

Shariah Issues Pertaining to Modern Educational Institutions♦

1. It is of utmost importance that Muslims establish institutions of modern education since a large section of the people have the preservation of their faith and belief system resting on them. Therefore if such institutions are not available in certain regions the onus is on the Muslims to establish such modern institutions with the needful measure of Islamic environment.

2. **A.** In such modern institutions which are administered by Muslims and include courses for modern education which does not have curriculum adverse to Islamic religious thoughts or ethics but are useful for the courses being pursued must include such books as may be useful to the needs of their Islamic religious studies at par with their curriculum for such classes which should have the aim of imparting basic religious knowledge pertaining to the belief in Oneness of God-Tawheed, Messengers -Risalat, The day of Judgement-Aakhirat, Shirk and Kufr- the belief in Allah and assigning none as partners to Him, Halal and Haram, what is permitted by Islam and what is not, Taharat and Najasat - What is purity and what is dirty as per Islam, and the important aspects of Ibadat- worship in Islam and Muaasharat, Social life and that they should have the knowledge of the Seerat or the life and traditions of the Prophet.

B. It is not permissible by Shariah to include subjects relating to immoral studies of, sex education, imaginary mythologies, music and dance, in the curriculum by once choice.

C. If it is necessitated by law to include any subject against the Shariah it should be ensured that teachers well-versed with the Islamic education and specialising in such subjects should only be employed to teach these subjects and they should strive to minimise their ill effects.

3. If for the paucity of funds or the absence of such institutions with Islamic environment in their region the children are compelled to take admission in other modern institutions not offering such Islamic environment it would be permissible for them to be admitted to these as a case of compulsion provided the following is taken care of;

A. They should be taught the importance of Tawheed- the Oneness of God, and the belief in Messengers of Allah - Risalat.

B. They should be taught about the abhorrence of disbelief in God and idol worship.

C. They children should be made to take part in religious studies at such centre in their available time.

D. The parents themselves and their relatives and near ones should strive to achieve an Islamic environment in general at their homes.

E. They should be provided with useful literature, books and magazines as

per their age and understanding relevant to the contemporary modern institutions with Islamic environment.

4. **A.** Islam wishes to curtail all promiscuous activities and as such prohibits unregulated mixing of male and female genders, be it at educational institutions, places of worship or the sports grounds or recreation centres. Therefore it is pertinent to establish separate educational institutes for girls and boys who have attained or are at the age of attaining adulthood. It is therefore prohibited by Shariah to establish institutes of their own, or run institutions allowing such mixed gender studies.

B. The best way to achieve gender segregation is to have separate buildings for the two genders, to have separate entrances and exits to the classrooms and to have separate toilets etc. If this is not possible it is permissible to have a permanent barrier constructed within the same class separating the two genders in the same building.

C. If for the paucity of funds or any compulsions as per the law it is not possible to have separate rooms the same class may be shared with a dividing barrier provided that;

(1) There is enough space separating the two genders wherein it is not easily possible for them to mix-up.

(2) The girls are covered in hijabs as ordained by Islam.

5. The Islamic Shariah has forbidden the telling of lies and boasting of false things. Therefore, whether it is a false affidavit or a fake certificate or any other means of hiding the truth or claiming a falsehood, all this is prohibited by Shariah. Therefore a false affidavit in respect of age is not permissible.

6. **A.** It is important to keep the following in mind with regards to the school dress or uniform;

(1) It should cover the body as ordained by Islam.

(2) It should not be so fine as to be considered see-through neither should it be very tight.

(3) The dress of the males and females should not look alike.

(4) The dress should not be religious apparels worn by other religious entities.

B. If the school administration has ordained a uniform the type of which is not permissible in Islam and without adorning which it is not possible to get admission therein or the systems of the school or college can't be changed by request and there is no other institution as an alternate it is permissible to take admission there in but for the females it is not permissible to take admission if the uniform does not cover them as per the norms laid down in Islam or if there is coeducation and mixing.

7. Education is an important necessity therefore the fees for it should be kept to bare necessary and the conversion of educational institutes into money making instrument is a very unacceptable and obnoxious practice.

8. As long as the admission in the institutions remain the collection of fees even for the days the wards are absent is permissible.

9. Students pursuing education in modern institutions if found eligible for Zakat – the poor due in Islam, they can be supported by Zakat fund to such extent that the other eligible ones are not left off.

10. Islam is very sensitive to the issues of Tawheed- the oneness of God and the Risalat, believe in the messengers of Allah and therefore the slightest statement or activity with any semblance or Kufr- Rejection of God, or Shirk, the association of other with God is not permitted. Therefore recitation of such anthems glorifying other gods (as vande matram, slokas of the Gita etc) or activities glorifying such things is not permitted at all. Therefore if there is any compulsion the search for another option and legal redressal of the issue becomes incumbent. If there is a compulsion by the administration of such schools to carry out such prayers or activities making it obligatory to the Muslims then it is not permissible to get admission in such schools.

11. The prevailing study of Sex education falls in the category of promiscuity and is the reason for falling standards of morality and therefore not permissible by Shariah. But if the government ordains this as a compulsion then books elucidating pronouncements according to the orders of the Shariah on these topics should be composed and included in the syllabus.

12. It is also not permitted that the two genders mix-up in the ploy of medical and study tours and excursions be whatever form of mixing of the female and male students. However if arrangements are made ensuring that they do not mix freely they can be allowed. Similarly programmes of debates on serious topics can be organised for different genders separately.

13. Statues and pictures should be avoided as far as possible but if these are a must for study of a particular topic they can be permitted.

14. The school syllabus should take into consideration the useful aspects of the future needs of the male and female students.

15. After attaining the age of discretion both the male and the female student should be provided with teachers of their own sex, as far as possible. But if situation compels one it is permissible to have the teacher of the opposite gender.

16. To offer bribes is a big crime as per the Shariah and against moral values and it is the root cause of several evils in the society. Therefore it is not permitted by the Shariah in general conditions. If situation arises that there is no option the nearest certified experienced Aalim or knowledgeable person in this regards should be consulted with, before proceeding.