

The Fundamental Principles of the Education System in the Prophet's Time and its use in the Current Era

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ABSTRACT

The institution of education has the utmost importance in the institutions, which man has organized for his collective life and through which the continuity of collective life has been maintained. Education is the name of transferring the experiences of one generation to another generation. This process has laid down the foundation of a very complex and extensive system for this purpose. The evolution of the collective consciousness and individual identity of a society depends on more and more educational institutions. - The education system has the same status in the national life as it has in the mind of the individual. That is why every nation places great emphasis on the greatness of its education system and educational institutions. The education system has the same status in national life as it has in the mind of the individual. All such facts have been discussed in this research paper.

Keywords

Quraan, Prophet, Sunnah, Ummah, Muslims, Education, Culture, Fundamental, Companion.

Introduction

Thanks to the ideology of education and training provided by the Holy Prophet, Muslims continued to acquaint the whole world with new aspects of knowledge and modern arts for a thousand years. Progress in the arts, so the modern Muslim should once again return to his original origin, which is based on the Prophet Minhaj so that this ummah can rise again.

The Scholarly Tradition of Muslim Rulers:

The Muslims were fortunate in this context that their rulers always gave priority to education. Among the Muslims, the governments with great scholarly traditions were the Prophet's era, the Righteous Caliphate, the Umayyads, the

Abbasids, Andalusia, India, and the Ottoman Caliphate. The basic features of the educational policy of all these rulers were the same as we find from the time of the Prophet. The Holy Prophet (PBUH) is the pioneer of a unique movement of education in human history. He declared education as a fundamental human right and a fundamental duty of a Muslim.¹

Dr. Muhammad Hameedullah (may Allah have mercy on him) writes:

The foundations laid down by the Holy Prophet for knowledge and how he patronized knowledge, the scientific advances made by Muslims in later times and due to which they became the teachers of all over the world and people of all over the world became aware of the latest research by

reading Arabic books. It could have been fundamental.ⁱⁱ

It is a difficult task to cover all the foundations that the Holy Prophet (PBUH) provided for education, so in this article, the following main points are being described briefly:

1. The importance of knowledge and means of knowledge.
2. Fundamental principles for the ideology of education.
3. Fundamental Principles of Psychological Talents of Students.
4. Fundamental Principles for the ideology of education.
5. Establishment of educational centres.
6. Fundamental principles for teachers.
7. Fundamental principles for students

Here is a summary of the foundations laid down by the Holy Prophet in all these matters:

The importance of knowledge and means of knowledge.

The importance of knowledge and the means of knowledge for education is the most basic commandment. This is the basis of the ideology of education.

(O Beloved!) Read in the name of your Lord Who created (everything). He created man (in the womb) from a creature like a leech. Read. Taught the knowledge of reading. He who taught man (other than that) that which he did not know.ⁱⁱⁱ

1. The Importance of the Pen:

Syed Qutb Shaheed (may Allah have mercy on him) writes:

In addition, the teachings of Islam have been clarified in these verses. The Almighty Allah has given man education along with the "pen". At the time of the revelation of the Qur'an, they did not understand it in this way, but Allah Almighty understood the value of education and the value of the pen.^{iv}

Pir Muhammad Karam Shah Al-Azhari (may Allah have mercy on him) writes:

One of the manifestations of his glory is that he made the pen a medium of education. The part of the pen in the dissemination of knowledge does not need to be mentioned. If it were not for this, how could those who live far away in the far corners of the earth today benefit from the investigation and refinement of waste.^v

2. The Importance of Scholars:

The Prophet (peace and blessings of Allah be upon him) also mentioned the special quality of the scholars.

Hazrat Anas bin Malik (may Allah be pleased with him) narrates that the Holy Prophet (peace and blessings of Allah be upon him) said: The scholars of the heavens and the earth are like the ones who seek guidance from the sea and the land.^{vi}

Hazrat Abdul Rahman bin Awf (may Allah be pleased with him) narrates that the Prophet (peace and blessings of Allah be upon him) said:

The worshiper of the world is the highest degree of virtue and the distance between the two levels is as much as the distance between heaven and earth.^{vii}

Hazrat Abu Hurayrah and Hazrat Abu Dharr (may Allah be pleased with them all) narrate that if a person reads a chapter of knowledge, then in my opinion it is better than reciting a thousand nails. They both said that the Prophet (peace and blessings of Allah be upon him) said: When a student dies while seeking knowledge, he is a martyr.^{viii}

It is clear from the Qur'anic verses and the Prophet's edicts that the scholars, knowledge, and the means of knowledge are of special and fundamental importance for education, so it is the primary responsibility of the Islamic government to:

1. Pay special attention to the welfare of teachers and scholars, and formulate policies to free them from worry and livelihood, so that they can serve knowledge with sincerity and in the spirit of the country and the nation.
2. Use all means for knowledge positively and especially make print and electronic media a means of promoting knowledge.

3. Fundamental Principles for the Ideology of Education

The most important stage in the life of nations is the formation of the ideology of education, so the Islamic governments have paid special attention to it in every age, the special measures of the Prophet's time are witness to it, the ideology of education is the purpose of education because it is human life and society. The ideology of education is an important milestone in the formation of

society. Therefore, the Holy Prophet has given a special dimension to the purpose of education, in the explanation of which Dr. Khalid Alvi writes:

The Islamic doctrine of education is comprehensive in that, in it, the individual self is trained in such a way that it becomes a force of God and social collectivity. The Islamic doctrine of education has two aspects:

In one sense, it is the reformation of the individual.

On the other hand, it is a reformation that results in social welfare.^{ix}

From an Islamic point of view, the purpose of education is to advance the cause of divine love as Islam is a political religion from its beginning. We claim that Islam is a religion and it has control over all aspects of life. It cannot tolerate any system of education which is not useful for that purpose. The Qur'an has clarified the individual and collective purpose of man:

Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it was best for them: among them are some who have faith, but most of them are perverted transgressors.^x

From this point of view, the purpose of education is to build the personality of the individual, so that he can prove to be a mercy for the universe individually and collectively.

O Allah, I seek refuge in you from such knowledge which does not benefit.^{xi}

What is the benefit of knowledge? It seems that the following theories are generally expressed for education in this eloquent manner:

1. The goal of education is the free development of human individuality.
2. The purpose of education is training according to the collective mission.

The goals of education include constructive character, preparation for a full life, development of a good mind in a good being, formation of a spirit of nationalism, etc. The Ahadith contain all the details from which all the principles of individual and collective training can be deduced.

1. Reform of the individual: so that he can become a useful character of society.
2. Personality building: so that man can attain self-knowledge, purify his piety and play a beneficial role for the society.

3. Man: Becoming a benefactor of nation and country and Islam more than himself.

Contemporary Islamic governments need to pay special attention to these issues because the focus of our graduates is only on individual and material gain, which is detrimental to the country and the nation, and the ideology of Pakistan.

4. The Fundamental Principle of Capability and Psychology of Students

The Holy Prophet, keeping in view the differences in nature and mind, has made it imperative that not everyone should be taught every subject, but education should be given keeping in view nature and talents. For this, the Prophet (peace and blessings of Allah be upon him) gave a special warning.

It is narrated on the authority of Anas bin Malik that the Prophet (peace and blessings of Allah be upon him) said:

Presenting knowledge to the incompetent is like putting jewels, pearls, and gold necklaces around the necks of pigs.^{xii}

This hadith has the status of a principle in this chapter that there should be different levels of education keeping in view the nature and talents of the students and education should be arranged accordingly.

In the light of the instructions and rulings of the Holy Prophet, the following matters are explained:

1. The fields of Knowledge should be selected according to the talents and tendencies of the students, and for this, the government should take steps to raise the level of consciousness.
2. It is also important for students to consider how much the subject or field they want to choose will be beneficial to the country and the nation in practice.

5. Fundamental Principles for Curriculum

The Holy Prophet (peace and blessings of Allah be upon him) kept the syllabus absolute for the Companions, but for all these sciences, five things were required in the syllabus. These five things are as follows:

1. Principles of recitation of the Qur'an
2. Teaching of the book (Qur'an)
3. Teaching of Wisdom
4. Teaching of Self-Purification
5. Teaching of Equality

In Surah Al-Baqarah.^{xiii} and Aal-e-Imran .^{xiv} of the Qur'an Al-Hakim, he described the purposes of Prophet hood. According to them, he taught and trained the Muslim Ummah

These five things are the basic principles in the education system of the Prophet's time. All of them are summarized as follows:

1. Principle of recitation of the Qur'an

The first principle of the curriculum of the Prophet's time is the recitation of the Qur'an. Recitation means reciting the commands and prohibitions of the Holy Qur'an and its rules and teachings. The meaning of this verse is to make the Qur'anic versus public, to make them mindful by reciting them with great care, to imprint these verses on the heart and soul, to dominate every thought and philosophy in the country and society. May the Qur'anic verses be imprinted on poetry and literature, may all thoughts and ideas in society be subject to them, may they be discussed in individual and collective life. Proponents and opponents of the Qur'an became so popular that He made the Qur'an so popular through recitation that the pre-Islamic poetry and literature became suppressed. Quranic verses began to be discussed everywhere and even before. From Islam, The capital of Arab civilization and culture, Saba Mualaaqat, also lost its importance and was replaced by Quranic verses.^{xv}

2. Teaching of the Book

The second principle of the curriculum of the Prophet's time is the teaching of the book. The book means the last book of Allah, the Qur'an is the sage. Knowing the meanings and concepts, gaining knowledge of the rules given in it, creating an understanding of its teachings, directions, and instructions, learning its commands and prohibitions. Eternal guidance is the duty of every human being to read it, to learn it, and to follow its teachings. The importance of the Qur'an is not realized, so society must create a system of education based on the teaching of the book. Reading the Quranic verses and reciting them is the recitation of verses. Learning the teachings, knowing them, and following them is all possible if the Qur'an came in addition to the recitation. The meaning and significance of Quranic verses should be understood.^{xvi}

3. Teaching of Wisdom:

Wisdom is the spirit of religion. It should be taught in the current education system up to BA, B.Sc level. Guidance can be obtained from Imam Ghazali, Imam Ibn Taymiyyah, Ibn Khaldun, Mujadid Alif Sani, Imam Shah Waliullah, Imam Ahmad Reza, and Allama Iqbal in compiling the syllabus of Wisdom. The result of the arrangement of education and wisdom may be that the doctors, engineers, economists, political scientists, society, court, education, who are born from this proposed education system, will be spread all over the world, wherever they will go, with full knowledge of the Qur'an and Sunnah. Being a preacher their morals and character are self-proclaimed Islamic. This is the method of education that was prevalent in Islam before Western colonialism. Its graduates were also merchant preachers^{xvii}.

4. Teaching of Self-Purification:

The fourth basic principle of the Islamic system of education and training is self-purification. The practice of self-purification should be an integral part of all stages of the education system. Of course, they accept its obvious effect. But purification is more about action than knowledge and teaching. Recitation and teaching of the book are about teaching, but purification is purely about action. On the one hand, the teacher should perform the duties of teaching the Qur'anic teachings and on the other hand, by making a statue of these teachings, he should record the high, excellent, and pure impressions of his character on the minds and hearts of the students. Avoiding and adorning oneself with virtues, the duties of a teacher are an integral part of one's job. Purification of the soul does not mean anything in the isolation from the world. The most perfect example of self-purification in the world is the caste of the Holy Prophet.^{xviii}

5. Teaching of Equality:

The fifth basic component of the Islamic curriculum is "Tswiyyah". Tswiyyah means equality, which means that the Islamic curriculum should be designed and edited in such a way that its students are economically, politically, legally, judicially, and culturally inclusive. Cultivate the spirit of civilization, brotherhood, and equality.

When graduates of the curriculum based on Taswiyyah become honourable citizens of the country and nation, they should be dedicated to the spirit of social, economic, political, and legal equality. Being based in the syllabus of the Prophet (peace and blessings of Allah be upon him), Taswiyyah was central and pivotal. There are several verses in the Qur'an that teach equality to mankind.

O mankind! Fear your Lord, Who created you from a single soul, then spread it out, then spread from both of them, many men and women, and fear Allah, by Whom you ask one another, and in kinship. Be careful of (your duty to) Allah, surely Allah is your Guardian.^{xix}

Equality system of siddiqas time:

Hazrat Abu Bakr Siddiq (may Allah be pleased with him) established the system of distribution of wealth in the subject of economics in his curriculum. In the system of distribution of wealth of Allah (SWT), small and big, men and women, free slaves were all considered equal.

Hazrat Abu Bakr Siddiq (may Allah be pleased with him) distributed wealth among the people according to the principle of Taswiyyah.^{xx}

Similarly, Hazrat Ali (RA) throughout his caliphate adopted a system of continuous settlement and implemented economic, social, and legal settlement according to Islamic teachings of Taswiyyah.^{xxi}

6. Establishment of Educational Centres:

If the biography of Muhammad is studied carefully, it is clear that the Holy Prophet (PBUH) paid the most attention to knowledge and established centres for it from the first day and made regular arrangements for education, and gave priority to the establishment of educational centres. Twenty centres come to the fore. The details of the educational centres of these two periods are as follows:

Educational centres of the Meccan-era:

With the proclamation of Prophet hood, the Holy Prophet established educational centres in Meccah. These educational centres were somewhat informal and formal. In informal centers, he intends to teach his companions at different times, sometimes in the valleys and sometimes on the hills of Mount Safa and Marwah, sometimes in the Kaaba of Allah, and

from time to time in different houses and places. Similarly, in the time of the Prophet (peace and blessings of Allah be upon him) in Meccah, we find six regular educational centres whose names are as follows:

1. House of the Prophet:

The Prophet (peace and blessings of Allah be upon him) started education and training from his home and we can call it the first educational centre of the Prophet (peace and blessings of Allah be upon him) because the Prophet (peace and blessings of Allah be upon him) first of all preached Islam to his family later on. It was used for preaching. Even after the establishment of other centres, it remained an important centre. Many examples of this were given by the scholars in the interpretation of the first revelation.

Read: In the Name of your Lord who created. Created man from a clot. Read: And your Lord is the Most Generous. He who taught by the pen. Taught man what he never knew.^{xxii}

One of the examples in this context is the event of the acceptance of Islam by Hazrat Abu Dharr. This is an event of very early times. Hazrat Abu Dharr is six or seventh person who became a Muslim and the Holy Prophet continued preaching in his own house.^{xxiii}

2. Dar-e Arqam

Allama Ibn Hisham writes:

Wisdom demanded against the oppressed queens of the disbelievers that the Prophet (peace and blessings of Allah be upon him) forbade the Muslims from expressing Islam both verbally and practically, and secretly met with them, because if they were open with you, As a result, there could have been a confrontation between the two parties, but it had already taken place in the Prophet hood. Waqas (RA) struck a man in such a way that his blood flowed and this was the first blood that was shed in Islam.^{xxiv}

It is clear that if such cuts were repeated and prolonged, it would be the turn of the Muslims to be exterminated. Therefore, it was wise to demand that the work be done behind the scenes. In front of the polytheists, he used to perform openly and also to perform acts of worship. Nothing could stop him from doing so, however, he also used to gather secretly with the Muslims for his benefit.

That is why he made this house his centre of invitation and gathering with the Muslims from a fifth of prophet hood.^{xxv}

3. Masjid of Abu Bakr Siddiq:

The third educational centre in the Meccan period was the masjid of the house of Hazrat Abu Bakr Siddiq, the details of which have been narrated by Pir Muhammad Karam Shah Al-Azhari about Allama Ahmad bin Zaini Dahlan.^{xxvi}

Probably due to the center of learning of Hazrat Abu Bakr Siddiq, great personalities like Hazrat Uthman bin Affan, Hazrat Zubair bin Awwam, Hazrat Abdul Rahman bin Awf, Hazrat Saad bin Abi Waqas, Hazrat Talha bin Obaidullah converted to Islam.^{xxvii}

4. House of Zaid bin Saeed:

The fourth educational centre in the Meccan period of the Holy Prophet can be considered as the house of Hazrat Zaid bin Saeed, the brother-in-law of Hazrat Umar Farooq. Because most of the biographers have narrated the incident of conversion of Hazrat Umar Farooq (RA) to Islam, that he was inclined towards faith after hearing the Qur'an in the house of his sister Hazrat Fatima and brother-in-law Hazrat Zaid bin Saeed (RA) converted to Islam.^{xxviii}

This incident shows that Hazrat Umar Farooq (RA) received his early education from the same centre, Saeed bin Zaid (RA). Similarly, he stood outside his house and listened to the recitation of the Qur'an.

5. Shaib e Abi Talib:

The fifth educational center during the Meccan period was Shaib e Abi Talib, where Nabi Kareem was besieged with his family Banu Hashim, Banu Muttalib, and other Muslims for three consecutive years.^{xxix}

6. House of al-Sa'd ibn Zarrah (may Allah be pleased with him)

We can call it the sixth branch of the educational centres of the Meccan period, which was established in Madinah by the Holy Prophet while he was living in Makkah. The details have been written by Allama Shibli Nomani.^{xxx}

Centers of Education in the Madani Era:

A study of the Sira of the Prophet (peace and blessings of Allah be upon him) reveals some irregular and almost twenty regular educational centres in the Madani-era.

7. Jamia Suffa:

It was the first comprehensive school of Islam in which education and training, various subjects, and arts were taught at the same time. The educated and trained companions of the same school spread the eternal teachings of Islam to the corners of the world.

Professor Muhammad Abdullah Writes:

Similarly, after the Hijrah, the first thing the Prophet (peace and blessings of Allah be upon him) did in Madinah was to build a masjid, which is called the Prophet's Masjid. In it, all kinds of students (Companions) were under his supervision part-time and also full time. But most of them were people who lived permanently. For this reason, Dr. Hamidullah has interpreted Suffa as a residential university.^{xxxii}

The number varies from page to page at different times. It was a blessing of his education and training that the preacher and the teacher would also be sent from here and if there was a need for an administrator, the choice would be made from this.^{xxxiii}

8. Msajid as Centers of Education:

There were new Msajid in Madinah during the time of the Holy Prophet (PBUH). The Holy Prophet (PBUH) established educational centres and appointed regular teachers. Dr. Mohammad Hamidullah writes:

The Prophet (peace and blessings of Allah be upon him) commanded the people to study in the masjid of their neighbourhood with their neighbours.^{xxxiii}

9. Houses of Spouses as a Centre of Education:

The Prophet (peace and blessings of Allah be upon him) used to spend most of his days and nights in the houses of his wives. The Prophet (peace and blessings of Allah be upon him) used to go to one of the homes of wives and stay there for a while. They would go and come back.

It became clear that the homes of the spouses were also centres of learning.

10. Establishment of Separate Education Centres for Women:

According to some ahadith, there was a separate education centre for women in Madina, where he used to educate and train only women. Imam Bukhari and Imam Muslim, may God have mercy on them, narrate: It is narrated on the authority of Hazrat Abu Saeed Al-Khudri that he said:

A woman came to the service of the Prophet (peace and blessings of Allah be upon him) and said: O Messenger of Allah! The men took your hadeeth (ie the men learned everything from you) And teach us some of what Allah (SWT) has taught you. I taught them.^{xxxiv}

It is narrated on the authority of Abu Hurayrah that:

The Prophet (peace and blessings of Allah be upon him) said: The place of gathering with you is the house of such and such a woman. So he came there and talked with them.^{xxxv}

From this, it is known that the Holy Prophet had made a woman's house an educational centre for the education of women.

11. Fundamental Principles for Teachers

The Holy Prophet laid down rules and regulations for teachers so that the educational environment could flourish. Similar etiquettes and duties have been mentioned by Nawab Siddique Hassan Khan in *Abjad-ul-Uloom*. The Prophet (peace and blessings of Allah be upon him) described the nine duties of a teacher:

1. Treat students with compassion and treat them like your own children.
2. He should try to spread knowledge by following the example of the Holy Prophet and should not expect any compensation.
3. He should even advise his students not to try to get the certificate until they are qualified for it.
4. He should not only focus on the virtues of the students, but also their character, and in case of any inaction, he should reprimand them with kindness.
5. He should not do evil to the subjects of other teachers in front of his students.
6. Choose easy problems for beginners and students of limited abilities. In this way, the hadith of the Prophet (peace and blessings of Allah be upon him) will be followed^{xxxvi}.

7. The teacher should agree on his words and deeds, otherwise, the correct utterance will not be possible, because the words come down to the heart but the eyes see the deeds. He will be able to educate and train people with his fame more than his language.^{xxxvii}

8. Encourage the student to use his or her intellect, not just imitate the teacher.

9. The Holy Prophet (peace and blessings of Allah be upon him) also drew attention to these matters in various instructions, as stated in the ahadith:

It is narrated on the authority of Anas bin Malik that the Prophet (peace and blessings of Allah be upon him) said:

Presenting knowledge to the incompetent is like putting jewels, pearls, and gold necklaces around the necks of pigs.

12. Fundamental Principles for Students

The Holy Prophet (saws) has also explained the essentials for the students. The students must take care of some essential matters for acquiring knowledge:

According to Nawab Siddique Hassan Khan, a learner must be characterized by the following eight etiquettes:

1. The most essential for the learner is the purity of soul.
2. He should not focus too much on worldly and material goals.
3. Don't be arrogant and proud of your knowledge.
4. He should try to acquire all the excellent knowledge.
5. Students should be interested in knowledge, not entangled in divisive issues, but always try to understand.
6. He should not end his life in the pursuit of a single knowledge so that after graduation he should acquire another knowledge, but he should pay attention to all the knowledge.
7. Don't pay attention to another art unless you have some information about one art.
8. The purpose of acquiring all sciences should be to please God.^{xxxviii}

Recommendations for Contemporary Use:

It is clear from the Qur'anic verses and the Prophet's edicts that the scholars, knowledge, sources of knowledge, the purpose of learning, and the curriculum are of special and fundamental importance for education.

1, Pay special attention to the welfare of teachers and scholars and formulate policies to free them from worry and livelihood so that they can serve knowledge with sincerity and to uplift the country and the nation.

2. Use all means for knowledge positively and especially make print and electronic media a means of promoting knowledge.

The goals of education include constructive character, preparation for a full life, development of mind in a good being, formation of nationalism, etc. The Prophet (peace and blessings of Allah be upon him) envisioned the benefits of knowledge. The Ahadith contain all the details from which all the principles of individual and collective training can be deduced.

According to Islam, the goals of education are threefold:

1. Reform the individual so that he can become a useful character of society.

2. Personality building so that man can attain self-knowledge, purify his piety and play a positive role in society.

3. He could become a benefactor of nation and country and Islam more than himself.

Contemporary Islamic governments in general and the Pakistani government in particular need to pay special attention to these issues about the purpose of education, because the desire of the students graduating from our schools is becoming only individual material gain which is the country and the nation. It is detrimental to Pakistan, and the ideology of Pakistan.

In the light of the instructions and rulings of the Holy Prophet, the following matters are explained:

1. The fields of knowledge should be selected according to the talents and tendencies of the students, and for this, the government should take steps to raise the level of consciousness.

2. It is also important for students to evaluate how much the subject or field they want to choose will be beneficial to the country and the nation in practice.

Today, if the country's education system is based on the first essential component of the curriculum of the Prophet's era, "recitation of verses", then with utmost sincerity, the "recitation of verses" must be given full importance in the curriculum. Each person has to develop the ability

to recite verses, the scientific method of which can be as follows.

The teaching of the entire Qur'an should be made compulsory at the primary level of our education system so that every primary school child in the country can recite the entire Qur'an.

In this regard, the second step should be taken to summarize the basic teachings of the Qur'an under various topics in simple and understandable Urdu language.

Introduction of the "Book of Education" in the present system of education may be made compulsory till secondary level (matriculation). The translation of the Quran should be learned, and the basic teachings of the Qur'an should be fully understood. Just as the entire Qur'an should be taught in primary.

The teachings of the Prophet (peace and blessings of Allah be upon him) are essential for a teacher.

1. The teacher should master his subject and prepare and teach the lesson.

2. The teacher should be educational and ideological instead of materialistic, and he should be dedicated to the service of the country and the nation.

3. He should be a teacher of high ethics and practice.

The real thing for the student is to acquire knowledge, the higher goals for which the learner should strive, should be material as well as moral and spiritual. The life of the learner should be tied and arranged because the distractions of his life affect the whole future system. The academic environment of the student should be such that there is less scope for immoral activities, the purity of knowledge, religion, and the enjoyment of spirituality should be maintained. Otherwise, it will ruin the whole society.

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