



**THE VISION  
OF  
AN ISLAMIC SCHOOL**

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Dedicated to

RasulAllah ﷺ

The Greatest Teacher of All Times



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## Foreword

الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين وعلمائهم الصالحين وصحبه اجمعين

This booklet is aimed at all individuals who are associated or wish to be associated with the Islamic Schools in Pakistan. It has been compiled to help its reader understand the process, set the standards and ascertain the goals. It is the very first step in the comprehension of this procedure, and *inshaAllah*, more books and manuals will follow.

The *RasulAllah* ﷺ said, “He who doesn’t thank his benefactor, doesn’t thank Allah”. I would like to take this opportunity to thank all my teachers and helpers, especially Dr Abidullah Ghazi, Dr Tasneema Ghazi (of Iqra International Education Foundation, Chicago), Brother Muhammad Akram Khan-Cheema OBE (of IBERR) for their inspiration and the entire team of SER for their support. Those whom I have not named, your value is in my heart and your reward is with Allah. This work is an assimilation of my thoughts and study over the years. I hope brothers and sisters will not take me to task for my liberty with some of their work.

All good in this booklet is from Allah; all the faults are mine.

MJM

Lahore.



# *The Vision*

The concept of an Islamic school, in which contemporary subjects as well as Islamic knowledge is imparted, is no longer new to anyone. Such schools have been operating throughout the world for more than two decades; Pakistan has now its humble share of such institutions, albeit few, but tremendous growth is being observed in this sector. It seems that such a school(s) is much in demand, and yet those already functioning as such seem to be struggling to fulfill their objectives. There is a dire need for curriculum guidelines, teachers training, resource materials, textbooks and what not, the list is endless. There are many, striving to provide relief in as many areas as possible, but before anything else, let us clarify our 'Vision'.

## **What is an Islamic School?**

An Islamic school is one that amalgamates the most modern knowledge with the values of the Holy Quran and Sunnah of the RasulAllah ﷺ. Every Muslim realizes that today the Ummah can not move in the direction of progress unless and until it empowers its each and every member in the latest crafts and sciences. Remember, that all knowledge that benefits mankind is indeed, 'Islamic'. Thus the need for such schools that instill in their students pure Islamic values and practice while



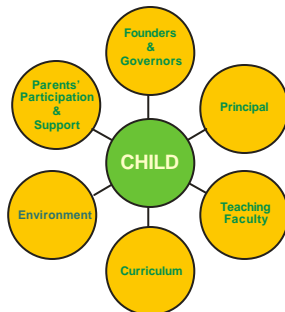
grooming them to be skilled professionals in any field that they may choose. *Deeni Uloom*, *Tarbiyyah*, along with English Language, Mathematics, Science, Arts and Crafts, as well as other contemporary subjects must be taught.

But what about the school itself? To provide this kind of schooling, we must equip ourselves with the right kind of material before we are able to make headway in any direction. First let us address the definitions of a mission, a vision and goals. Then we shall cover some extremely important questions for brainstorming the purpose of an Islamic School. To make our task easier, let us specify the six basic elements for ideal schooling to take place.

These are:

1. The Founders and the Governors.
2. The Principal
3. The Teaching Faculty
4. The Curriculum
5. The Environment
6. Parents' Participation Program

Now let us discuss each of the above one by one.





# Element No. 1

## **The Role of the Founders & Governors (F&G)**

Before we can begin to work on any project, it is imperative that the founders of the project decide in very clear terms what they want to do, what goals they have, what role they are willing to play, what are the financial & human resources available or expected, and where do they want to be in the short, medium and long term (e.g. ten years from now).

The problem is staring at us in the face, and the answer is written on the wall. What we really need to do, is to look in the eyes of the monster of practicality. This monster of practicality is not much different than the snake that, once *Musa* stepped forward and grabbed by the neck, turned to stone. Allah is with you, have faith in His Abilities and Powers.

We must make sure that the Islamic school(s) do not fail to fulfill the expectations of all those involved. To do that, we must plan and charter our course of action, and repeat not at least those mistakes that our predecessors have made in this regard. The planning of an Islamic school must be as meticulous as the planning of a mega factory or business, keeping in mind that the effects of failure even in part of such an institution would have a devastating effect on the morale of others.

In short, we must not fail! We mustn't allow ourselves to get carried away by emotions, nor permit the mission to be driven by fanciful desires of instant glory. Success will be achieved after painstakingly intricate planning and backbreaking efforts. Here we should borrow the age old



maxim on road speed signs, “Better to reach a little late, than to never reach at all”

## **1.1 Specifying the Objectives**

Before setting out to govern, manage, or even found an Islamic school, one must first understand the purpose behind establishing such an institution. This pertinent question can make all the difference in how much success an Islamic School may achieve. It will dictate what happens as well as what does not happen in the school. This question must be addressed first, however many others must also be asked in order to ensure success.

There are certain other questions the founders and leaders of an Islamic school must ask, and have answer to, before establishing an Islamic School. The fact is that most ideas that fail, do so because they are poorly designed or poorly managed.

Many schools may achieve a reasonable amount of success in the numbers of students, yet fail to fulfill the objectives originally envisioned. The answers to the following questions must be crystal clear before developing a mission statement, vision and goals.

## **1.2 Defining a Mission Statement**

The simplest explanation of a mission statement is that it answers the simple question of “What is your organization?” A mission statement must be clear, succinct and exclusive so that it does not appear to be everything for everyone. Sometimes it helps to also answer the question





of “What is NOT our organization?” Defining the parameters of your project helps you not get sidetracked.

### **1.3 Formulating the Vision Statement**

The simple question that can be answered to formulate a vision is “What is your final product?” For Islamic Schools, this requires leadership to project into the future and clearly describe their ideal graduate. This description must also be able to identify specific characteristics and once again use language that does not suggest a broad spectrum of ideas. For example, merely saying that we shall churn out ‘Ideal Muslims’ or even ‘good Muslims’ is not enough. Not only the image and characteristics of the final product must be well defined, the process that shall be used to produce such graduates must also be laid out in detail.

### **1.4 What are the Goals?**

Goals are the specific behaviors or qualities that make up the final product, the vision. In the case of Islamic Schools, goals are the learning outcomes that shall manifest themselves in the student’s personality; then they can be living realizations of the vision statement.

Understanding first exactly what mission, vision and goals are, helps in forming ones that are effective. The following are some additional brainstorming questions that will help identify the purpose of an organization. It is important to note that these questions do not have a right or a wrong answer, but rather an answer that is right for a particular community. What works, e.g., in Saudi Arabia, may not be equally



beneficial for students in Pakistan. For that matter, it may not even be practical. For some of these questions, it may become necessary to survey families of potential students along with existing institutions.

### **1.5 What is the Problem?**

All solutions must begin with a problem and that problem must be clearly stated and identifiable by all. If Islamic Schools are seen as the solution to a problem, the problem must first be identified and understood. If your organization, takes time to identify what the problem is not, it will help sharpen the focus. This question will lay a valuable foundation for the rest of the discussion.

### **1.6 What is the Target Segment?**

Leadership must be specific in identifying who this problem affects, and more importantly, what portion of the problem they are going to address. In other words, the problem may affect every child of age 2-17, but is it realistic that your organization with its limited human and financial resources can fix it? What is needed the most? What kind of students are you preparing to serve, and what kind you cannot and shall have to refuse? It is critical that these groups be identified, and placed on a list of “future projects.”

### **1.7 What is currently being done?**

Once you have determined what the problem is and who you will try to help, you must then assess what has already been done to fix this



problem for this specific segment and analyze failures and successes. Discussing this question will automatically bring about suggestions that have not been tried before or the things that will make your Islamic School unique, or at least better.

In reality, there may be many different answers to this question and some schools may place emphasis more on one aspect than another. It must be driven by the needs of the community and ultimately, as in the tradition of Islam, an Islamic School must serve society, and that service must be clearly defined.

## **1.8 Team Making**

Many times individuals come together and initiate a project about which there is a 'general' agreement, but there is a lack of clarity in their ideas. This lack of clarity in individual, and collective responsibilities becomes painfully apparent when the legwork begins. There is no harm in being emotionally driven; rather there is a need for highly charged emotionally driven individuals for this task. However, the pragmatic side of things cannot be neglected. The founders and governors must chalk out their responsibilities as per each individual's professional and academic abilities.

## **1.9 Decisions on the structure of the institution**

The F&G must identify the premises available keeping in consideration the requirements of the institution. The location, accommodation needed, space allocation, initial classes, gender of students & teachers,



student-teacher ratio<sup>1</sup>, all these things must be written down so a crystal clear path may be defined.

### **1.10 Establishing the Academic Goals**

This is the most important aspect of schooling. The Curriculum is the backbone of the institution. The making of this must be the very first step of the academic team. For this purpose, experts trained in the art of curriculum making must be consulted. The learning standards of contemporary subjects are usually predefined. The problems surface when we want to define what standard will apply to Islamic knowledge in each class/grade.

### **1.11 Financial Planning & Audit**

What are the financial resources available? What shall be the sources of income? Will the school be a commercial or non-profit institution? Financial projections for at least the next five years must be before the eyes of each governor, with contingency plans at every step. Remember, wars are fought in the battlefield, but won with resources. Also an effective system of audit & accountability must be established. Auditors must ensure the just fulfillment of financial objectives.

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<sup>1</sup> This will always vary in different subject and environment  
The Vision of an Islamic School



### **1.12 Academic Evaluation**

The F&G must develop a system of evaluation of the academic objectives. Are the **R.U.P.E.** objectives being achieved as far as the students are concerned? They are:

- ? **R**etain what is taught
- ? **U**nderstand what is taught
- ? **P**ractise it
- ? Be able to **E**xplain it to others

### **1.13 Evaluation of the Fulfillment of the Original Objectives & Mission**

Many a times, as things move along, the original vision is lost because the school itself becomes popular in the community and class strength becomes sound. Some people confuse activity with achievement. The increased student population or the rising profits do not necessarily mean that '*Alhamdulillah! We have succeeded!*'

It may well mean the opposite! May be we have lost sight of the original reasons why we began this work in the first place. Are we actually contributing to the *Ummah* or not? Numbers alone do not serve as a criterion of success. The responsibility of the Islamic School extends far beyond the parameters of life on this earth; it plays a major role in what will be the ultimate destination of a person in the Hereafter.



### **1.14 Managing the Managers**

More often than not, the management or F&G of educational projects are themselves not educationists. This results in several problems. Firstly, they themselves are not clear about the 'vision' itself, rather have broad spectrum ideas. These ideas, where highly admirable, do not go a long way pragmatically. The translation of these ideas into practical terms needs the expertise of a professional. Here comes the second problem. When there is a gap between the professional knowledge (regarding education) of the F&G and the Principal/Teachers, disgruntlement sprouts between the two, resulting in poor performance, disillusionment, and finally, failure to retain a professional team.

### **1.15 Human Resource Development**

Merely hiring qualified teachers will **NOT** serve the purpose. Continuous improvement in both their spiritual and professional abilities is something that is mandatory to the success of the mission. Funds must be set aside for the training and reinforcement of the staff. In the absence of such funds, 'Skill Sharing Programs' must be initiated. Putting aside time for such activities, not only adds to everyone skills, but also brings closer people on a personal level.



## **Why am I placing such great responsibility on the F&G?**

The founders & governors of the school must remember the words of the *RasulAllah*ﷺ,

“Each of you is a shepherd and each of you shall be questioned about his herd”. As in any hierarchy, the highest responsibility is placed and ought to be placed on those who run the show. One spends one’s money carefully, and money spent in the path of Allah should be spent even more carefully. Each and every penny and each and every moment should be utilized keeping in mind the fact that Allah shall question us about it. This feeling of accountability should be kept alive, individually and collectively.



# Element No. 2

## The Principal

The Principal is the vehicle through which all the objectives have to be achieved. Utmost care must be exercised in the selection of this individual. S/he is the team leader, and must be one. This person must be appointed by the F&G on the following merit.

### 2.1 Primary Motivation & Clarity of vision

A principal must be highly motivated by the objectives that drive the governing body of the school. His /her personality must be in tune with the image of the school. The aims & objectives must be crystal clear in the mind of the ‘team leader’.

### 2.2 Religious inclination

In order to be the head of an Islamic institution, one’s own religious inclination, and that includes knowledge, must be well above average. The lack of this in the principal would be the lack of *Deen* in the school.

### 2.3 Professional Training & Academic Background

The principal must have extensive professional training and a sound academic background. A commonly observed management error is the appointment of the principal on grounds of ‘loyalty’ rather than





professionalism. A dynamic (and sometimes headstrong) principal is far better than one who is weak professionally.

## **2.4 Leadership Abilities**

To be able to lead the team under one banner towards a mutual goal, is the hallmark of the captain of the ship. Being a principal is not about teaching, it's about managing and administrating colleagues, and this is an art that s/he should be well versed in.



# Element No. 3

## The Teaching Faculty

The Teacher is the actual person with whom the child interacts. The entire philosophy of the curriculum must be thoroughly ingrained in every member of the faculty; then & only then, can the objectives be achieved.

The *RasulAllah* ﷺ announced, “I have been sent as a teacher”. This he said not only on one occasion, but innumerable times. His status, as a Messenger, is repeatedly declared as that of an educator. Any Muslim individual who teaches must realize that s/he is elevated to the company and mission of the pure souls whom Allah sent to educate His creation. His/her own conscience should be alive with the glow of this supreme responsibility. Let us now look at some of the necessary attributes that complete the teachers’ profile.

### **3.1 Personal Motivation**

S/he must be inspired from within regarding the job and its importance. Reading up on the sayings and teaching methods of the *RasulAllah* ﷺ should be a regular part of his/her routine.

### **3.2 Must understand and practice Islamic values**

The understanding and practicing Islamic Values is a primary part of the reason for hiring an individual for an Islamic School. How much practicing a Muslim should s/he be? S/he must be an embodiment of the image of teachings that form *Deen*. Individuals may vary in their personal actions, but a minimum level of appearances, if nothing else,



should not be missing from their person. Conspicuous contradictions must not be present.

### **3.3 Should be able to inter-relate all subject matter with *Deen*.**

Material of this nature is now amply available in all languages. The instruction of all Sciences must include references to the *Quran & Sunnah*, embedding in the student that all knowledge comes from Allah Himself. The teachers of all subjects should make it a point to relate their teachings not only to *Deen*, but also to Islamic history and the great figures who founded the sciences as we know them today.

### **3.4 Must be Professionally & Academically Trained**

Good schooling needs professionally sound faculty. And this isn't at the time of hiring only; it is a continuous process that must be ensured by the management as well as the individual on his/her own.

### **3.5 Must Have a Genuine interest in the child's future.**

'Love overcomes, always.' If you, the teacher, truly love your job, you of course love the children you interact with. So much so, many dedicated teachers (unfortunately) end up neglecting their own flesh and blood in the line of duty. Whereas this extreme attitude is to be discouraged, a spark of it must be present in the teacher who 'really' cares. Remember, not only Allah shall reward this in the Afterlife, but the relationship you shall build with the future movers and shakers, will provide job satisfaction each and every day.



### **3.6 The Child should be able to look up to the Teacher as a role model**

Each and every individual we interact with leaves an impression in some degree or the other on us. The child is only different in this regard because the level of 'absorption' from the surrounding individuals and environment is extremely high. Our children and students unconsciously emulate us in a degree that is frightening. In other words, we all serve as role models for our youth. The question is, are 'good' or 'bad' role models?

### **3.7 How to find good teachers?**

You hardly ever 'find' good teachers. You hire people with the basic ability and motivation, and train and groom them into a 'great' teacher. True, inborn ability is the foundation on which you build a professional; however, have you ever heard that a 'great' teacher was born the other day? No, but you do hear, that one died. That means they are never born, but they die. Meaning, somewhere *along the way*, they become great.

Regular training and motivational courses must be held to keep them in top shape. Reading materials, both technical and Islamic, must be made available to them and they should be encouraged to make use to the latest techniques in the classroom. Evaluations must be conducted to ensure that *irtiqa* (development) and *tazqia* (cleansing of soul) are continuously going on.



# Element No. 4

## The Curriculum

The Curriculum is not merely a set of books; it's the formula for child development. The books, audio-visual aids, everything, function as tools that nurture the child for his/her future role in this world. It prepares him to live as a Muslim in the coming years, and paves the way to salvation in the Hereafter.

Defining a booklist doesn't decide anything other than what the child is going to carry in his/her bag. Knowledge is what is transferred from the teacher unto the child. The objectives of the curriculum must be very clear before beginning work, the procedures and standards must be set as well as the areas of child development.

All subjects must be available for study to the child as in a mainstream school. The purpose of an Islamic school is not to create misfits who may be well-versed in *Deeni Uloom* and *Tarbiyyah*, but lagging behind fatally in life skills. The mission is to produce such outstanding Muslim individuals who live life to the fullest, all the time adhering to their beliefs and practices. Such individuals shall serve as a shining example of *Dawa'h*. They may or may not eventually choose to specialize in the study of Islam; however, they shall be truly Muslim doctors, engineers, accountants or scientists.

For this purpose, the teaching quality of all subjects should be matchless. The following areas of study must be followed.



### **1. Perfect Recitation of the Holy Quran (Tajweed)**

This should be a compulsory subject. All Muslim boys and girls must learn to recite the Quran correctly.

### **2. Hifz e Quran (Optional)**

This may be an optional subject, depending upon an individual student's aptitude and ability. Keep in mind; it is more important to take the verses to heart than to learn them by heart.

### **3. The Holy Quran: Meaning & Message.**

The importance of this is already in our hearts, hence the Islamic school. The meaning and message of the Holy Quran must be embedded in the souls of the children, only then can their *Aqidah* be strong and actions compatible to Islam.

### **4. Sunnah of the RasulAllah ﷺ: Theory & Practice**

The significance of Sunnah cannot be overly stressed. The *hilya* of RasulAllah ﷺ, especially his *Muamalat* & *Akhlaq* should be the outcome; the student should not only look like a Muslim, but also behave like one.

### **5. Arabic Language**

At least enough Arabic should be taught so the student is versed on the language of the *Quran* and *Sunnah*.

### **6. Urdu Language**

The local language, in our case Urdu, is a need as a rich treasure of Islamic literature especially that which is area-specific, is available only in Urdu.

### **7. English Language**

The global language of communication now, and hence, *Dawa'h*.

### **8. History of Islam**

This must be taught as is written by Muslims for Muslims, not the one written by biased Orientalists that undermine our self image.

### **9. Geography (esp. of Muslim World)**

The vast treasures of nature endowed upon man and the Muslim world in particular must be realized by the students.

### **10. All Science & Business Subjects**

These are essential life skills; these are the tools that shall empower the future Muslim to hold his/her head high in the society, and fulfill the ultimate responsibility towards Allah and His creation.



## **11. Islamic Art & Crafts**

A forgotten subject, must be revitalized; it does wonders for the mental development of children.

**With all subjects, always remember R.U.P.E.!**

In addition to this, the following (eight) areas of child development must always be in the forefront of all programs and activities.

### **4.1 Spiritual Development**

Allah has sent man on this earth as His *Khalifa*, to fulfill His commandments. This is the primary responsibility of a human being. In order to do so, a sense of liberation in submission to Allah must be fostered in the child. Islam should not be taught to him/her as a list of do's and don'ts, rather the child should feel a sense of joy in living life as a follower of *RasulAllah* ﷺ. This is the key to his/her *Akhirah*, and must be dealt with utmost importance.

### **4.2 Social Development**

Care must be taken to form a genuine partnership between the child, the school, the home and the wider community within a framework of mutual respect. Every child will face the issue of contrast of lifestyles around him/her. The *Tarbiyyah* must promote community cohesion and encourage social inclusion.

The building of self confidence should not be at the cost of good manners, rather the child should remain sensitive to the need for others to do the same. Also, as they approach middle/high school, they should learn how to behave as a Muslim with members of the opposite sex.

### **4.3 Moral Development**



The child must learn how to distinguish between **right & wrong**, both intellectually and instinctively. When brought up in circumstances pure and righteous, the individual's feelings become capable of distinguishing between good and bad.

#### **4.4 Cultural Development**

The child must feel that life is enriched with cultural diversity. This must be done especially with regard to intra-religious segments of society. S/he must learn to appreciate the differences in cultures and *fiqh*, and be able to enjoy learning about each other and from each other, and participating in activities of common interest.

#### **4.5 Intellectual Development**

Every child should achieve full academic potential by establishing the highest standards and acquiring the knowledge and understanding of essential life skills, with a deep sense of responsibility to use all knowledge granted by Allah for the benefit of the *Ummah* in particular and mankind in general. The latest technology and contemporary subjects should be at his/her fingertips. Being a practicing Muslim should further enhance their abilities as a professional. A common allegation on Islamic schools is that they lack in teaching quality of contemporary subjects. This must be avoided at all costs and the highest teaching standards must be maintained.

#### **4.6 Emotional Development**

To develop emotional intelligence and thus be emotionally in tune with the Spirit of Islam. The emotions of the child must be developed in a manner that even feelings surface as per *Deen*. Anger, pain, pleasure and





laughter must be in accordance with the *Sunnah* of the *RasulAllah* ﷺ.

Equally important is to encourage a positive personal self image; to build a strong cultural self identity, they must feel pride in their own dress code, language and mannerisms, and should be able to stand tall when faced with people from different cultures.

#### **4.7 Physical Development**

Our body is an *Amanah* (trust) from Allah. Healthy living, eating and exercise habits must be developed. Moreover, while the children treat “sports” or games as fun, the Teachers should make sure that through these activities they teach leadership, teamwork and respect for rules and regulations.

#### **4.8 Ummatic Development**

Each and every member of the Muslim *Ummah* must remember that they are the nation raised by Allah to spread and establish His Message of peace, justice and brotherhood to all mankind. This responsibility must be ingrained from an early age. S/he must feel connected to each and every member of the Muslim *Ummah*, feel with them, work with them, laugh with them, and cry with them.



# Element No. 5

## **The Environment**

The school is not just a building; it's an 'Institution'. The ambience of the school should make the child feel proud to study there. The management should give priority to the reasonable décor of the school. Cultural heritage and architecture should be kept in mind. This reminds the students that they belong to a nation rich in culture and history, and this should serve as an inspiration to them to revive and relive that glory.

The school is a learning Environment. Islamic values should be followed in spirit not just in action so that *Deen* becomes a lifestyle for them. Once again, remember that a child's mind absorbs information both consciously and sub-consciously. Make sure that what s/he is absorbing from the environment is something that adds to their Islamic belief and practice.

It's their 'Home away from Home". Students should have a sense of belonging and ownership, even when they leave. Old students' participation must be encouraged in extra curricular activities. 'Alumni' must be seen participating in the school so as to strengthen the life long relationship



# Element No.6

## **Parents: Role & Participation**

It is virtually impossible to achieve any of the aforementioned goals without the support of the parents. The home environment should match and reinforce the learning at school. This proves difficult in many cases. Remember that most parents of students in an Islamic school will not themselves studied in one. They might not even be aware of many Islamic injunctions/supplcations that their own child practices. Teach the parents that the child's learning must be appreciated and encouraged. For this, certain steps need to taken to ensure that the child gets the right kind of environment at home.

The 'education' of the Parents regarding their role in the *Tarbiyyah* of the child should be conducted by having them participate in motivational lectures and programs. Short Courses, Booklets or Cassettes/CDs and regular Parent Teacher Meetings must be encouraged to make parents participate fully in the school activities. Parent Committees, such as 'Senior Students' 'Mothers' clubs', and making parents volunteer part-time instructors in activities such as cooking and sports, should be organized.



# The Final Product

- ✍ A Staunch Believer in the Holy *Quran*.
- ✍ Practicing the *Sunnah* of the *RasulAllah* ﷺ in all areas.
- ✍ Well versed in *Shariah* and able to read the Holy *Quran* & *Hadith* in Arabic.
- ✍ A Highly Qualified Professional in any field of choice
- ✍ Truth, honesty, character and integrity must be imbued in them so they may achieve success in this world as well as the Next.
- ✍ A credit to the institution, the teachers and the *Ummah*

In short, may s/he be a doctor, engineer or accountant, the beauty of Islam must be visible in his/her personality.



# Conclusion

The standards set in this booklet have perhaps yet to be achieved by any school in the world. However, they provide a target for the individuals and institutions working in this area so that they may specify the direction they are going to take. The very first step towards any reform is the identification of its goals. Studies must be made from the models in Pakistan and the highly developed models in other countries.

Dear Founders, Governors, Teachers and Parents! Don't wait for perfection, for perfection isn't a destination, it's a journey. Begin with what you have, and ask Allah to Grant you the *Asbab* as you go along. Do plan, do think and thrash out your ideas; take counsel from others. Take the example of *ittaybaye Sunnah* (following in the footsteps of the *RasulAllah* ﷺ). Don't we take time out to learn it? Plan our life according to it? But can we achieve it 100%? Of course not, but spend our lives trying to get as close as possible.

Finally, remember, Allah sponsors His projects. Using the skills He has granted, let Him Guide you with the intelligence He has awarded, and you shall achieve success He shall bestow.

May Allah Accept our humble efforts in His Path.

*If you have any suggestions or comments, or need advice about the Islamization of education, or want to be part of the SER team, do contact us at the address on the back cover.*

## Society for Educational Research

The Society for Educational Research (SER) is a non-profit registered public charity trust engaged in

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