

THE QUR'ANIC MODEL OF EDUCATION

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In this article, an attempt has been made to:

- a) Identify the kernel of the education system
- b) Trace the ideological and socio-economic foundations of education
- c) Develop operational mechanisms for strategic educationists in Pakistan

It is also hypothesized that this Qur'anic Model of Education would implicitly or explicitly provide answers to many international predicaments of today's world like 'Nationalism as crumbling' and 'Dissatisfaction growing at Europeans who overthrew their communist rulers' and consequently making it possible to embed 'The Qur'anic value system even in the factual knowledge of science for personality development of the learners'.

Kernel for Education

Education in the Qur'anic phraseology is for the development of 'Nafs', the self, the personality which retains its identity throughout its career. The trials that it undergoes and the influences to which it is exposed change it without transforming it into something different from itself. It starts its career in an undeveloped form equipped with immense potentialities. It may or may not actualize these potentialities but it never ceases to be itself. It is not a passive material which is moulded by external forces, it is essentially active and dynamic.

The self as viewed by the Holy Qur'an is not static. It possesses infinite capacity for development. With its own efforts on the lines demarcated by permanent values, it rises to higher and higher planes of existence. The Holy Qur'an says:

لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ

'Verily We will raise you to higher and higher levels' (84:19)

The self fulfils itself by developing and actualizing its potentialities. The education system based on the permanent values given in the Holy Qur'an opens out a vast vista of development to the self.

The self develops mainly through its own efforts. It rises or falls through its moral or immoral actions. Says the Holy Qur'an:

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ

'The self (Nafs) owns only that which it earns and it changes through what it assimilates, good or bad' (74:38). The self is subject to the law of requital. Its good deeds (al-'mal al-hasanah) enhance its worth and bad deeds (al-'mal al-sayyiah) degrade it. God

never does wrong to the self. The Holy Qur'an is explicit on this point. If the self is degraded it is its own doing. External forces cannot touch the self and

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ

God never deals with it unjustly (4:40). So the self is affected by nothing except the results of its own actions.

وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسُهُمْ يَظْلِمُونَ (3:117)

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ (43:76)

Suffering is the fruit of a'malus-sayyiah: (39:51) فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا

The self partakes of reality and mirrors the Divine attributes: وَنَفَخْتُ فِيهِ مِنْ رَوْحِي

'And I breathed my Ruh - Divine Energy - into him (man)', says the Holy Qur'an (15:29).

The Prophet (PBUH) said: 'Cultivate in yourselves these qualities, which reflect the Divine attributes'. By cultivating those qualities, the self develops and draws closer to God.

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً (2:138)

Through bad deeds it gets further away from God and Reality. Good deeds strengthen the self and bad deeds weaken it. The distance between God and the human self is increased by the later and is decreased by the former, which cultivate Divine qualities. This is the teaching of the Holy Qur'an. Moreover, the self becomes more and more real as it develops into itself the attributes of God and more and more unreal-chimerical- as it recedes from Him. The Divine attributes serve as an objective model after which individuals can strive to fashion himself:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا (Qur'an 7:180)

Self or personality is, therefore, the kernel, the core, the hub, or the nucleus of the system of education that either integrates or disintegrates it. The whole Qur'anic Model of Education metaphorically draws upon it 'that hard kernel of gaiety that never breaks'. The foundations of the Model on the basis of which the curriculum of all the disciplines, Social or Physical Science – or the professional pursuits like the Medical, Engineering, Networking or Teacher Education, can be worked out and are elaborated here.

The Ideological Basis of Curriculum

The Holy Qur'an alone offers teachings which can appeal to all human beings. Human equality and human worth are its cornerstones. Its goal is the upliftment and unification of all mankind. It counters all attempts to break up mankind into groups. It dismisses the physical differences among human beings as of no consequences and treats as important what is basic in them and therefore common to all people. This is why the Holy Qur'an speaks of God as

رَبِّ الْعَالَمِينَ (1:2)

the *Rabb* of all mankind, of the *Rasul* as “The fount of Rahmat to all men”,

رَحْمَةً لِّلْعَالَمِينَ (21:107)

of its message as ‘a reminder for the whole world’ (6:92) وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا

and of itself as a ‘code of life whose laws are based on Permanent values’, further **explained in detail for one who is wise and well-acquainted (with all things):**

الرَّ كِتَابٌ أَحْكَمْتُ آيَاتُهُ ثُمَّ فَصَّلْتُ مِنْ لَدُنِّ حَكِيمٍ خَبِيرٍ (11:1)

These permanent values provide a boundary line for human actions.

According to the Qur'anic concept of life, human body develops, flourishes and eventually disintegrates under physical laws, but there is something else in man besides his body, that is his **self** or personality, which is neither physical in its constitution nor is it subject to physical laws as such. It is endowed to every human child in like measure at its birth, but it is only in an undeveloped form. To develop it to its full maturity and to give it a perfect and balanced shape is the goal of all human activities. Every act of his, performed in accordance with permanent values given in the Holy Qur'an, contributes to its development and whatever is done against these values retards this process and weakens the **self**. This principle is the cornerstone of curriculum making in Islam and suggests limitations to human actions:

اتَّبِعُوا مَا أَنزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ (7:3)

‘Follow that which is sent down to you from your Rabb and follow not any other protector besides Him’.

The Holy Qur'an treats all humanity as a single family (2:213)

النَّاسُ أُمَّةٌ وَاحِدَةٌ

although mankind is divided into groups, clans and tribes (49:13). The only division it recognizes is based on ideology and is of crucial importance. The first group is composed of those who believe in the absolute values (permanent values) set forth in the Holy Qur'an. The other group consists of those who deny and reject the absolute values. This is the only basis of division. The believers and non-believers naturally fall into separate groups. The believers are united in Rabb, the Sustainer, and are dedicated to the pursuit of these permanent values. The unbelievers lack faith in God and absolute values and consequently faith in own high destiny. The curriculum in the Qur'anic Society reflects the underpinning of that ideology based on these values and aims to provide the individual with the full scope for self development. The Qur'anic basic principles are (i) that the individual is the focus of these values and that (ii) the group exists to enable the individuals to develop and express themselves to the full extent of their capacity. It lays primary stress on personal worth and gaining knowledge of invariable sequence of events to make better adjustment to the world by making the individual conscious of the *causal nexus* between events governed by the Law of Requit, which states that every action of an individual has consequences and that the doer will have to bear them whether he likes them or not, and that an action performed deliberately for a set purpose, or with a high degree of ego-involvement, changes the personality of the doer for better or for worse. This strengthens or weakens the moral fibre.

The Holy Qur'an assures human beings that their voluntary actions are not like ripples on the surface of a lake, vanishing one after the other for good. On the contrary, they leave indelible imprints on their personality. They are entered on the debit or credit side of the ledger kept for them:

وَكُلِّمْنَا إِنْسَانَ الْأَزْمَانَةَ طَبِيرَهُ فِي عُنُقِهِ ط وَنُخْرِجْ لَهُ يَوْمَ الْقِيَامَةِ
كِتَابًا يَلْقَاهُ مَنشُورًا

‘And on every man we have fastened his record about his neck; and We will bring forth to him at the time of judgement, a book offered to him wide open’ (17:13). Then according to the Holy Qur'an his heart will bear witness against him:

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ﴿١٥﴾

‘Oh, but man is a telling witness against himself although he tenders his excuses’ (75:14-15).

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّهُ يَكْسِبُهُ وَ عَلَىٰ نَفْسِهِ

Whosoever commits a wrong, commits it only against himself (4:111).

مَنْ أَهْتَدَىٰ فَإِنَّهُ يَهْتَدِي لِنَفْسِهِ ط وَمَنْ ضَلَّ فَإِنَّهُ
يَضِلُّ عَلَيْهَا

‘Whosoever goeth right, it is for (the good of) his own self that he goeth right, and whosoever erreth, erreth only to its hurt’ (17:15).

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

‘No laden self can bear another’s load’ (17:15).

Man’s responsibility for his actions is again stressed in the following verse:

وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

“ And each self earns only on its own account, nor does any one bearing a load shall bear another’s load’ (6:164).

In order to transform these and many other immutable principles as the ideological bases of the human personality, curriculum is designed (in the Qur’anic words) **‘for the stability of their personality’ (2:265)**

وَتَثْبِيْتًا مِّنْ أَنْفُسِهِمْ

These immutable principles provide the context for human actions. People are free to solve their day to day problems by means of their intellect, but that their decisions should remain within the four walls of the permanent values. This is made the crux of the curriculum designing in the Islamic Social Order.

This provides the foundations for the (cognitive) inputs as well as all kinds of outputs of all the Social and Physical Sciences.

Economic Foundations of Education

People, according to the Holy Qur’an, are expected to enter into a contract with God. People are invited to place their lives and possessions at His disposal in return for Jannah, the state of perfect self-fulfillment. In the words of the Qur’an:

﴿إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ

‘Lo! God hath bought from the believers their lives and their wealth for Jannah’ (9:111). Like any mundane contract, the covenant comprises of (a) the buyer – the God; (b) the seller – the believer; (c) the goods sold – the life and possessions of the believer; and (d) the price – Jannah.

Four factors contribute to the production of wealth, the goods and the possessions of the person: (a) a person’s physical and mental capabilities; (b) the education and training he/she has received; (c) the opportunities available him/her; and (d) his/her industry, the work he/she puts in. His/her natural endowments are a gift of God and are not acquired through his/her own efforts; a person is indebted to the community for the education and training he/she has received; society too provides him/her with opportunities for producing wealth. It follows

that people can justly claim only that portion of the wealth he/she has produced which is the outcome of the labour he/she has put in. The work they have performed entitles them to a share to a share in the wealth produced and did not to the whole of it. The Holy Qur'an puts it clearly:

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ

'Man shall have only that for which he strives' (53:39). However, people may differ in respect of intelligence, they can be equal in respect of personal work, if each works conscientiously to the limit of his/her capacity; so it is in the interest of the society that some people should possess more ability in a particular sphere than others. According to the Qur'an:

نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِشَتَهُمْ فِي الْحَيَاةِ
الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ

'It is We who distribute their means of livelihood among them in the life of this world and raise some of them by degrees above others' (43:32).

The difference in ability amongst various individuals is for the purpose of division of labour. No doubt, the work of one person may be more remunerative than that of another. The Qur'an takes the position that a person who earns more should not keep it all to himself, but should give the surplus to those who, through lack of ability or opportunity, cannot earn enough to satisfy their needs. The following verses put it clearly:

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادِي
رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ

'And Allah has blessed some of you above others in respect of capacity to earn livelihood, yet those who are blessed (with an abundance) restore not their provisions to those subordinate to them so that they may share equally with them. Is it then the blessing of Allah which they deny?' (16:71). The Holy Qur'an is explicit on this point:

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ (2:219)

"And they will ask thee: 'What is it they should give away'; say thou: the surplus".

This is the culmination of the economic system of the Qur'an. It will take some time to prevail upon. The Qur'an advises to proceed cautiously in this matter and not to be hasty and rash. It has proposed diverse measures to guard against the accumulation of wealth in the hands of a few. For example declaring usury as unlawful, prohibiting hoarding, obeying the law of inheritance etc. are the measures valid only during the period of transition.

The Holy Qur'an provides the following economic foundations of Education:

(1) Contract between an Islamic state and the believers.

(9:111) وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَّا اللَّهُ

(2) Sources of production are for the benefit of humanity as a whole:

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا

‘It is We who have created all that is in the earth, for your collective benefit’ (2:29).

Also,

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعْيَشًا

‘It is We who have given you the authority on the earth and provided you (humanity) therein the means for the fulfilment of your life’ (7:10):

سَوَاءٌ لِّلْسَائِلِينَ

It is further said that **the means of sustenance belong to the all who need them (41:10).**

(3) All that is surplus to the needs of an individual belongs to the society:

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ

‘They ask thee how much they are to spend for the benefit of others; say what is surplus to your needs’ (2:219). This spending on others is not by way of charity but by way of their human right.

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكْرًا (76:9)

‘We provide you with the means of sustenance only because it is prescribed by the Divine law. We do not intend to receive any personal benefit from you nor any thanks’.

(4) Giving to others promotes the nourishment and stability of your own personality:

‘For the stability of their personality’ (2:265). وَتَثْبِيْتًا مِّنْ أَنفُسِهِمْ

Social Foundations of Education

Individuals possess potentialities, but those can be actualized only in a favourable social milieu and through co-operation with congenial companions. Membership of a group held together by mutual sympathy and understanding and inspired by a high ideal is the guarantee of self-development. The Holy Qur’an lays down a pattern according to which a healthy

social organization for entire mankind can be formed. Iqbal who grasped the essence of DEEN (the system of life) remarked that it (the Qur'an) enunciates 'basic principles of a universal import directing the solution of human society on a spiritual basis', where essential worth of man lies in his self and not in his physical body. The Holy Qur'an has expressed this view in lucid and unambiguous language:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ﴾ (17:70)

'Verily, We have honoured every human being'. This view gives full recognition to the dignity of human beings. As human beings, all are equal; every one possesses that precious jewel, the human self. This is the basic principle of the Islamic order of society.

Two principles have been laid down by the Holy Qur'an for the guidance of man: (a) 'no man shall carry another's burden'

﴿أَلَا تَرَىٰ وَازِرَةً وَّزَرَ أَخْرَىٰ﴾ (53:38)

and (b) 'every one will be entitled to get according to his/her efforts'

﴿وَأَن لَّيْسَ لِلْإِنسَانِ إِلَّا مَا سَعَىٰ﴾ (53:39)

It means that in Islamic order, man is punished or rewarded for his/her own deeds and is held responsible for his/her voluntary actions. It further enjoins upon human beings to be strictly just in their dealings with even their enemies. The Holy Qur'an is explicit on this point:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ءَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ﴾ (5:8)

'O ye who believe! Be steadfast witnesses for Allah in equity and let not enmity of any people seduce you that ye deal not justly. Deal justly; that is nearer to your duty. Observe your duty to Allah'.

The interdependence of man is the recurring theme of the Holy Qur'an. The Qur'anic program for people has a two-fold aim: the furtherance of the best interest of the individual as well as of the society with preference of others to themselves. The Holy Qur'an declares that:

﴿وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾ (59:9)

'The believers prefer others to themselves although there is indigence among them'. In this way people's vital interests are bound up with the interests of humanity. People can fulfil themselves only by serving other people and by putting other people's interests above their

own. They realize the good only by working for the general good. The Holy Qur'an puts it clearly:

إِنَّمَا نَطْعِمُكُمْ لِرِجَاءِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا (76:9)

‘(The believers say) we feed you for the sake of Allah. We wish for no reward or thanks from you.’

People are really benefiting themselves by serving others, so the question of reward does not arise. As the Holy Qur'an says:

‘Is the reward of Ihsan aught save Ihsan?’ (55:60). هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

Dedicated to the service of mankind, the believers keep the doors of Rabubiyah Order (system for the growth and development of humanity) open to all. They sincerely rejoice at the progress of others:

الَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مِمَّا أَنْفَقُوا مَنًّا وَلَا أَذَى لَّهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (2:262)

‘Those who spend their wealth in accordance with the laws of Allah (for the benefit of mankind) and afterwards make not reproach and injury to follow that which they have spent: their reward is with their Rabb, the Sustainer and there shall no fear come upon them, neither shall they grieve’. They are happy in the serving of others, seeking neither wealth nor fame

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِيقَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

‘O ye who believe! Render not vain what you spend for the cause prescribed by Allah by reproach and injury like him who spends his wealth only to be seen of men and believes not in Allah and the last day’ (2:264).

The social foundations include the following permanent values:

(1) *The criterion of a high position* in society rests on men's own personal merits and character. The Holy Qur'an says:

وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا (46:19)

‘And for all there are ranks according to what they do’; and the principle underlying this is:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَىٰ (49:13)

‘The noblest of you in the sight of Allah is the best in conduct’; so the measures of greatness of an individual are his virtues.

(2) *Justice* is one of the fundamental permanent values

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ﴾ (16:90)

and no distinction is allowed in this respect between friend and foe; for, says the Holy Qur’an:

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ (5:8)

‘And let not the hatred of a people incite you not to act equitably. Be just: that is nearer to observance of duty’.

As regards the courts of justice, the believers have been very clearly guided by the Qur’an:

(a) confound not truth with falsehood (2:42) وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ

(b) nor knowingly conceal the truth (2:42) وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

(c) hide not testimony (2:283) وَلَا تَكْتُمُوا الشَّهَادَةَ

(d) evidence must be given truthfully (4:135)

كُونُوا قَوَّامِينَ بِالْقِسْطِ ۖ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ
أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا

(e) and be ye not an advocate for the fraudulent (4:105) وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا

(f) and never be a supporter of the guilty (28:17) فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ

(g) be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man for Allah is nearer unto both (than you are); so follow not passions lest ye lapse (from truth) and if ye lapse or fall away then lo! Allah is ever informed of what you do (4:135)

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلّٰهِ وَلَوْ عَلَىٰ
 أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَكِيرًا فَآلِلَهُ أَوْلَىٰ بِهِمَا
 فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا وَإِن تَلَوْتُمْ أَوْ نَعَرْتُمْ فإِنَّ اللّٰهَ كَانَ بِمَا
 تَعْمَلُونَ خَبِيرًا

(3) *Respect for humanity*: All human beings are equal by birth and are worthy of respect:

﴿وَلَقَدْ كَرَّمْنَا بَنِي ءَادَمَ (17:70)﴾

(4) *Personal responsibility*: Justice demands that everybody should bear his own burden i.e. he should personally fulfil his own responsibilities. ‘No bear of burden can bear the burden of another’.

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ (6:164)﴾

Thus the consequence of one’s act cannot be transferred to another.

(5) *Zulm*. It means ‘to put a thing at a place where it should not be’. The Holy Qur’an not only prohibits wrong acts but also that you should not be wronged:

﴿لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ (2:279)﴾

‘**Wrong not and you shall not be wronged**’. If every individual on his part avoids wrong acts, the wrong shall be eliminated from the society and all shall be protected against it.

(6) *The survival of the constructive*: According to the Holy Qur’an only that which is beneficial for the entire mankind survives:

﴿وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ (13:17)﴾

‘**All that is useful to humanity remains on the earth**’.

The permanent values provide underpinnings to be imbedded in the curriculum fabric, so that the learners may bring these values forth through their overt and covert behaviour.

Operational Mechanism for Strategic Educationists

The operational mechanism for revamping the system of education is four-pronged: (a) incorporation of the Law of Requit; (b) resurrection of the system of education on the recognition of Allah as the *Rabb*; (c) organization for the course of self development; and (d) strategic pedagogy for content base on the empirical theory of knowledge. Strategic measures for each of the four prongs can be worked out to keep balance between the changing socio-economic conditions of the time and permanence of human personality which is defined as 'changelessness in change' by Bardev.

These four operational mechanisms are elaborated very briefly as concepts to grow *pari passu* with knowledge to be imbibed in the educational fabric:

(1) **The Law of Requit:** It works unerringly and brings connection between acts and their effects. It has been explained under the heading of **Ideological Basis of Curriculum** of this paper.

(2) **God as the Sustainer/Nourisher of the Universe:** This means that God carries forward the universe:

يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ (35:1)

and every thing in it, from one stage to a higher one. God keeps everything moving for work actualizing its latent capacities. This law is the sheet-anchor of the universe, the guarantee that everything in it will develop to the full extent of its capacity: the only possible exception is human beings who through their own volition may set themselves against it and miss-apply his freedom by choosing to descend instead of ascending, yo creep on the earth instead of soaring in the sky:

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَنُكِنِّيهِ أَخْلَدَ إِلَى الْأَرْضِ وَآتَّبَعَهُ هَوْنَهُ (7:176)

For all the disciplines of knowledge - physical or social – this law demands to be dubbed in the emerging basis and the end products.

(3) **Course of self-development:** The evolutionary process, in evidence in the outer world, takes within human beings the form of self-development. This demands (a) social environment through interaction with other free selves with internal harmony and concord; (b) sense of participation in social activities and/or educational pursuits directed to a noble end; and (c) society based on justice, dedicated to the acquisition of higher values and committed to respect for human personality. This course of development of the self is not **by receiving** but **by giving**. The more the self gives of its riches, the richer it grows. 'Riches' include wealth, knowledge, potential, capabilities, etc.

(4) **Knowledge:** Qur'anic view is close to the empirical theory of knowledge. The Holy Qur'an exhorts human beings to use first step in getting to know nature and its way.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ
كَانَ عَنْهُ مَسْئُولًا

‘And follow not that where thou hast no knowledge. Lo! The hearing and the sight and the F’uad (heart) of each of these it will be asked’ (17:36)

Those who do not make proper use of their senses and mental power sink to the animal level.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ (7:179)

‘Many of the people both civilized and nomads live a life which dooms them to hell’.

The reason for this is that ‘they have hearts wherewith they understand not, have eyes wherewith they see not, and have ears wherewith they hear not’ (7: 179)

لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا

The result is that they cease to be rational beings. ‘They are like cattles, nay but they are worse. They are the neglectful’ (7:179).

أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ

According to the Holy Qur’an, *eiman* (faith) grows *pari passu* with knowledge. The believers should, therefore, reflect on ‘His signs as manifested in the human-selves (Anfus) and in the physical world’ (41:53)

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ

in order to have a clear vision of the manifestation of His Law of creation. The more intimate is the believers’ contact with nature, the deeper is their insight into the working of the Divine Law that guides the universe in its progress towards its goal.

The main points of the strategic measures for judging the end product are:

- (1) People engaged in understanding and controlling the forces of nature and shaping their lives according to the Divine Law are *Mu’min* (believer) and *Muttaqis*. They enjoy happiness in this world and will enjoy it the next life.
- (2) Those who subjugate nature but use their power for purposes opposed to the divine order are rewarded with success in this world for the time being but have nothing to hope for in the future.

- (3) Those who turn away from nature and make no attempt to understand and conquer it can not attain human stature. They live a life of hardship and misery in this world and will find the way to progress blocked in the next world:

(17:72) مَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَضَلُّ سَبِيلًا

“Who is blind here will be blind in the hereafter and yet farther away from the true path”.

History is replete with the stories of the rise and growth and the ultimate decline and fall of several human civilizations erected on the workings of these three types of the people. Ancient Babylon, Egypt, Greece, Iran, Rome, India and even some parts of the New World are now graveyards of glorious old civilization. These stand as living testimony to the story of human beings’ tragic failure. We should pause for a while and reflect over this warning of the Holy Qur’an:

(16:92) وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِن بَعْدِ قُوَّةٍ أَنكَاثًا

‘Mind! Ye not like the old woman who laboured hard to spin her yarn and then pulled it to pieces. It is, therefore, desired to base this operational strategy:

- (a) on the pristine ideological pursuits rooted in the permanent values; and
 (b) execute these pursuits with the constructive potential in accordance with the Divine Law given in the Holy Qur’an:

(35:10) إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ

‘Only the Tayyab ideology sublimes to Him and the Saleh (good) acts take to its culmination (prescribed by) Him alone’.

Conclusion

Need was felt for developing the Qur’anic Model of Education but except piecemeal endeavours no concerted efforts were made to incorporate the Qur’anic value system. An effort has been made to develop guidelines as salient features of the Qur’anic concept of the Model of Education. This depicts (a) the Qur’anic Basis of Education; (b) Ideological Basis of Curriculum Underpinnings; (c) Economic and Social Foundations of Education; and (d) Operational Mechanism for Strategic Educationists. This can help the learners to (a) understand and control the forces of nature; (b) shape their lives according to the Divine Laws; and (c) enjoy happiness in this world and the world hereafter as *Mu’mins* (believers) and *Muttaqis*.