

The Dichotomy Of Education System: It's Background, Beginning And Evolution

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ABSTRACT

Islam gives a clear vision of education. The purpose of education is clearly defined in the concept which is mentioned in the first revelation of the Qur'an. The educational concepts of Islam do not appear to have duality or secondary, but the two types of education systems are inseparable from each other. When they are separated from each other, there appears to be a religion less society and aimless education which has no cultural basis and foundation.

As long as the Muslims followed this comprehensive and perfect concept of education, they held high and high positions and suffered from decline and degeneration since they divided this education into two parts.

Recommendations

The Kingdom of God-given Pakistan is a state derived based on two national ideologies. Quaid-e-Azam Muhammad Ali Jinnah's speeches also describe the acquisition of a laboratory to strengthen the rulings of Islam. The need is to implement the concept of Islam education in the Islamic State of Pakistan in Madinah. Necessary measures should be taken for this. In practice, it would be possible to organize contemporary education in religious educational institutions and to organize religious education in contemporary educational institutions. Only one kind of educational institution is needed to educate graduates about the importance and need of other education. It is very important to give the responsibility to contemporary educational institutions the notion that as Muslims our education system should be the light of Sairat-e-Mahara. Therefore, there is no need to borrow any system from western civilization.

IMPORTANCE OF EDUCATION IN ISLAM

What could be the greatest proof of the importance of education in Islam than that in the first revelation revealed to the Prophet (Peace and Blessings of Allah Be Upon Him) the Messenger

of Allah (Peace and Blessings of Allah Be Upon Him) was commanded to read and through it he commanded the help of his Lord.

قَلَّمَ يَدًا لَّا كِبَرَ ۝ قَلَّمَ نَمَّ نَاسْتَأْذِنُ ۝ قَلَّمَ لَخٍ
مَسَابِ أَرْقَا

Read in the name of your Lord who has read the man with frozen blood.

In the Qur'an, it was announced by mentioning the virtues of Allah that Allah has taught the Qur'an.

نُمُحْرَلًا ۝ فَلَا مَلْع ۝ نَاسْتَأْذِنُ ۝ قَلَّمَ ۝ مَلْع. نَلِيلَا
ii

It was the Merciful who taught the Qur'an to man and taught him to describe it.

The Qur'an swore by the pen. In the seat of the Prophet (peace and blessings of Allah be upon him), we see that the Prophet (peace and blessings of Allah be upon him) was sent as a teacher. The Prophet (peace and blessings of Allah be upon him) started a religious educational institution immediately after the establishment of the Islamic State. The platform of the Prophet (peace and blessings of Allah be upon him) was so great and blessed that to this day people get benefit from this tower of light. It was the first educational institution and school of Islam. The Messenger of Allah (peace and blessings of Allah be upon him) was his first teacher and companion safa his first and foremost disciple through thick and thin. Even in all cold and hot conditions, the determination and presrvance of the Companions of the Safa was unparalleled. The concept of the educational system adjacent to the mosque was so lively and stable that the same schools began to be established according to this feeling and environment in which the central mosque had its own. It was a pure and sacred environment in which this sacred duty of education and training and tazakia was being fulfilled.

Luck changes the nature of the human being

here A sacred duty is fulfilled hereⁱⁱⁱ

This act of teaching, this relationship between a teacher and a disciple, and this atmosphere of mosque and madrassa became very important in Islamic society, based on which it was on the effective motivations of the Prophet (peace and blessings of Allah be upon him) were very effective. The Messenger of Allah (peace and blessings of Allah be upon him) explained the importance of knowledge. In the verses of the Qur'an, Allah has highlighted this view of the importance of knowledge

ⁱⁱⁱ ۝ قُلْ بَلْ يَسْتَوِي الْوَالِدِينَ يَعْلمُونَ ۝ وَالَّذِينَ ۝ لَ يَعْلمُونَ ۝ ۝ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ۝ (۹)

Say that they are teaching and those who do not know, but they are

iv. **remembered.** ^{iv} إِنَّمَا يُخَشَىٰ لِلَّهِ مِنَ الْعُلَمَاءِ .

Only the scholars are afraid of Allah.

v. ^v يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا نَكْمًا وَ
وَأَلَمْ يَكُنْ

وَالَّذِينَ هُمْ يُدْعَوْنَ إِلَىٰ دِينِ اللَّهِ لِيُحْكَمَ مِنْهُ

May the selves be raised from your place and those who have been asked to be educated. ^{vi}

The Prophet (Peace and Blessings of Allah Be Upon Him) also described the importance an excellence of religion.

طلب العلم فريضة على كل مسلم. ^{vi}

It is the duty of every Muslim to gain knowledge.

vii. ^{vii} بلغوا عني ولو آية.

Reach out to the people, even if it is a verse.

viii. ^{viii} ليعلمن قوم جيرانهم وليقتنهم وليفطنهم وليامرهم ولينهونهم ليعلمن قوم من جيرانهم ويتعظون و يتفقهون اول عاقلتهم العقوبة في الدنيا .

People must educate their neighbors. Advise them. Encourage good things, refrain from bad things. In the same way, people have to get knowledge from their neighbors, accept sermons and advice and create understanding within themselves, otherwise I will soon punish them in this world.

The Prophet (Peace and Blessings of Allah Be Upon Him) said:

ix. ^{ix} اللهم انى اعوذبك من علم لا ينفع.

I seek refuge in you from useless knowledge. ^x

العلم علما علم في القلب فذاك العلم النافع وعلم على اللسان فذاك حجة بلا على ابن آدم. ^x

There are two types of knowledge: one is the one that surrounds the place in the world. He will become a pilgrimage to The Ibn-Adam through Allah.

The Prophet (Peace and Blessings of Allah Be Upon Him) said:

xi. ^{xi} بعثت لآتمم مكارم الخلق.

I was sent to teach people good manners and fulfill them.

The Prophet (Peace and Blessings of Allah Be Upon Him) said:

xii. ^{xii} العلماء ورثة الأنبياء وان الأنبياء لم يرثوا دينارا ولا درهما بل انما ورثوا العلم فمن اخذه اخذ بخرم وافر.

The scholars are the inheritors of the prophets and the prophets did not leave dirhams and dinars in their inheritance but they left knowledge and whoever took it took a big share.

Ibrahim (Abraham) says in the words of the Qur'an in the prayer of Ibrahim Khalilullah in the Qur'an regarding the words of the Prophet (peace and blessings of Allah be upon him).

رَبَّنَا وَابْعَثْ فِي بَنِي إِسْرَائِيلَ رَسُولًا يَتْلُو آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ -
xiii

O, Allah! Send a messenger to my children who recite saith unto them your verses and teach them the Book and wisdom and to judge them. Indeed, you are the Mighty and the Wise.

EDUCATION IS A RELIGIOUS DUTY

As a result of these inspirations of the Prophet (peace and blessings of Allah be upon him), education came not only as a personal demand but as a religious duty. For him, the atmosphere of holiness was intended and desired. The Prophet (peace and blessings of Allah be upon him) mentioned the high places of students and teachers who performed this important duty. He mentioned the good and reward of the world and the Hereafter for them. To purify the intention of the student and the teacher, he was saved from the impurities of rea, fame, and fame. He was drawn to the object of intention. The Prophet (peace and blessings of Allah be upon him) said:

من تعلم علما مما يبتغى به وجه لئلا يتعلمه آل ليصيب به عرضا من الدينالم يجد عرف الجنة يوم القيامة يعني ربحها
xiv.

Whoever learns the knowledge that is meant for the consent of Allah and receives them to gain worldly purposes, such a man will not be able to smell the fragrance of Paradise on the Day of Resurrection.

This purpose of intention is essential in the tehsil of the religion of religion so that the purpose of acquiring the knowledge of Quran and hadith is not to see or defeat anyone, but only the will of Allah. He was commanded to be patient and to keep an eye on his destination.

من سلك طريقا يلتمس فيه علما سهل لاه به طريقا الى الجنة - xv

Whoever follows a path that is seeking knowledge, Allah makes the path of Paradise easier for him.

On another occasion the Prophet (Peace and Blessings of Allah Be Upon Him) said:

من خرج في طلب العلم فهو في سبيل لاه حتى يرجع - xvi

Whoever receives the reward of Mujahid per Sibylallah for acquiring knowledge until he returns to his home.

Some of his verses have been written on The Marqad Mubarak of Imam Shaafa'i Al-Safa'i In which he reflected his passion for knowledge.

xvii انال مرادى اواموت غربيا .

ساضرب فى طول البالد و عرضها

In this way, Imam Shafi'i himself mentions his condition in front of his teacher Imam Waqi 'in order to get rid of this sacred environment and improve his memory.

فأرشدنى الى ترك المعاصى

شكوت الى وكيع سوء حفظى

xviii ونور بلا ال يهدى لعاصى

وأخبرنى بأن العلم نور

Some other verses attributed to Imam Shaafa'i said.

ما كان يبقى فى البرية جاهل

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○
فتدأمة العقيلمن يتكاسل

○

لو كان هذا العلم يحصل بالمنى

اجهد وال تكسل وال تكافى

xix

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Therefore, the spirit and yearning for the attainment of theology have been present in Islamic society since its inception. The spirit of knowledge was introduced to the people as worship. In this spirit of knowledge sought in the Indian subcontinent, Professor Muhammad Saleem in his book quoted as saying in the Indian subcontinent about education and training.

“Deputy Nazir Ahmed (1836-1910) was a student of Delhi College. In his passion for further knowledge, he requested the college teacher Maulana Mamlok Ali, Disciple Shah Muhammad Ishaq Dehlavi to give me extra time so that I could get more. The teacher said, "I have the time to come and go from college. The avid student accepted that time too. Maulana used to sit in Pence and go which he carried the potter and walked at a high speed. Nazir Ahmad used to run along with him with the open book. This is how the study was made. It was so often that he stumbled and fell. This knee and the elbow swelled, but nothing could stand in the way of learning”. xxi

Professor Muhammad Saleem says:

“At the very last moment, Maulana Abdul Salam Khan Niazi was a great scholar of rationality in Delhi. Maulana Syed Abul Awala Modudi requested him to read his knowledge properly. They could not refuse because of the family's displeasure, but the condition for teaching was a link that was almost in denial. Niazi said that we will teach with the condition that the teaching should be ended before fajr prayer. Maulana Maududi accepted this condition. At the time of Fajr's prayer, Maulana Maududi used to go to his house with a ban and engage in the Knowledge Tehsil." xxii

THE EXCELLENCE OF TEACHING AND THE VIRTUES OF STUDENTS AND TEACHERS:

The importance of this act of teaching is like worship. The personality of the teacher is a very good one. They grow up in a pure spirit of respect and devotion, in the innocent

relationship of the teacher and the disciple. The Prophet (Peace and Blessings of Allah be Upon Him) defined the character and greatness of both of them and said:

رجلا يف ناكيرش ملعتلاو ملاعلا^{xx}

In this act of teaching, both teachers and disciples share in the reward.

The reason for this pure spirit and respect was that the students could not imagine that the teachers would be angry with them. The most important thing was to please the teacher. The student considered it to be failure, iniquity, and misery. Maulana Abdul Haq Khair Abadi was once angry with Hakim Barkat Ahmed Tonki. The disciple spent two years to please the master of the majestic spirit, but he celebrated them and then got knowledge from them. Explaining the status of the teacher the Prophet (Peace and Blessings of Allah Be Upon Him) said:

ينش لك بلر فقتسى ريخلا معلم^{xxi}

DIFFERENCE BETWEEN THE CONCEPT OF ISLAM AND THE WEST

Education is considered worship in Islam. A sacred duty which the giver lay upon the angels for whom the birds and birds and ants and fish pray for forgiveness and forgiveness. Astaaz was revered like a father in Islam. The basic concept of this education in Islam is awareness of the

creator's meaning and his qualities. In the Qur'an, if Allah has commanded to read in the first revelation, he gave the idea of access to the means of his Lord. It is as if the concept of education in religion is to convey the relationship between the bondman and the Lord. This concept of education in religion is going to give man this rights where collectivism is based on the best moral basis. On the contrary, the concept of The West is based on self-realization and desire. The Western education is related modern inventions and revelations. In the West, there is universal thinking of humanism and feminism, whereas all ah's self-control and virtues are accessible.

A BRIEF OVERVIEW OF THE EDUCATION SYSTEM IN ISLAM

The Prophet (peace and blessings of Allah be upon him) was a teacher. Asahab Safa regularly and other companions were also the companions of the Prophet (peace and blessings of Allah be upon him) and the manner of your education and training was all-round and all-round. This aspect of the Serat-eTahra of the Prophet (peace and blessings of Allah be upon him) appears to be very prominent as a teacher and a murbi and mazki. The Prophet (peace and blessings of Allah be upon him) undoubtedly did the work of reforming and training faith and also the reform and training of actions and actions. The same colour was prevailed in the lives of the Sahaabah. Wherever the Sahaabah went, they lit up the fields of education and training and jihad. The circles of Daros were established and sustained by their tail. In great terms, it became an important means of propagation of this religion for tabeen kan. During the time of Tabain, some tabins mastered this art of teaching so much that some companions also began to appreciate their ability. As it comes to Imam Shaabi Al-Qadri, he was once teaching Magazi. Hazrat Abdullah ibn 'Umar (may Allah have mercy on him) passed by. They heard for a while and then said,

Allah! This man knows this art better than Me. It is to be noted that this evidence is of a Companion of the Messenger of Allah (peace and blessings of Allah be upon him) who has been a practical partner in the field of jihad with the Prophet (peace and blessings of Allah be upon him) who is aware and aware of the revelation of the Qur'an. You are going to benefit from the company of the Prophet (peace and blessings of Allah be upon him).

So this blessed and saeed period of the Companions of the Prophet (peace and blessings of Allah be upon him) was closest to Khaira Laqron. It is during the period of Tabain that the efforts of Imam Mujtadeen are Azhar Man al-Shams. Various blocks had become the center of propagation of the rulings and details of Islam. The greatness and sanctity of The Holy Prophet (peace and blessings of Allah be upon him) went in its place, but along with it the academic glory of Kofa and Basra was also very stable. Since the Sahaabah were born here, there were a large number of tabains who benefited from their circles. Imam Mujtadin had continued his very high efforts to establish and establish the Quran and hadith texts during this period.

Imam Mujtadin and The Prophets have rendered highly valued services in the early centuries. The living conditions of 600,000 Ravis were preserved to protect the Hadith. The highest and great principles were laid down for the trial. This work done in the Qur'an is not a precedent. In this period, though, there was a greater dependence on Hafiza. And Allah gave the best of the people of this period. But even then there was a place to write and read, even in the time of the Prophet (peace and blessings of Allah be upon him) when leather or stone or skin or bone, etc. were used for writing. Even during this period, according to the research of Dr. Hameedullah, the Prophet (peace and blessings of Allah be upon him) wrote up to 2.5 percent of the letters on various occasions. We see the collection of hadiths of the Companions of the Prophet (peace and blessings of Allah be upon him) and the Prophet (peace and blessings of Allah be upon him) who wrote down the orders in the names of different tribes and delegations.

First Imam Ghazali 505 critically reviewed Greek thought and philosophy and then after proper modification and addition it was able to be included in Islamic education. The end of the Abbasid Caliphate is a very important tragedy of the world of Islam. After that, the government of non-Muslim Tatars was established in a large part of the world of Islam. They had control over the Caliphate of Baghdad itself. In these circumstances, The Minister of Khalalu Khan, Researcher Tosi 673, presented a new order of formatted sciences in which two Scholars of Iran Saaduddin Tafzani 791 AD 1389 and Sharif Jarjani 816 H1413 made some more reforms. In the time of Alexander Lodhi in 896-922 AD 1488-1517, Abdullah Talbani introduced it in India. Mullah Nizamuddin Sahalvi made some proper reforms in it in 1161 AD 1747 after which it became known as Nizami and is still in force in religious schools. In modern times, the West has made an unprecedented increase in formating. The world of rationality and formatting has changed. But so far these sciences have not been given a place in the Islamic education system, it is necessary to include new sciences to the extent of introduction in the system of religious schools. The world of Islam is again waiting for a Ghazali, Tafzani, and Jarjani:

No Romans have risen from the red jars of the jam.

The same climate is the same Tabriz.^{xxvi}

In the next chapter, we will consider in detail the reasons and factors for which religious schools today seem to be on the decline and stagnation.

The usefulness of the education system of religious schools in the Indian subcontinent:

It is the responsibility of the Islamic State to manage and train its subjects. This system of education and training in the Indian subcontinent was built on a very strong basis for a long time. Maulana Hussain Ahmad Madani writes the late.

In the former days, from elementary education to higher education in India, it was managed without fee and compensation. Education in property was dedicated to the consumer by kings, youth and nobles and rich people, thus dedicating a quarter of the province in Bengal province to him." Maulana Hussain Ahmad Madani writes in the late next lines: "Even after the breakdown of the Central Government of Delhi, only in the districts of Rohilkhand which were closer to Delhi. 5,000 scholars taught in various madrassas and were paid salaries from the late Hafiz Rahmat Khan's state."^{xxvii}

This was the period when mathematics, numerals, astronomy, and medicine were also taught in madrassas. Till this time there was no concept of duality in religion and the teaching of the world. Hamilton in his travelogue explains the state of the late Emperor Aurangzeb and writes that there were 400 colleges of various sciences and arts in the city of Thatha alone.

It should be noted that Hamilton wrote the word college. The school or school was not written. Thus, historian Muqrzi wrote in his travelogue that there were 1,000 madrassas in the city of Delhi alone during the time of Sultan Shah Muhammad Tughlaq. Various English writers have written about India's education system before English colonization that there were 80,000 madrassas in Bengal before the English process.

After trade in the form of East India Company, the British had now laid their claws on the Indian subcontinent. They took several important steps to end the best of the good education system of the subcontinent, some of which are noteworthy. These were the institutions that have abolished the existing education system to eliminate or disable the educational institutions.

ELIMINATION OF PREVAILING SYSTEM:

The Indian Repham Society, which was established in England in 1853, writes in one of its magazines:

"In India's time, there was a madrassa in every format. Since we broke the rural committees or municipality, their inhabitants also lost the madrassas and we did not establish anything in their place."^{xxviii}

The famous English historian William Hunter (Willaim Hunter) admits in "Our Indian Muslim":

"Before the government moved into our hands, Muslims were not only politically prominent but also prominent in their academic and mental capacity.

They had an education system that, no matter how much it fell compared to our education system, cannot be looked at with contempt because the system was the cause of high-level intellectual and mental training. The principles were not useless. It is another matter that the implementation of these principles was not as it should have been. But there is no doubt that the best system for that time was not matched.”^{xxix}

William Hunter wrote on page 145, another place.

“It is a fact that when the country came under our control, the Muslims were a noble and high place. The heart and mind and the hand were not only superior in the arm but also superior in political organization and practical politics.”^{xxx}

Prof. Syed Muhammad Saleem wrote in his book about Dr. Ashtiaq Hussain Qureshi's book "Education in Pakistan". East India Company announced its clear education policy which consisted of the following points:

1. The company's clear objective is to introduce the English language and Western sciences into India so that the people here accept Western civilization and Western religion.
2. The second tier is to build an army of English-knowing munshi and clerks who can provide connectivity between the people and the government.
3. Until such a reasonable number of clerks is produced, the Muslim education system should be forced to be forced so that business does not disrupt the government.
4. The Islamic education system is to be abolished anyway. The superiority and universality of the Persian language are to be abolished. Connectivity is to promote local language for the public. Instead of Persian, English is to be made the official language of India.

It is a different fact that the British followed their plan. The recognition of the old system was not outright and clear, but by looking at the course of the situation. If necessary, Arabic-style madrassas were also established by the company government to avoid the blame against themselves. We also get madrassas which were established in the form of The British Government. But they must have suffered this loss because as a result a good amount of the benefits of the beneficiaries also came to the government of the company.

William Hunter writes in his book "Our Indian Muslims".

“For the first seventy-five years of our government, we used this system of education (Islamic education system) so that the officers who managed the system continued to develop. When a new generation was trained and developed from this modern education, we threw away the Islamic education system. Now the Muslim youth finds to live in front of us.”^{xxxi}

It is well evident from William Hunter's explanation that one of the objectives of the British education system was to close the doors of livelihood for Muslims. They had to suffer from

loneliness and make them the needy and the needy of the non. The work was done on this project and the scholars were made in need of non-cabinet. In 1793 a black law was enacted in the name of (Permanent Land settlement) as a result of which the endowments of madrassas were taken into government custody for estates, land, and gardens. The landholding of millions of Muslims was referred to as the Hindu sahebs of the Leprosy. As a result of this poverty and poverty and the bad state of the phrase became such that the scholars and the scribes became in need of the door and the rewarders themselves were now in need.

In 1844 Lord Marding enacted a new law that from now on the job will be combined only with English literate people. After that, the additional people of Arabic and Persian were disqualified from the job.

Professor Syed Muhammad Saleem writes in his book.

“Now whether a person is Allama Shibli, Abu al-Kalam is free, or Syed Sulaiman Nadvi. No matter how great the sun and the sky may be on knowledge, the government is not able to get a clerk's job here. Not only that, Indians were nominated for jobs, and Muslims were deprived. William Hunter acknowledges that "the Commissioner of Sundarbans had announced in the Government Gazette that no one except The Indians should be appointed on the vacant jobs.” xxxii

The next step was to enact the Qazi Act in 1804, after which Muslim judges were abolished. Decisions on marriage, divorce, inheritance, etc. are now being made by non-Muslims.

“The Cover of Bengal was then spread from Burma to East Punjab. A new recovery department was set up in the entire premises for which separate collectors, deputy collectors, and other officials were appointed for which specific courts were set up. Where there were quick decisions, an army of informants and detectives from the department used to patrol the entire province to drive the leaf of forgiveness. False witnesses were kept ready now and then. The officers of the trash or recovery had trampled the entire province. Hundreds of ancient families were destroyed. The Muslim education system Death Blow was established because of the young forgiveness.” xxxiii

In these eighteen years (1828-46) the class of scholars was destroyed and at the same time the English man passed his educational scheme which was as follows: On 7th March 1835, Governor-General passed a resolution in which the Letters of Education were laid down by Britain in India forever. This resolution consisted of five points.

1. The purpose of government education is to publish Western sciences and science in India.
2. In the future the official language of the country will be English.
3. The language of science and arts will also be English.
4. No money will be spent in the future on the publication of Eastern sciences.
5. The old series of scholarships for students was abolished.

This resolution was later given the status of the law of the country by Act No. 29 Majria 1253 AD 1838.^{xxxiv}

This law broke as a fury on the Muslims of the Indian subcontinent. Farsi was the official language here for more than a thousand years. Now as a result of this in the futility of Persian and Arabic millions of people were declared uneducated. The sleeping of the madrassas dried up and the endowments were confiscated. From here began the distinction of religious and world education which has become a terrible reality today.

At the end of the nineteenth century, FW Tha Mason writes lamenting the destruction of the old education system.

“India's old education system has collapsed in the last 50 years due to the new violent policy and illiteracy as a whole has increased. If the old education system had remained, 1.4 million students would be studying in schools and colleges today.” However, the number of students studying today is 350,000 which is the most delusional figures of the year as well. Which means it's about to be the most delusional time of the year, as well.”

They write more

“It has not been long since the destruction of the old system started systematically and the director of teachings had repeatedly shown moments of happiness that were reported to have closed 6600 and 7700 religious' schools in a year and the same tehsil.”^{xxxvi}

RELIGIOUS SCHOOLS IN PAKISTAN HAVE AN EDUCATION SYSTEM, POSSIBILITY OF IMPROVEMENT

In Pakistan, representatives of various schools of thought are managing and arranging the education of the federal religious schools. Whereas Rabat-ul Madarsa is an examination board of religious schools beyond the basis of Islamia masalik. The government of Pakistan has appointed al-Shahadat al-Alamiyyah of these five different boards. O Arabic, he has given equal status to the Islamic religion. While there is no status of the under-the-right credentials. For the certificate of al-Shahadat al-Alamat also it is mandatory to consult the First University Grants Commission and now higher education.

The British policy against religious schools in the Indian subcontinent continues in some way or the other to date. And there is often a "feeling" about religious schools that being in the "morcha" constantly, there seems to be a lack of improvement in their curriculum and system that they should have made. In the First Year, we see a gradual change in the curriculum at different stages. After the reign of the Sahaabah, new sciences were added to the curriculum during the reign of Tabain and Imam Mujtadin. Even jurisprudence and jurisprudence, logic, philosophy, science, medicine, engineering, history and astronomy, chemistry, and various languages were taught. Thus, there was no difference between religious and worldly sciences in religious schools. What is needed is to revive this important role of religious schools.^{xxxvii}

Allama Iqbal Hadeeth said on one occasion.

It comes in the morning, how the sad was lost to the Throne,
how the arrow came, which every dark
How the wind doesn't go through the earth,
why don't you lick the livers of the stars?
So far, I've never had a grey thought in the current veins.

There is no more of your mirror,
Zameeri, Kushta Sultani, and Malai and Peri. ^{xxxviii}
May Allah bless us with sincerity to serve the Religion of Islam. Ameen.

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 - v. Fatar 35: 28
 - vi. Al-Majadla 58: 11
 - vii. IbnMajah, Sunan Ibn Majah, Chapter Fazl al-Ulamawa al-Hath on seeking knowledge, vol. 1, p. 81, Dar al-Ahya al-Kitab al-Arabiya
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