

# THE CHALLENGES OF ISLAMIC EDUCATION IN THE WAKE OF MODERNITY

Fariha<sup>1</sup>

## **ABSTRACT**

*The logic of increasing global concerns and universal emblem has not been effectively articulated and developed in Islamic education. The system is losing its quality and functionality in several societies because of modernization and subsidiary connections with contemporary issues. After the rise of globalization, the Islamic educational system nearly lost the essence that it had hundreds of years ago. Although it is essential for every Muslim to attain at least the fundamental knowledge of their religion and contribute to their society and beyond, still the system only produces scholars who participate in mere religious formal or informal practices, rather than being contributors to the society. Therefore, in today's era Islamic education faces the challenges that the system constitutes to the societies in not only the Muslim world but globally. This article aims to highlight those major educational challenges faced in Muslim societies due to modernization. It focuses on how Islamic education is perceived in this modern era, and how Islam discerns modern education. This qualitative framework analysis also underscores the diverse nature of education within Muslim countries and its impact on Muslim youth, and how Modernity and globalization have greatly affected religious studies and produced liberal and secular minds. The major challenge that has been discussed in this article is the Challenge of Islamic Education in the wake of Modernity, it mainly comprises the Educational Contributions of Islam before Modernity, European Challenges to Islamic Teachings in lieu of Colonialization, Modernity, and the fate of Islamic Educational system in the Modern World. Finally, some suggestions are given to overcome these challenges.*

**Keywords:** *Islamic Education, Islamic Curriculum, Modernity, Globalization, Muslim countries, European colonization.*

## **1. INTRODUCTION**

Modernity and globalization, as a field of information, have influenced and shaped not only the Western world but also have a great impact on Islamic society. In today's modern world we have all the technological scientific facilities that have been introduced to us after globalization and European

<sup>1</sup>Higher Secondary Teacher, Abdalian Cadet Academy Gulshan-e-Hadeed, Karachi, Pakistan.  
Email: faru.brohi@gmail.com

colonialization. We accept that these are great developments and inventions, but in Muslim societies, a major change in Islamic mindset and drawbacks can be noticed. We fail to keep up with our Islamic traditions, our faith gets shattered. Our educational institutes are filled only with modern educational curriculums (Nata, 2003: 77).

The field of post-colonialism goes to great lengths in outlining the imprints of a European adventure in its former colonies which those nations haven't been able to erase even after years of independence. It does not take a scholarly approach to discern the prevalent effects of Modernity brought by Europe in the Education systems, as well as the socio-cultural spheres of those formerly colonized nations. The European colonization period spelled the detriment of religious beliefs in the west as well as in the east. Science began to be prioritized over theological inquiries and religion lost the significance that it was once granted (Sanaky, 1997). This also impacted the Muslim societies, and many modern institutes were built in which the study of modern sciences took place and replaced religious and ethical studies. They introduced the process of a new schooling system throughout the Muslim world and had significant outcomes. The first significant change was secular education which was introduced to gain government control and gain currency in the Muslim world. Secondly, they discarded the pre-colonial setups and curriculums and added their own system of education, they imposed their culture, and certain historical books were added and developed a colonial-based education system. Finally, students were trained as colonial functionaries to create a new elite in the Muslim society who were sympathetic to the colonial project. In this regard, where the colonial officials had stopped their intellectual colonization, the reformers, often from the indigenous elite, would get influenced by the project of modernization. (Faisal, 1995: 131).

To meet these modern-day economic and social demands and expectations, the Muslim community, in response, undergoes the so-called shifting paradigm. Consequently, education is then not only seen as a source of getting knowledge and different skills, rather it is chiefly acquired to fulfill the human and capital requirements and to meet the market demands. For this reason, it would not be an exaggeration if we say that in managing education, we often consider the rate of its return. Therefore, people become more considerable in choosing the educational institutions from which they could get the best market-based education. This secularization of knowledge and the gradual decline of Islamic education created major problems for Islamic studies graduates and they fell into the specter of unemployment (Ihsan, 2009). The sole objective of this article is to identify some of the major educational challenges to Muslim societies, what are the characteristics of modernity and

how Muslim societies get influenced by those. The major challenge that Muslims face is undoubtedly modernity. After highlighting the major drawbacks in the educational system of Muslim societies, we have given some suggestions to overcome those challenges and have better and more beneficial education.

## **2. RESEARCH METHODOLOGY**

The research drives its required information from secondary sources of data for which qualitative framework has been used. This study analyses the diverse nature of education within Muslim countries and its impact on Muslim youth, and how Modernity and globalization have greatly affected religious studies and produced liberal and secular minds. The theoretical research has highlighted major challenges faced by Muslims in the wake of Modernity.

## **3. LITERATURE REVIEW**

The global focus on modern education and increasing technology have created many misapprehensions and challenges in the Islamic world. Despite the current socio-political tensions between the Islamic and Western worlds, there is a largely unquestioned allegiance on the part of many Muslims to the normative modes of thought and action associated with Western modernity (Rahimah, 2019). The 9/11 tragedy has caused the West to hold more negative images of Muslims and Islam and has made life more difficult for Muslims living in the West. In response, anti-Americanism has grown throughout the world, particularly in the Muslim world (Ilham, 2020). According to Karen Armstrong: "September 11th has confirmed a view of Islam that is centuries old, which is that Islam is inherently violent and intolerant to others." Ahmad (2000) discusses that the Ulema (religious instructors) of various schools do not have a consistent approach to the syllabus and financing of madaris. These distinctions are profoundly established, in the light of the fact that teachers and students of madaris belong to the various fragments of society. He additionally highlights that some madrassas have left their original duties of giving religious education to the students and are imparting their extremist views anticipating their own school of thought, which in turn increases the rigidness in the behavior. While according to the suggestions advocated during the "Policy implementation of the Islamic Education model in International Conference on Social Science, Political Science, and Humanities" is that the Islamic curriculum is supposed to develop creative graduates, instrumental citizens, and committed reformers. The goals are assumed to be productive of surplus values rather than being a remodeling of outdated ideas. Islamic educationalists need to measure the quality of Islamic

education by reviewing its governance, climate, status, teachers' qualification, and subjects' relevancy. The absence of political commitment, efficient supervisory units, and competent human resources is disquieting Islamic education from producing consistent and productive standards (Quamar, 2021; Suwitri & Larasati, 2021).

Although there is an enormous amount of work has been done on the challenges of Islamic education due to globalization, in the form of research papers and essays. Nevertheless, we can still find some gaps in the context of madaris and schools purely based on Islamic education. There is some work that annotates the educational system of madaris, but these studies do not confer prevalent challenges and problems faced by them. Different reforms are implemented on both national and international levels to resolve these issues, but the problem is still unattainable.

### **3. DISCUSSION**

#### **3.1 The Philosophical Foundations of Schooling in Muslim Communities**

The call for knowledge -- Pondering upon the universe, finding the truth and the straight path, discovering nature, logical reasoning – and the persuasion to spread it began from the cave of Hira. The first word revealed to the Prophet Muhammad ﷺ was the commandment, *Iqra!* means 'Read!'. This indicates that Islam has given importance to education and searching for knowledge through a divine injunction from its initial point. This call for attaining knowledge is a repetitive theme throughout the Quran. From the Quranic perspective, true knowledge is not just collecting information and data that can be functionalized for the people and society, rather, true knowledge is something that transforms human beings, and their way of thinking, it encourages them to discover more and more and achieve their final goal – that is to finding the truth and the purpose of their existence – and living with peace and harmony with the cosmos. (Malik, 2019).

During the lifetime of the Prophet Muhammad ﷺ all Muslim men and women were encouraged to get knowledge and educate themselves. The emphasis on learning and seeking knowledge was so great that even during the first major battle between Muslims of Medina and polytheists of Makkah – The Battle of *Badr* – when the *Makkans* were defeated, the Prophet Muhammad ﷺ laid a condition upon some of the *Makkan* prisoners of war that if they would teach reading and writing to 10 children, then they could gain their freedom (Kaur, 1990).

### 3.2 The Primitive Places of Learning

The first place for learning in the Muslim community was the house of *Ibn al-Arqam (Dar-e-Arqam)*. By the command of Allah (SWT), the Prophet used to preach Islam secretly, therefore, the companions used to gather in *ibn al-Arqam's* house to get knowledge of religion from Prophet Muhammad ﷺ. There He ﷺ would teach them about the creed, the Quranic text, early Islamic practices, and different Islamic ethics. The companions would listen to the Quranic verses and memorize them by heart, exchanging them with each other and scribes wrote them. They learned Islam under the supervision of the Prophet Muhammad ﷺ, hence, *Dar e Arqam* could be considered the first-ever madrasah established in Makkah.

Soon after the migration to Medina, Prophet ﷺ ordered to inaugurate of the establishment of the Masjid-e-Nabawi. The Masjid was not only for the purpose of worship, but it was also the center of learning. Furthermore, many other *masajid* emerged in far and near territories and marked the beginning stages of educational development in the Muslim world (Nadeem, 2020).

### 3.3 The Education System in Muslim Countries

While discussing the curriculum of what is to be taught in the *madaaris* and other schools in Muslim countries, it is important to note that Muslim traditional societies have not divided education into religious and secular studies like the Western world, rather it is viewed as encompassing a holistic view of truth and reality in which reason and rational thought are integrated with sacred knowledge. Initially in traditional Muslim societies, the curricula of *madaaris* and other schools were generally divided between the *ulum al-ma'qul* (the rational sciences) and *ulum al-manqul* (the transmitted sciences). The secular subjects like maths, physics, astronomy, medicine, and others, would generally fall under *ulum al-ma'qul*. These subjects were normally taught within an Islamic paradigm. Hence, the Muslim scientists considered *ulum al-ma'qul* a sub-branch of religious learning and a means of exploring religious truth and pondering upon Allah's creation and nature (Malik, 2019). Following are the modern-day education system that emerged in Muslim societies;

#### 3.3.1 Exclusively Islamic Education

The institutes in which only Islamic Education is being taught, i.e., madrasahs. These are private and low-budget institutes, in which basic Islamic information and teaching are offered, for example, Quranic memorization, Arabic language, Tafsir, Seerah, Ahadeeth an-nabawiya, fiqh, philosophy, mantiq, and other purely Islamic subjects are being taught.

### **3.3.2 Islamic Education with Minimal General Education**

These institutes are based highly on Islamic education but also offer some minimal general education, for example, English language, basic mathematics and statistics, and general knowledge.

### **3.3.3 Mixed Education**

It is highly based on general education and Islamic education is minimal. For example, the schools or institutes that offer this type of education, offer only one subject based on religious studies and all other subjects are technology and science-based.

## **3.4 Modernization of Islamic Education**

Muslim modernists upheld the idea of reformism and modernism of Islamic education to subjugate what they considered to be intellectual and spiritual accidie of Islamic doctrinaire in the face of the Western intellectual development. They were driven to produce a modernist Muslim community and advocate the study of modern subjects to be able to face the Western intellectuals and to participate in the establishment and development of modern Muslim countries and societies. Consequently, the modernists also intervened in the traditional Islamic education institutions and began to promote modern education in them. (Baker, n.d.:21).

During the time of Muhammad Abduh in Egypt, the Christian missionaries, especially the Protestants, opened many schools in Egyptian small towns. Egyptian Muslims, influenced by the Western education, sent their children into these schools in order to get modern education. Similarly in India, at the time of British colonization, and even in post-colonial times, Muslim parents tended to send their children more to English schools founded by Christian missionaries and administered by the British government, than the traditional Islamic schools (Hussain, 1990).

The Muslim modernists were neither satisfied with traditional Islamic education nor with the pure secular one. According to them, the former lacked modern subjects and critical thinking and the latter lacked religious subjects and moral-ethical training. On that account, they arose the idea of combining both systems – religious and secular – and tried to emerge a system that would enable its graduates to participate in the development of their country and society within religious and traditional practices and beliefs. The most notable modernist or reformers in this cause were, Sir Sayyid Ahmed Khan, Jamal al-din Afghani, and Muhammad Abduh. They all struggled to reform and modernize Islamic education in their respective countries (Metcalf, 1982).

### **3.5 Major Educational challenges in Muslim Societies**

The educational system in Muslim societies has faced some dichotomous problems. Muslim culture is even observing setbacks, defeats, underdevelopment, helplessness, division, and poverty, as compared to other non-Muslim societies. Although many Islamic educational institutes have shown progress but still considered to connote setbacks and backwardness. The educational structure of Islamic education is mostly undervalued for national recognition and disregarded by governments and international organizations. The rise of globalization has greatly affected the Islamic curriculum, and modernity has challenged theoretical implications. The stagnant principles and inoperative ideas are progressively retrograding the relevancy of Islamic courses. Technological and scientific progress leads Islamic graduates to the specter of unemployment (Nursi, 2015).

With the rise of this type of education, the Muslim youth began to have liberal and secular mindsets. They lost interest in religion, and never considered religion as the supreme and initial step towards knowledge. Even parents play a major role in such destructive behavior, they only want their children to acquire scientific and worldly knowledge and to send their children to the Western countries for higher education.

The diverse nature of education in this modern world is also a great challenge to education in the Muslim societies. For example, there isn't only one system of education in schools or institutions that could fulfil the educational needs of society, but there are several systems, like the liberal educational system, Islamic institutes (based on different schools of thought), and mixed institutes, etc. These systems create misconceptions among the societies and do not unite the Muslim ummah (Ilham 2020).

### **3.6 Challenges of Islamic Education in the wake of Modernity**

#### **3.6.1 Educational Contributions of Islam before Modernity**

Islam has its origin in a time when societies were in dire need of guidance and education. Mankind, led astray by its ignorance, had littered the globe with events of injustice, exploitation, and repression. One can hardly understate the contributions of Islam to rescuing humanity from the clutches of primitiveness and the abyss of ideocracy. Humanity certainly owes its socio-cultural sophistication to Islam, for which it is often not adequately credited (Embong, 2019).

Islamic teachings proved to be so timely and relevant for the socio-cultural and religious harmony and peace among the inhabitants of the earth, that its incandescence crossed boundaries, with the world witnessing the spread of Islamic civilization to a sizable part of the globe. So Central was the

emphasis on education in the ideology of Islam, that history will forever be witness to contributions made by the Muslim scholars to the fields ranging from theology, law, arts/culture, and philosophy, to mathematics and medicine. Ibn Sina – Avicenna – (980 – 1037), the famous Muslim polymath, the Master of Philosophy, medicine, mathematics, and logic. He was considered the most influential medical doctor of his time. Avicenna wrote the encyclopaedic “Canon of Medicine” and “The book of Healing”, which earned him royal patronage. He divided theoretical philosophy in relation to matter and motion into three types of science: natural, mathematical, and metaphysical. He did not consider these sciences as secular independent from religion, rather, he adjudged them divisions within a larger framework of knowledge. Another renowned scholar and theologian Al-Ghazali (1058 – 1111), considered all the field of studies necessary that contributed in the development of communities such as medicine, maths, agricultural, and others. Ibn Khuldun (1332 – 1406), the 14<sup>th</sup> century historian and sociologist, believed that sciences included amongst the *ulum al-ma’qul* are logic, physics, arithmetic, astronomy, geometry, optics, algebra, medicine, and others. It is also necessary to take into consideration that in outlining several sciences taught and studied in Muslim communities, Ibn Khuldun observed that, throughout Muslim civilization, the holy Book of Allah – Quran – played a vital role in the education of children. (Ahmed, 2020). Moreover, various renowned Muslim scholars, philosophers, and scientists marked their names and worked in different scientific fields and introduced extraordinary developments and discoveries. The reputation that the City of Baghdad of the Islamic Golden age enjoyed, testifies to this claim. In its prime, scholars and engineers from across civilizations were drawn to this land. Modern Sciences have a lot to credit Muslim scholars for. But despite all its contributions to the world, Islam was viewed with disdain by the other civilizations and remained a victim of conspiracies and invasion by aspiring powers of the world. Crippled by the misinterpretation of Islamic texts within the Islamic empire, and the constant retaliation from the external adversaries, Islamic civilization soon began to show signs of detriment (Shaikh 2019).

### **3.6.2 Europe Challenges to the Islamic Teachings in lieu of Colonialization**

Around the time that the momentum began to shift to the European powers, the European religions were forced to grapple with a new movement engendered by the frustration of its masses against having to look at the religious institutions to go about their lives. Thus, Europe saw the dusk of its

religion and the dawn of what is referred to as the Age of Enlightenment (Giddens, 1990).

This period spelt the detriment of religious beliefs in the west. Science began to be prioritized over theological enquiries and religion lost the significance that it was once granted. Religion became a whisper of what it once was in the West. Then came the Industrial Revolution, and it proved to be the final nail in the coffin. With it, modernity was finally past the age of infancy, and it had sunk its teeth deep into the roots of European civilization. Although Europe had almost lost its religious fervor, its technological advancements enabled it to assert its dominance over the other civilizations. It didn't hesitate in the slightest and set to motion a wave of colonialization that lasted for two centuries. Almost all the Islamic territories fell under the colonization of one or the other European powers. This period was long enough for the European Education systems to take roots in these colonized territories (Lenski, 1970).

### **3.6.3 Modernity and Fate of Islamic Educational System in the Modern World**

Native Islamic tradition and culture struggled to keep themselves from being confounded by the culture of Colonizers, but they nonetheless saw the need to adapt themselves to the modern circumstances, however inadvertently. Modern education institutions were built. Modern Sciences took precedence over the concerns of religious enquiries. Pure Reason started to overshadow faith, as in the European societies (Parsons, 1971). Simply put, colonized Islamic nations were left with little choice but to welcome, albeit perfunctorily, some ideals of modernity. Although the European colonization lasted only till the mid-20th century, its remnants in the form of an education system have certainly outlived its colonial period. The field of post-colonialism goes to great lengths in outlining the imprints of a European adventure in its former colonies which those nations haven't been able to erase even after years of independence. It does not take a scholarly approach to discern the prevalent effects of Modernity brought by Europe in the Education systems, as well as socio-cultural spheres of those formerly colonized nations (Deutsch, 1961).

## **3.7 Characteristics of Modernity**

### **3.7.1 Economic Interdependence in the Modern World, and its Impact on the Educational Institutions of Islamic Countries**

The economic interdependence of countries is inextricably tied up to their stability, so much that the Islamic Countries cannot ignore the fact that

they are being influenced by the European Modernization, and they have no choice left other than to accept the socio-political change being occurred. Keeping in mind this change, it becomes difficult for Islamic Countries to appease Europe (Martinelli, 2005).

### **3.7.2 Inescapability of Cultural Exchange across the Borders**

The socio-political picture of the Muslim world evolves because of cultural modifications within the Western Countries accordingly. Owing to Globalization, Muslim states are pervaded by the characteristics of modernity, impacting in its turn all the aspects of social life in Muslim countries. Be it political, economic, or social interactions on personal, and emotional levels, all seem to be turning into a replica of the life in the western environment (Fedotova, 2008).

Most Muslim masses educated in the modern academies, tend to get enticed by the elusive freedom afforded to the people of European countries. As a result, they get frustrated by the idea of having to abide by the rules taught by Islam to model their social life accordingly. This envious behaviour fools them into believing that the only route to contentment is through adopting the ways of their Western counterparts. Thus, they seem hellbent on somehow getting the leaders of their Muslim nations to replicate the environment found in the Western nations, which amounts to descending into the abyss of aberrance (Ilham, 2020).

Therefore, in their Quest to evade disquieting fears and failures of modern life, the Muslim youth seems to deem it fit to rely on western intellectual ideals instead of seeking guidance from their religion. Blinded as they are by the temptations and captivating spell of the extravagant lifestyle that modernity seems to promise, the Muslim youth end up getting even more distressed (Lerner, 1958; Levy, 1996).

### **3.7.3 Prioritization of Technological Education at the Expense of Theological and Cultural Studies:**

After the enlightenment period in Europe, technology took its utmost power, as a result, religious studies and Ethics fell into the secondary status in the educational institutes. People started depending on science so much that ethics and religious studies became mere topics to discuss. Scarcely, the Muslim countries became technological inferior to Europe, therefore, they invoke upon the technological advancements and started following the European inventions religiously. Consequently, to prevent the Muslim youth from the specter of unemployment, the Muslim countries had to invigorate technological and scientific curricula and had to prioritize these subjects to

religious and ethical studies. Thus, the Muslim youth do not consider religious guidance as a social survival and do not find it indispensable for their wellbeing as the people of the pre-modernity era considered it (Mu'ammar 2009).

#### **3.7.4 Hesitation on the part of Muslim countries to adequately stress the Islamic Education system for fear of being perceived as fundamentalists**

In the wake of the sinister heart-rending event of heinous crime against humanity that shook the world on 9/11, Islam, disappointingly, found itself on the receiving end of all anger and vengeance of the western world. Muslim nations began to be seen with suspicion, and the Western media went to great lengths trying to persuade the international community that these events had their source of inspiration in the Islamic literature. In the modern Western discourse, Islam and Islamic education has been painted in so grim colours as to inspire dread and apprehension in the international community. Owing to the fear of international reprimand, and the economic consequences thereof, the Muslim leaders hesitate to adequately stress the incorporation of Islamic values in the education system of their nations. Forced by the intricacies of the modern world economic system, the Muslim leaders are left with very little choice but to somehow appease the Western organisations. This reluctance on the part of these statesmen to prioritise Islamic education over a Westernised model of education is due to the dreadful possibility of being perceived as fundamentalists. History has witnessed many attempts by the Western powers to violate the national sovereignty of the Muslim nations, where they haven't hesitated to invade militarily under the pretext of "rescuing the masses from the repression of their fundamentalist leaders". Utterly unjustified western wars in Iraq, Afghanistan, and never-ending suppression on war-torn soil of the middle east are a testament to this claim (Shaikh, 2019). As of result of this hesitation on the part of the Muslim leaders, Islamic education finds little more than a superfluous place in the national curriculums. As the Islamic ideals are not adequately incorporated into the academic discourses, the Muslim youth find it hard to familiarise themselves with and thus appreciate the magnificence of Islamic teachings. These situations further deprive the Muslim populations of staying true to their religious identities, and Islam seems to be dwindling from their social priorities and intellectual preferences. Since all concerns of Muslim nations to keep alive the Islamic education system in their nation, and any attempt to revive the Islamic soul in the social life of their populations is viewed as an infringement on individual freedom and human rights violation in the Western media, the Muslim leaders abstain from taking any steps such effects which might invite unwarranted

international condemnation and severe economic and political consequences. Backed by the mighty international organisations that blackmail their way into social realities of other countries by methods of economic intimidation, unimpeded modernity keeps substituting the westernised form of social existence and Islam finds itself less and less consulted by its believers (Ilham, 2020).

#### **4. CONCLUSION**

This study explores the major challenges facing Islamic education in the era of modernity and globalization, and also attempts to suggest some holistic solutions. The research concludes that numerous contemporary issues are left unaddressed in the Islamic curriculum, therefore the modern sources of information disperse false perceptions about Muslims and Islam, which remains uncontrollable. Hence, the study recommends that innovative amendments of the Islamic curriculum should address the Western media impression against Islam. The students enrolled in Islamic education must be taught logic and reasoning skills to sharpen their rational thinking. They must have the ability to develop analytical skills to logically identify fallacies and construct an effective argument. The students should not be taught that modernity is mortal threat to Islam, rather the scholars must introduce the students to new technologies to portray Islam and Muslims in its original form. Modernity, undoubtedly has sidelined Islam as a religion, therefore, Muslim scholars and states men should take steps to convince the world that Islam is not an anti-evolution, anti-progress, anti-technology religion. Rather, the Ulema should strive to revive the passion to contribute to the field of science and technology as they did in the Golden age of Islam. Hence, this study provides such useful insight and recommendations that could help Muslims to understand the need of Islamic education enriched with updated technological and modern pathways to get back its essence we lost hundreds of years ago.

#### **5. RECOMMENDATIONS**

- To rid themselves of the fear of international organizations which perceive every attempt to inculcate Islamic values in the youth as promoting jihadism, and fundamentalism, the Muslim countries should support each other economically.
- To equip the exclusive Islamic institutes with modern technologies: The Western world has this assumption that Islam contradicts modernity and cannot evolve with the developments of modern societies. This assumption can be discarded if Islamic institutes are

equipped with modern technologies so that peaceful coexistence of Islam and modernity will be established.

- In addition to Quran, Hadith, fiqh, mantiq, and other disciplines of Islamic education, other subjects like research methodology, critical thinking and analysis, literature, fine arts, and many other modern subjects should also be taught to prepare the students of *madaaris* to participate in the modern-day research work and enhance their knowledge and provide a productive framework.
- Students in Islamic institutions should be provided with basic health facilities and physical activities and training programs. Students in *madaaris* need to be provided with quality food, libraries, playing grounds, and sports facilities to promote co-curricular activities among them.
- There must be a department of Occidental studies in religious institutions. The comparative study of the world religion should be taught in Islamic studies departments in universities and also in *madaaris* with due attention and tolerance. This would initiate cultural understanding in different societies and would raise a religious and ideological dialogue among various communities of the world.
- Special workshops and orientation courses should be arranged on regular basis in *madaaris*. Teachers and students from *madaaris* should be given permission to attend various conferences arranged by universities, this might broaden their view of life and the events take place all around the world.
- Modernity should not be perceived as a mortal threat to Islam: The western media depicts that modernity has the threat of Islam and its teachings, just like that the Muslim ulema also have depicted modernity as a threat to Islam. They should be open-hearted and do not perceive modernity as a threat to Islam but should work for the betterment and educate others and themselves accordingly. Muslim scholars should bear in mind that modernity and its stress on technology and science have not just side-lined Islam as a religion, but indiscriminately all world religions have taken a hit.
- Western propaganda to malign Islamic teachings are surely a matter of great concern, but one should not dismiss the fact that Modernity has been unforgiving for all the European religions as well. The Muslim scholars should keep themselves from lamenting about the manoeuvre of history, and instead, let history run its course. It would amount to a fool's dream to wish that science and technology lose the amount of reverence that they have garnered in the world. Instead, the

Muslim scholars should remind themselves of the era when the entire world had its eyes fixed on the city of Baghdad when science thrived under the supervision of great Muslim scientists. When the soil of the Islamic empire gave birth to magnificent personalities whose findings in the fields of medicine shall never be understated. So the Muslim scholars and statesmen should also take steps to convince the world, that Islam can never be anti-evolution, anti-progress, anti-science, anti-technology. Rather, they should strive to revive the passion to contribute to the world in the field of science and technology as they did in the Golden age of Islam. Thus, convincing the world, that Islam should not be perceived as a threat to human progress and technological advancements.

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