* **Imam Ghazali**: Focused on the integration of spiritual and ethical dimensions with intellectual pursuits. His philosophy centered on personal faith, moral integrity, and preparation for the Hereafter, emphasizing the teacher's role as a moral guide.
* **Ibn Khaldun**: Advocated for a practical and scientific approach to education, emphasizing logic, experimentation, and societal factors. His ideas reflect a framework for intellectual growth and societal advancement.

Historical Context of Islamic Education

1. **Educational Centers**:

* **Mosques**: Served as the epicenters of learning, particularly for Quranic education, Arabic language, and Islamic jurisprudence.
* **Madrasas**: Played a pivotal role, teaching a wide range of subjects including religious sciences, mathematics, astronomy, and medicine.

2. **Diversity of Disciplines**:

* Islamic education embraced a broad spectrum of knowledge, from theology and law to natural sciences and philosophy, reflecting a holistic approach.

3. **Learning Practices**:

* Students often sought personalized instruction from a scholar or *Sheikh*, emphasizing mentorship and specialization.
* Advanced studies in astronomy, medicine, and engineering highlighted the integration of theoretical and applied sciences.

4. **Cultural and Linguistic Influence**:

* Arabic remained the lingua franca of knowledge, allowing scholars across the Islamic world to share and build upon each other's work.

Relevance in Modern Education

The philosophies of Imam Ghazali and Ibn Khaldun hold timeless value for contemporary education systems:

* **Holistic Learning**: Combining spiritual values (Ghazali) with intellectual rigor (Khaldun) fosters well-rounded individuals equipped to address modern challenges.
* **Practical Applications**: Khaldun's emphasis on logic and experiential learning can inspire STEM education, while Ghazali's focus on ethics and morality ensures responsible application of knowledge.

- **Teacher's Role**: The integration of mentorship, as practiced in early Islamic education, can enhance modern pedagogy by fostering deeper teacher-student relationships.

Islamic education during its golden age was a comprehensive system that blended spiritual, intellectual, and practical learning. By studying the philosophies of Imam Ghazali and Ibn Khaldun, we can draw valuable lessons for building a balanced educational framework that caters to both the spiritual and material needs of individuals and society. Their ideas encourage educators to prepare students not only as knowledgeable professionals but also as ethically grounded and socially responsible citizens.

Educational Traditions in Early Islamic Civilization

The Islamic tradition of education during its formative and golden periods encompassed a rich tapestry of scholarly, scientific, and religious endeavors. These educational systems intertwined with state and religious structures, reflecting the holistic nature of knowledge in Islamic culture.

Core Features of Early Islamic Education

1. **Integration of Religious and Secular Education**
   - Early Islamic education emphasized both **religious knowledge** (Quran, Hadith, Fiqh) and **scientific disciplines** (astronomy, mathematics, geometry, algebra).
   - Educational priorities varied: some scholars focused on theological and jurisprudential studies, while others delved into natural sciences and philosophy.
2. **Centers of Learning**
   - **Madrasas**: Played a central role in disseminating knowledge, offering instruction in Arabic, Persian, and other languages. Subjects included theology, law, medicine, philosophy, astronomy, and geometry.
   - **Mosques**: Served as the first hubs of education, particularly for Quranic recitation and Islamic jurisprudence.
3. **Knowledge Beyond the Religious Sphere**
   - Institutions also promoted secular sciences like **astronomy**, **natural philosophy**, and **governance arts**, showcasing the wide scope of Islamic intellectual pursuits.
   - Muslim scientists made groundbreaking contributions in fields such as medicine, mathematics, and physics, benefiting not just the Islamic world but also non-Muslim scholars globally.
4. **Translation and Transmission of Knowledge**
   - Islamic scholars translated works from Greek, Sanskrit, and Persian into Arabic, ensuring the preservation and advancement of global knowledge.
   - These translations spanned philosophy, medicine, literature, and other disciplines, fueling an intellectual renaissance.

Mechanisms for Skill Development

1. **Apprenticeship Model (Ustaad-Shagird)**
   - The **teacher-student relationship** was at the core of skill acquisition. Students apprenticed under masters who imparted both theoretical knowledge and practical skills.
2. **Educational Institutions**
   - Schools and colleges (Madrasas) were established to formalize education in fields such as **law**, **medicine**, and **engineering**, creating specialized learning environments.
3. **Workshops and Factories**

* Industrial workshops focused on training artisans and craftsmen in specific skills like textiles, metallurgy, and construction.

4. **Specialized Training Courses**

* Short-term training programs provided focused instruction in technical or professional domains, preparing individuals for specific roles within society.

Achievements of Early Islamic Education

1. **Scientific and Intellectual Contributions**

* Pioneering works in **astronomy**, **medicine**, and **chemistry** laid the foundation for modern science.
* Innovations by Muslim scientists like **Al-Khwarizmi** in algebra and **Ibn Sina** in medicine became seminal texts in both the Islamic world and Europe.

2. **Cultural and Artistic Development**

* Artistic achievements in **calligraphy**, **architecture**, and **music** flourished alongside scientific advancements, reflecting a multifaceted cultural heritage.

3. **Holistic Skill Development**

* Education prioritized not only intellectual growth but also character building and cultural values, fostering well-rounded individuals capable of contributing to society's moral and material progress.

Education as a Societal Pillar

During the expansion of Islamic civilization, education was seen as a tool for **spiritual, intellectual, and societal growth**:

* **Spiritual Growth**: Grounded in the teachings of the Quran and Hadith, education cultivated moral responsibility and spiritual refinement.
* **Cultural Development**: Promotion of **civilizational values** through arts, sciences, and governance, ensuring a thriving society.
* **State Support**: Islamic states supported education through funding and establishment of institutions, reflecting the belief that knowledge is a collective societal asset.

Modern Relevance of Early Islamic Education

The educational framework of early Islamic civilization provides insights for contemporary learning systems:

1. **Integration of Knowledge**: Bridging the gap between religious values and scientific inquiry.
2. **Holistic Education**: Focusing on intellectual, spiritual, and skill development for societal benefit.
3. **Apprenticeship and Mentorship**: Reviving personalized instruction and practical training for effective learning.

The early Islamic educational tradition exemplifies a comprehensive approach that cultivated intellectual pioneers and spiritually enriched individuals, offering a timeless model for global education.

Skill Acquisition in Early Islamic Education

In the Islamic Golden Age, skill development was intricately tied to education, with structured systems ensuring both theoretical knowledge and practical expertise. The approach was rooted in real-world applications, integrating learning with the demands of society and the economy.

Key Methods of Skill Development

1. **Apprenticeship System**

- **On-the-Job Learning**: Novice workers were integrated into workshops or factories under the supervision of skilled craftsmen. This allowed them to learn through direct engagement with tasks.
- **Rotational Training**: Workers were rotated between different factories after mastering one skill to further refine their expertise. This ensured exposure to diverse techniques and practices, broadening their practical knowledge.

2. **Centralized Educational Institutions**

- **Institutional Learning**: Special educational centers were established to provide theoretical and practical training.
- **Continuous Education**: Even during downtimes, workers were offered skill-building courses in these institutions, preparing them for advanced roles in other workshops or factories.

Practical Learning Over Theory

- **Experiential Focus**: The emphasis was on learning through hands-on experience rather than purely theoretical instruction.
- For instance, **accounting skills** were taught by directly involving workers in record-keeping tasks using real materials.
- **Technical skills** were honed through collaborative work with experienced artisans, allowing students to learn by observation and imitation.
- **Skill Transmission**: Expertise was passed from master to apprentice, fostering a culture of mentorship and continuous improvement.

Practical Engagement for Students

From an early stage, students were encouraged to engage with real-world problems:

1. **Integration with Workplaces**

- Students were sent to **factories**, **workshops**, and **shops**, where they gained practical experience related to their chosen fields.
- This early exposure equipped them with the hands-on skills required for professional success.

2. **Holistic Development**

- Besides technical expertise, students developed qualities such as **resilience**, **positivity**, and **work ethic**, essential for personal and professional growth.

3. **Vocational Training**

- Young individuals often began training at a relatively young age, emphasizing readiness for a career.
- Their education included not only skill-building but also character development, aligning their professional capabilities with societal and moral values.

Significance of the System

The integration of education and skill development in the early Islamic era highlighted:

- **Relevance**: Aligning education with societal and economic needs ensured that students were prepared for immediate professional contributions.
- **Efficiency**: The apprenticeship model minimized the reliance on extensive theoretical instruction, focusing instead on practical, productive learning.
- **Sustainability**: The system empowered individuals to contribute to the economy and society effectively, fostering a culture of innovation and growth.

Implications for Modern Education

The early Islamic approach offers valuable insights for contemporary education:

1. **Experiential Learning**: Emphasizing hands-on practice and real-world problem-solving.
2. **Vocational Training**: Strengthening ties between education systems and industries.
3. **Holistic Growth**: Combining technical skills with character building to create well-rounded individuals.

During this period, marriages generally took place at a young age, and the youth were required to take up professional responsibilities early in life. This model of education and skill acquisition not only advanced the Islamic world during its golden age but also provides a timeless framework adaptable to modern educational systems.

Integration of Practical Education: Islamic and Modern Perspectives

The educational systems of ancient Islamic traditions and modern frameworks, such as Finland's education model, share numerous similarities and valuable lessons. These approaches can inform contemporary educational reforms to balance theoretical knowledge with practical skills.

Practical Education in the Islamic System

1. **Career Guidance and Mentorship:**
   Students sought guidance from their teachers or experts in their chosen fields while referring to specialized texts and resources.
   - **Learning from Experts:** Students directly learned from practitioners who provided hands-on knowledge.
   - **Project-Based Learning:** Working on real-life projects with their mentors allowed students to gain practical experience.
2. **"Terminological Education" (Practical Apprenticeship):**
   A unique system where students spent 2-3 months with a specialist, observing and working alongside them to develop practical skills.
3. **Practical Approach in Islamic Sciences:**
   Fields like **Hadith**, **Fiqh**, and **Qira'at** (Qur'anic recitation) also utilized these methods, emphasizing practice alongside theoretical learning.

Modern Finnish Education System

1. **Foundation in Basic Education:**
   In Finland, education begins at the primary level, focusing on natural sciences, environmental studies, and foundational subjects.
   - **Student-Centered Learning:** Students select subjects based on their interests, enhancing their natural inclinations.
   - **Project-Based Learning:** The curriculum emphasizes projects that integrate theoretical and practical knowledge.
2. **Social and Individual Growth:**
   - **Social Skills:** Group work fosters collaboration and teamwork.
   - **Individual Growth:** Personal learning plans develop creativity and independent thinking.
3. **Learning Without Exams:**
   - Traditional exams are replaced with performance evaluations based on practical projects.
   - This approach assesses students' comprehension and creative skills effectively.

Similarities Between Islamic and Finnish Education Systems

Aspect	Ancient Islamic System	Modern Finnish System
Practical Learning	Apprenticeship with experts	Practical projects in education

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Aspect	Ancient Islamic System	Modern Finnish System
Project-Based Approach	Focused training through real-life tasks	Learning via collaborative projects
Social Interaction	Teacher-student mentorship	Group activities and teamwork
Skill Emphasis	Prioritizing hands-on skill acquisition	Competency over traditional testing

Benefits of Practical Education Models

1. **Hands-On Experience:**
2. Students gain relevant, real-world skills.
3. **Creative Problem-Solving:**

Practical projects encourage innovative thinking and effective problem-solving.

4. **Focused Skill Development:**

Education tailored to students' career aspirations prepares them for professional challenges.

Both the ancient Islamic educational system and Finland's (Nordic region) modern approach underline the importance of balancing theoretical and practical learning. These systems emphasize preparing students for life's practical challenges while fostering intellectual and moral growth.

Such models serve as invaluable blueprints for contemporary reforms, aiming to create well-rounded individuals equipped for a dynamic world.

The Educational System During the Rashidun, Umayyad, and Abbasid Eras:

Rashidun Caliphate Period:

- The Quran was compiled and codified.
- The promotion of basic Islamic teachings.
- Educational centers were established in newly conquered regions such as Egypt, Palestine, Iraq, and Syria.
- Prominent scholars like Mu'adh ibn Jabal, Abdullah ibn Masud, and Abu Darda (RA) spread the teachings.
- Schools and madrasas were established where the Quran and other sciences were taught.

Umayyad Period:

- The companions continued to spread religious teachings and participated in the teaching of Islamic sciences.
- Mosques were turned into educational centers where the Tabi'un (successors) and scholars taught.
- Hijaz and Iraq became key educational centers.
- Early schools were established where the Quran, religious sciences, and mathematics were taught.

Abbasid Period:

- Dar al-Hikma (House of Wisdom) and other academic institutions were established, where all types of knowledge were taught.
- Non-Islamic sciences such as philosophy, logic, mathematics, astronomy, and medicine were translated.
- Works from Greece, Persia, and India were translated into Arabic.
- The standard of education was very high, and Muslims dominated the intellectual world.

Comparison with the Modern Education System:

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Ancient Islamic Educational System	Modern Education System
Teaching in Mosques and Makateb: Mosques were the primary educational institutions where both religious and worldly knowledge were taught.	**Schools and Universities:** Today, specialized educational institutions such as schools, colleges, and universities provide education in various fields.
Government Patronage of Educational Centers: Caliphs and kings patronized education and established educational institutions.	**Support from Governments and NGOs:** In the modern era, governments and non-governmental organizations operate educational institutions and provide financial support.
Curriculum: The curriculum included the Quran, Hadith, Fiqh (Islamic jurisprudence), and other important scholarly subjects.	**Diverse Curriculum:** Modern curricula include subjects such as science, technology, arts, management, and social sciences.
Free Education in Makateb and Madrasas: Education costs were covered by the government, and teachers were paid salaries.	**Some Free, Some Fee-based Education:** Many public institutions provide free education, while private institutions charge fees.
Promotion of the Arabic Language: Arabic was the central language of education and the medium of instruction.	**Use of Local and International Languages:** In the modern system, languages such as English, Urdu, and other local languages are used as mediums of instruction.
Establishment of Educational Centers in Various Regions: Educational centers and Dar al-Hikma were established in major cities.	**Globalization and Online Education:** Today, there is a growing trend of online education worldwide, and globalized educational opportunities are available.

In conclusion, the foundation of education was firmly established during the Islamic periods, and its impact lasted for centuries. The modern education system is an advanced version of this, continuously evolving with new subjects, modern resources, and global trends.

Similarities:

1. **Patronage of Education:**
   * In the ancient Islamic era, caliphs and rulers patronized education, while in the modern era, governments and various organizations take on this responsibility.
2. **Establishment of Educational Centers:**
   * In the ancient period, mosques, maktabs (elementary schools), and madrasas (religious schools) served as educational centers. Today, schools, colleges, and universities fulfill this role.
3. **Curriculum:**
   * In both eras, education included both religious and worldly knowledge. In the past, subjects like the Quran, Hadith, and Fiqh were taught alongside other sciences, while today, scientific, social, and technical subjects are also included.
4. **Role of Teachers:**
   * In the past, prominent scholars and teachers led educational institutions, and today, experts and professors continue to shoulder this responsibility.
5. **Promotion of Knowledge:**

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* During the Islamic era, education was seen as a religious duty and was spread widely. In today's world, education is also considered a fundamental human right.

Differences:

Ancient Islamic Educational System	Modern Educational System
Education in Mosques: Education took place in mosques and maktabs.	**Specialized Educational Institutions:** Today, specific institutions like schools, colleges, and universities are designated for education.
Promotion of the Arabic Language: Arabic was given great importance, and teaching was conducted in this language.	**Multilingual System:** Today, various languages such as English, Urdu, and other local languages are used for teaching.
Focus on Religious Education: Education was primarily focused on religious sciences like the Quran, Hadith, and Fiqh.	**Religious and Secular Subjects:** Modern curricula include both religious and secular subjects such as science, arts, engineering, and technology.
Free Education in Educational Institutions: In the Islamic era, the government bore the costs of education.	**Difference in Educational Expenses:** Today, public institutions offer free or low-cost education, while private institutions charge fees.
Translation of Textbooks: During the Abbasid period, foreign books were translated into Arabic.	**Online Educational Resources:** In the modern era, in addition to translations, online and digital educational resources are widely used.

This comparison highlights the evolution of the educational system from its early Islamic foundations to the modern globalized context, while emphasizing both the continuity in the value placed on education and the changes in methods, languages, and curriculum. In Pakistan, to enhance the effectiveness of education and shape individuals who are informed, skillful, and responsible, we need to focus on the moral and practical approaches used in the ancient, successful Islamic educational system. A key distinction lies in the moral and spiritual aspects of these approaches, which were deeply embedded in the educational practices of that time. In an era where education has largely become an individualized business, regions like the Nordic countries and Japan still emphasize its tarbiyah aspects. Their systems, while keeping education free, government-funded, and compulsory, also utilize it as a positive and effective tool for societal development. In conclusion, the educational system during the Islamic era laid a strong foundation, fostering a balance of knowledge and responsibility. Today’s modern educational systems build upon this foundation to meet global demands. While the methods and content have evolved, the shared objective of promoting and patronizing knowledge remains constant.