

AN EFFECTIVE MODE OF ISLAMIC EDUCATIONAL CURRICULUM IN THE CURRENT EDUCATIONAL SITUATION OF MUSLIM UMA, AN ANALYTICAL STUDY

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ABSTRACT

Holy Quran has an invocation in its silence statement; "As some quotations are crammed similarly Quran is taught and read". This invocation comprehensively clarify the current educational scenario. As the Quran has 77450 words. Every word has it's an overt and covert. And overt and covert has a starting and ending range. So there are four sources of new knowledge in each word of Holy Book, but Uma deprived due to the narrow minded Islamic educational curriculum. Bad luckily today Muslims are enough far from inclusive and integrated curriculum of various disciplines for different level and types of education. There is no similarity found in present education and Muslims Faiths and no systematic effort found to harmonize it as well. Man, society and ideology of lives of society are components of Islamic Educational curriculum. In the new mode of curriculum, "Ideological curriculum" should be focused, because the key role of curriculum is to protect and develop the ideology of any nation, whereas Muslims are leading lives without their ideology. Why? Because the curriculum of education is unable to protect and develop the ideology. It is not the time to hesitate to say that we shall must have to recheck our all types of knowledge those are dominating our precious education. It is obligatory to compare the potentiation of rational, Intuitive and revealed knowledge. By this comparison Islamic education will prove its power of integration of knowledge. And it is fact that there is no difference in mundane and religious education. Education itself is a composite word, there is no space of any dichotic in education. All educationist of globe are striving to integrate knowledge but those are unable to find the common point for it, whereas Islamic education has a unique common point that is our faith and beliefs. So those knowledge are colliding to faith those are infect unlikely for human being. It is need to prove this power of Islamic education. To achieve this task all rational knowledge will be taken as raw material and will be purified by faith and Islamic weltanschauung, then the dignity of knowledge will be sighted. A student of modern science (obviously Islamic science) might be better or equal to the student of jurisprudence. The dualism of education would be crushed by new mode of curriculum. Every type of knowledge would epistemologically be inspected which would accordance with faith be embraced and those would unlikely to faith be made likely with proper corrections. New knowledge should be generated by the vast depth of Islamic literature to fulfill all contemporary needs of lives. As mode of curriculum will educate from the root level of Uma. Our history has this mode of curriculum, by which that period is known as Golden period of Islamic history. It is not the time of only textual study. It is a dire need the education of Ummah should be according to Islamic ideology through an effective mode of curriculum.

Key words: Depth of Islamic Education, Issues, Mode of Curriculum, Umma

Introduction

Present day's all prevailed problems of Muslim society are rooted by the loose education. Though the Islamic education and teaching is also in full bloom but its effectiveness is full gloom on globe. I think it is due to in effective educational system and especially in effective educational curriculum. Who is the responsible of current Syria war? America? Iran? KSA? Syria? Not at all this responsibility goes to our education, to Islamic Educationists. Now we are unable to cure at once this situation but we can control it in future through an effective educational curriculum. Now we cannot educate any Islamic stakeholder but

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we can our coming stake holders of Uma. Practices of a man are done by one's mind. Education builds mind properly. If we found any deficit in our practice obviously its source is our mind /education. As we cannot go forward without education so we are in back situation. There is no space to go back in Islamic education but we suffered due to improper utilization of Islamic education. There is no lack in Islamic teaching but Islamic education is invisible by and large in Uma due to an in effective educational curriculum. This humble study is an effort to indicate an effective mode of curriculum.

Limitation

Pedagogically educational curriculum is a vast topic which is out of the range of an article. This study will remain in circle of a complete picture of MODE of Islamic curriculum up to bachelor level.

An effective mode: Ideological Curriculum

There are many types and mods of curriculum are introduced in this era. Ideological curriculum is the best for Islamic education. Muslim has a proper ideology of man and universe which is called Islamic weltanschauung. If Muslims would lead their lives accordance with Islamic ideology through education then it will be an effectiveness of education. Curriculum is a component by which education apply its applications. Islamic ideology is in under pressure of secular education. This pressure can be lose by taking some strong steps in curriculum like:

Integration of curriculum

Islamic studies is a composite subject which is taught improperly as a new and separated subject. In this era it should ignore the teaching of Islamic studies as textual study of Islamic literature, it is a dire need for Uma to impart education in ISLAMIC PERSPECTIVE which will be applicable through integrated Islamic Curriculum. A student leads a long time of his life in educational period so integration of knowledge is basic key to make him a man of all trades, like a student passed two stages of life in his educational career 1st his childhood and the 2nd stage of his childhood to young man. Both stages are admired by Islam to be an integrated personality. The effect of values in education within the social system is inevitable in the sight of Islam. Unfortunately we are anger to concentrate the epistemology of all types of knowledge and the value of nature of knowledge that should be transplant or integrate in their children mind. In this context Muslims educationists are striving to integrate the mind through Islamic curriculum like IQRA and IBERR, these two are developing Islamic curriculum in a new mode of curriculum. Rosnani Hashim explores resemblances and differences in between Islamic and secular educational system like terms of aims, content and methodology in the case of Malaysia.

(i)Ghazali Basri, similarly backings the impression of integration and he titles that an integrated knowledge is essential in developing every aspect of human potentials and producing a well-balanced being. For him, the development of mental, physical, emotional, ethical and aesthetical aspects cannot be enhanced without the process of integration in the educational system. He strongly believes that Islam perceives all types of knowledge are complementary meaning that "empirical, sensory and intellectual knowledge" have never been divorced from Divine knowledge. Therefore, disintegration of knowledge from its „unitary form“ will lead to "compartmentalization of knowledge" that is contradictory to Islamic tradition.⁴ Education is an unbreakable and composite word there is no space of any bifurcation, compartmentalization or dichotri. In fact there is no any difference between religious and mundane Islamic studies is itself a comprehensive subject which comprise on all type of knowledge. Every knowledge which is for welfare of mankind is legacy of Muslim as Holy prophet ﷺ says:

⁵(كَلِمَةُ الْحِكْمَةِ ضَلَّاهُ الْمُؤْمِنُ بِأَخْذِهَا حَيْثُ وَجَدَهَا)

That Wisdom is a legacy of Muslim. As he can't ignore his personal legacy like wisdom is for Muslim he will achieve it from anywhere and every cost. By this saying Muslim should apply rational knowledge as a raw material and it should be utilize to understand the deepest knowledge of Holy Quran.

⁴ *Educational Dualism in Malaysia*. P: 195

⁵ Jame Trimzi: Muhammad Bin Esa Al trimzi, Dar alashaat Karachi.2008 Hadith No 2493

According to Jalal Ul Din Siyuti the scholars in Quranic science Quran has 77450 words. Every word has its overt and covert. And overt and covert has a starting and ending range so 77450 multiply by 4 is equal to 309800 types of knowledge those can be derived from Holy Book.⁽⁶⁾

Allah SWT sent total 102 books, four in them have total knowledge of all 102 and three of them are included in Holy Quran, so all knowledge which Allah SWT sent are exist in Holy Quran. ⁽⁷⁾- It is a reality that there are a big gape in Muslim ideology and action by which he cannot lead his life individually and collectively according to Islamic principles so suffer from failure on globe. It is happening only in ignorance and ill iteration because the essence of Islamic curriculum is without reflection of Islamic weltanschauung.

"Our current curriculum has major defect: The theory and practice of this soul have two distinct conditions.
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This distinct condition can remove through an integrated curriculum which is develop in Islamic ideological perspective.

Ration and revelation

Man is impressed by rational knowledge whereas reality is revelation. Islamic curriculum should be a reflection of revelation instead of ration. Islam doesn't reject ration it gives its proper stage which need for some guidance. As far as the apostles are about to send, its wisdom is clear. Because even though human beings have been blessed with virtue of good and evil, and the intellect was given to them as a instrument to distinguish this kind of evil. But this intellect needs an extraordinary scale on which they can approach equally. When a matter is blurred or suspicious or attracts it towards others, or other factors which can be attributed to human body nerves and other factors. Its mood remains unacceptable, which leads to change of mind on demand even when there is a need for measuring the scale, such scale that is not affected by these temporary measures so that He can take guidance. This is based on the accuracy and truthfulness of Allah. And the order of Allah SWT the law (sharia).⁹ Islamic curriculum should be in perspective of spirit instead of matter. It should be a clear understanding of matter and soul and intellect and revelation. Our history has this type of curriculum by which Muslims scientists are live in this modern science: Cutting-edge medication we be indebted to Gerard of the works of Hippocrates of Galen ,of nearly all Hunayn's translation of the whole things of Al kindi, of Avicenna's huge stock, and of the vital and powerful surgery of Abulkasis, in physics he reduced from the Arabic numerous of the work of Aristotle, including the fictional Lapidary ascribed to the great Philosopher, as well as writing by Al kindi, Al Farabi, and Isaaq. (10) Not Islamic education, education for being a Muslim. By and large Islamic curriculum is found in a shape of materialized type of curriculum. This time is to be a proper Muslim not only to know something about Islam. The basic goal of overall education is to make a capable and self-reliant individual which is hidden in Islamic studies. Islamic curriculum should be develop in this perception:

Aims of Education (a) General Aims of Education: Education should aim at the balanced growth of the total personality of Man through the training of Man's spirit, intellect, the rational self, feelings and bodily senses. Education should therefore, cater for the growth of man in all its aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate all these aspects towards goodness and the attainment of perfection. (b) The Aims of Islamic Education: The

⁶ Jalal uldin siyuti:Alatqan fi aloom, alquran maktbatul ilm,Lahore V:2 P:282

⁷Alatqan fi aloom, alquran P:292

8. Ahmed Rafuq Saeed: Muslim's educational system,Pakistan Educational conference,Karachi,1962.P:56

⁹ Dr.Tahir Ul Qadri: Quran and Science,P:89

⁽¹⁰⁾Legacy of Islam: Thomas Arnold, Oxford, at the Clarendon press UK, 1931.p: 348

ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of the individual, the community and humanity at large. (11)

How a composite personality will come into exist, who is demanded by education as it was sighted above “balanced growth”. To impart Islamic education in materialized mode of curriculum, it is impossible to achieve this educational goal it will be developed an ideologically mode which should comprised on all type of knowledge.

Muslim countries had no clear idea of how to reconstruct their educational curriculum based on Islamic criteria. The authentic this classification consists of two main categories: the Revealed or Perennial Knowledge and the Acquired or Empirical Knowledge. Detailed categories defined are specified below:

(a) Revealed or Perennial Knowledge: This includes the Quranic sciences: recitation, memorization; interpretation (tafsir); tradition of the Prophet (Ahadith); Life model of the Prophet (Sunnah); Monotheism (tohid); Islamic Jurisprudence and Qur'anic Arabic. It also includes ancillary subjects like Islamic metaphysics, Comparative religion, Islamic culture and civilization.

(b) Acquired or empirical Knowledge: This includes creative arts: Islamic arts and architecture, language, literature; intellectual sciences; social studies, philosophy, education, economics, political sciences history, Islamic civilisation, geography, sociology, linguistics, psychology and anthropology; Natural Sciences: philosophy of science, mathematics, statistics, physics, chemistry; life sciences; astronomy, and space sciences; Applied sciences: engineering, technology, medicine, agriculture and forestry; Practical sciences: commerce, administrative sciences, library sciences, home sciences, and communicative sciences. Same like many other be missed here in short it will be inspected the epistemology of these subjects which will surely be fond secular and this epistemology will be changed in Islamic thinking then all subject will become integrate in specially in the philosophy of unity of Allah (Tohid). This classification is meant to help Muslims at all times to formulate their curricula based on the Revealed Knowledge as the compulsory core subjects and additional or elective subjects and activities from the Acquired category to suit different levels of schooling and varying contexts.(13)

Islamic study: Based on Faith and beliefs

We can find many different types of discourses about the mode of Islamic curricula like some go to modernize and some go to traditionalize some other use the term of Islamized type etc. Those all are true and good and all terms are branches of our beliefs which integrate knowledge. The effected mode of Islamic curriculum is only and only integrated Islamic curriculum. How we can develop this mode? For this achievement we will have to collide with secular type of curriculum we'll have to epistemologically convert all knowledge into Islamic beliefs and FAITH. What is secular thinking? Writer sure that all rational knowledge are epistemologically secular. Secularism is a code of duty pertaining to this life, founded on considerations purely human, and intended mainly for those who find theology indefinite or inadequate, unreliable or unbelievable. Its essential principles are three: (1) the improvement of this life by material means. (2) That science is the available Providence of man. (3) That it is good to do well. Whether there be other good or not, the good of the present life is good, and it is good to seek that good. 14

⁽¹¹⁾ Islamic International University Malaysia (Ghulam Nabi Saqeb)INTELLECTUAL DISCOURSE, VOL 8, No 1, 2000. P: 48,

¹² <http://journals.iium.edu.my/intdiscourse>

⁽¹³⁾ INTELLECTUAL DISCOURSE, VOL 8, No 1, 2000 P: 48,49

⁽¹⁴⁾ www.pewforum.org/2005/4/21/"Secular Europe and Religious America: Implications for Transatlantic Relations". *Pew Research Center*. Retrieved 4 July 2018.

(15). AL Quran: Ha Meem Al sajda 61/53

Secular thinking is totally free from FAITH and Religion, that is why there is no any reflection of faith and religion in overall rational education which covert is science. Let us look at science: Infected science is not criterion, it needs for some guidelines those guidelines are available in Holy Quran as Quran says:

(سنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ) (15)

We (ALLAH) shall show in near future keepsakes in man and universe.

We should place the science as a covert of keepsakes of Allah SWT and never admit it as providence of men. This is an overall conception of science in Islamic ideology. We should utilize science in this conception through educational curriculum instead of privileged curriculum same like In its branches there is no any content which doesn't need for a proper guideline. Introduced curriculum of science which is impressing us has along gape of misconception about ontology, metaphysics and super nature. This gape cannot bridge without Islamic thinking because there is a need for explicit the spirit whereas science is secular and moving in the circle of only matter. When it will be discussed spirit then as far as I am it will be the first day of Uma's renaissance. Because our religion is spiritual and there is no any obviation of Islam in this field and it is universal truth that man can get progression only by knowledge. So it is obligatory for Muslims educationist to take out Uma from these misconceptions of science.

Philosophies of the particular sciences range from questions about the nature of time raised by Einstein's general relativity, to the implications of economics for public policy. A central theme is whether one scientific discipline can be reduced to the terms of another. That is, can chemistry be reduced to physics, or can sociology be reduced to individual psychology? The general questions of philosophy of science also arise with greater specificity in some particular sciences. For instance, the question of the validity of scientific reasoning is seen in a different guise in the foundations of statistics. The question of what counts as science and what should be excluded arises as a life-or-death matter in the philosophy of medicine. Additionally, the philosophies of biology, of psychology, and of the social sciences explore whether the scientific studies of human nature can achieve objectivity or are inevitably shaped by values and by social relations.¹⁶

Some Movements for Islamic Curriculum on globe

Islamic educationists and scholars are of unanimous opinion that the root cause of all problems of the Uma is education, it is more appropriately the crisis of education. Such thinkers and intellectuals identify the failure of the education as being the prime reason of the crisis faced by the world today. They think that education has failed to achieve the desired objective because our education has ignored ethics and morality during the last one hundred years.

The crisis humankind, the world civilization is facing is because the curriculum of the educational institutions have ignored ethics and morality for at least last one hundred years. As an outcome of this disrespect to eternal moral values, our educational institutions have produced violent and cruel man devoid of love, affection, fraternity, brotherhood and fellow feeling. Modern man is not imbued with the eternal humane values. Nobody can hope to change this sorry state of affairs, to really improve the face of modern civilization unless the educational curriculum is restructured and emphasis is given on moral and ethical values. ¹⁷

It has recognized two distinctive approaches in the present Islamic curriculum. The first approach is traditional and limited; developed by IQRA (1) and IBERR (2).

¹⁶ https://en.wikipedia.org/wiki/Philosophy_of_science

¹⁷ http://www.muslimtents.com/aminahsworld/Islamic_education.html

This approach accommodates all Islamic knowledge into one „Islamic Studies classes‟ meanwhile the rest of the curriculum „remains secular. The second approach is called as „the entire curriculum approach, which is still in process shape like:

(1) “IQRA” International Educational Foundation is a Not-for-Profit organization which was established in 1983 in the State of Illinois. It involved some Muslim educators and professionals who possess both traditional religious and modern secular academic background representing an „international movement for the dynamic applications of modern methodology to the teaching of Islamic studies at all levels . 18

(2) The International Board of Educational Research and Resources (IBERR) was initiated by a group of dedicated Muslim educationist.¹⁹

Developing phase this approach involves integrating Islamic knowledge into every subject of the curriculum and hence the inevitable need to rewrite the curriculum. The well-known projects of this approach are; the Tarbiyah Project developed by FADEL⁽²⁰⁾ Integrated Islamic Curriculum. Its proponents argue, “Islamic studies should be an integral part of every subject, not related to just one Islamic studies class.” For the time being, the former approach is considered more practical than the later in the sense that it emphasizes on the necessity of how much information the students will grasp in terms of the way in presenting educational material to the students. 21

The urgent need of effective implementation of integrated curriculum, by eliminating the barriers amongst different courses and conveying the whole courses with the hope to produce „integrated individuals, the concept of integrated Islamic curriculum is highlighted in order to stimulate the scholar, critical and innovative thinking of students with integration of Islamic values. 22

It is a fact that Islamic schools either public or private are obliged to implement curriculum that is integrated and strive to realize the aim of Islamic education. This Endeavour has been assisted by some organizations or foundations that attempted to produce instructional materials for these schools. Therefore, Muslims should recognize the presence of certain non-profit making organizations that comprise of some committed individuals who always put serious effort to gear those Islamic schools into realizing their mission. For example, IQRA” International Educational Foundation has planned to develop the integrated curriculum that would harmonize the divine knowledge and the worldly knowledge. It has proceeded with the production of instructional materials including textbooks and study guides. 23

Another movement has launched an educational work called Tarbiyah Project that promotes the inspiration and transformation of students through the process of teaching and learning in order to transform the world in the future. It has integrated the national curriculum with Islamic principles and output of a "brain based research". Hence, it avoids pure rote learning and makes learning more meaningful using students’ ability to think and comprehend. 24

¹⁸ www.iqra.org/about/intro_panel/intro.htm

¹⁹ www.iberr.org/research.htm

²⁰ Foundation for the Advancement and Development of Education and Learning (FADEL) project was initiated in 1995 under the sponsorship of the International Islamic University and gain assistance from more than 25 professors of various countries. They discovered a list of basic themes in al-Qur’an relating to essential aspects of Islam that must be captured by students.

²¹ http://www.4islamicschools.org/admin_curr.htm

²² www.alazhar_kemang.net/english/foundation/foundation.html%3e%20retrieved

²³ For further details about educational project developed by IQRA” website: <http://www.iqra.org>

²⁴ Freda Shamma, “The Status of Islamic Curriculum-an Overview,” 9 June 2004, (28 May 2005), <http://www.4islamicschools.org/admin_curr.htm>.

It cannot be denied that the process of implementing integrated Islamic curriculum is not easy because several attempts to harmonize both secular and Islamic knowledge have not fully succeeded and are facing a lot of challenges and difficulties. For instance, IBERR admits this challenge through a statement that „practical experience over the past decade has demonstrated that putting the concepts of Islamic education into practice is not easy. ²⁶ It may be many more movements for this purpose but as compare to these implementations all looked fail. For this great progress scholar should not suffer from disappointment and should not de track from their target like Islamic Universities were established in this perception but those couldn't step forward towards their Target. Because it is important to note that the implementation of an integrated curriculum should be able to produce the balanced growth as well as integrated Islamic personality. Therefore, an ideal model of integrated Islamic curriculum should be thoroughly designed in order to fulfill the ultimate aim of Islamic education those are hidden in Islamic ideology so an effective mode is only ideologically curriculum.

Conclusion

Islamic teachings have always led full life of humanity. And till the Day of Judgment, Islamic education will continue to give complete guidance for an integrated personality. To use of these guidance can prove a renaissance through formal education. Curriculum has a Primary role in formal education. The carelessness with curriculum is fatal for Uma, due to this Muslim education has remained unprofessional and unimportant. Islam bestows us a complete code of life. The success of man is hidden in this ideology. In today's era Muslims around the globe are getting and imparting education contrary to their ideology. An ideological and integrated Islamic curriculum can change the life style of Uma and this ideological lifestyle is a solution of whole problems of Uma. Thus, all parties must concern on how to develop an Integrated Islamic Curriculum as a means to produce an Integrated Islamic personality in accordance with Allah's will. It is hoped that this study could inspire curriculum developers, schools founders and administrators in striving for the academic excellence of Muslim education by providing a clearer picture of the concept of “integrated Islamic curriculum” and its application. Then, the teachers and educators will upgrade their commitment and understanding of their Islamic Weltanschauung with respect to achieve the ultimate goals of education in Islamic ideological perspective.

²⁶ <http://www.iberr.org./research.htm>