Pakistani Education system and Reservations of religious Minorities

Dr. Farhat Aziz[*]
Dr.Syed Naeem Badshah[**]

Abstract

General Zia ul Haq approved an education policy in 1979. A program of Islamization was included in it. General Zia wanted to implement the Islamic Ideology through curriculum development for the thought and character building of the younger generation and to help them with a required conviction of representation in Pakistan. The Islamization of textbooks at every level picks up frequently the religious topics for adorning the curriculum. The overwhelming of the religious topics in textbooks such as the verses of the Holy Qur'an, biography of the Holy Prophet (PBUH), history of Islam, culture and society and students evaluation based on these topical ideas moved the child to higher grades which shows that our national educational system presents national educational policy and curriculum make no distinction between academic and religious education. In that, it seeks for practicing Muslims and accepts the challenge of diversity to develop a democratic citizen. Pakistani educational system, curriculum, and textbooks have been facing a lot of criticism for incorporating discrimination towards religious minorities. Critics blame that Pakistani Muslims majority through this national educational policy has created such an environment on which Non-Muslims are considered very low-class citizens with lesser rights and privileges. They also are of the opinion that their (non-Muslims') contributions towards society are ignored and their love for country is questionable. The main purpose of the Pakistani curriculum is to promote the monotheistic concept for this nation. Pakistan is an Islamic state in which its citizens have recognition as Muslims under the umbrella of the Islamic Republic of Pakistan, Which excludes Non-Muslim Students from the national identity as minorities. They cannot celebrate Pakistani's religion, ethnic, diversity. In order to evaluate these criticisms and to present the real picture of the issue to the readers, we have attempted this research paper. Our research indicates that the above quoted criticism is not based on any practical or analytical proof rather it is just objection for the sake of objection and that Pakistani curriculum adjust non-Muslim students quite well. They are given as much choice and freedom in the syllabus as they need.

***Key Words**: Pakistan, Education, system, Reservations, religious Minorities.*

[*] Associate Professor, Lahore College for Women University, Lahore
[**] Chairman, Islamic Studies, The University of Agriculture Peshawar

INTRODUCTION

Education is one of the human beings' basic needs. This is the main right of man. If seen, the difference between human and beast is education. Education is the main pillar of development of any nation or of society. This is the reason for the development and fall of nations. It is true that the developed countries always make their name with their own education in the world, and this is also a reason for the development of these countries. Countries like China, Japan, and America have always given more importance to every sector and also benefited from this sector and developed. Education means not only to take any degree from school, college, university, but also to learn civilization so that man can take care of his social traditions and society. Education is jewel that adorns human being.

EDUCATION IN PAKISTAN

In Pakistan status of education is far behind than the ideal situation because of low allocation of budget. One main reason for the low budget allocation for the said head is high allocation of defense budget. If anyone wants the country to develop, they should strengthen their educational institutions.

According to the 2015 -16 academic statistics of Pakistan, 21 percent primary schools in Pakistan are being run with only one teacher and are 14% of them that contain only one room. There are 40% of schools where electricity is not available, 29 percent of schools are not available to drink water, 43 percent schools whose building is hungry and 7 percent schools are not a building for school. According to experts, 58 percent of rates in Pakistan is a barrier in the way to achieve the economic development of the country. The situation in the educational sector has been unusual and according to official data, two million 20 million children still do not go to school. The 2017 government officials say that this period will increase graduation in the budget of education, and it will be taken to four percent, but it has not yet been. Under the Article 25 of Pakistan's Constitution, the state is bound to provide free education to all children aged five to 16 years.[1] Literacy rate in urban areas 74 percent while rural areas are 49 percent. It is important that in 2007 and 2008, officially reported rates were 58% but then came down.

RELIGIOUS MINORITIES RESERVATIONS ON PAKISTAN'S EDUCATION SYSTEM

On June 19, 2014 the Supreme Court, the establishment of a commission to review the rights of minority's rights decision. This commission has serious reservations regarding SNC. In their opinion, including Islamic topics in the compulsory subjects like Urdu, English

and social studies is a violation of Article 22. In this way, students belonging to religious minorities will be forced to read Islamic content. All Islamic content should be included in the subject of Islamic studies. Many educational expersts and scholars who work for minority rights have reached that the teaching minority students of Islamic topics in compulsory subjects is equal to teaching Islam to non-Muslim students. They think that it is unfair to inculcate Islamic teachings in the minds of non-Muslim students.

People's Commission for Managers Rights, a non-governmental organization expressed on the statement of Chela Ram Kevili Sahib, saying that he does not consider the Pameoli of Article 22 of the Constitution that is related to basic rights of religious minorities. Apparently Chela Ram Kolali Constitution, Pakistan, the court's instructions and experts are aware of education. Justice Mahta Kailai Kohli, Advocate Imagination Goddess, Dr. AH Neir, Prakani and Peter Jacob, said by the People's Commission in a joint statement that we wonder that the minority commission head ignored the interests of the minorities and all the demands. In the opinion of the People's Commission, this statement has consolidated the interests of minorities especially on children's educational rights. To raise knowledge to the constitution, every citizen and every institution is duty. We will continue to raise the sound against the constitution.

EFFORTS TO RESOLVE MINORITIES RESERVATIONS

ACCORDING TO THE EDUCATIONAL STANDARDS IN A MODERN EDUCATIONS AND RIGHTS, ACCORDING

The country's experts have been advocating improving educational standards in a modern education and rights. According to the Constitution, religious teachings are just teaching religious subjects. But by the Federal Ministry of Education, 1 to 5-year-old Urdu, English and information books have been infringed by the Article 22 of the Constitution to enter the teachings of majority religion in the book of English and information. The National Commission for Minority should be able to study books and listen to a non-professional opinion of experts. The Article 22 of Pakistan says that a child will not be removed from his own religion and no religious education will be given. If there was something other than this part of the Constitution, the Supreme Court bench should make any other orders on it and do not ask for implementation of the commission's desion.[2]

New books of Education Department are being developed on Sindh's special instructions, and in this regard Younis Master, Casinandra Fernandes, Afzal Jack, AJ Jahaq, Ganesh Mall and Naqhat Singh Roy have fully helped. The new book of the seventh grade has reached schools. In the next step, the eighth grade and the book of Mathematics will be in the hands of students.

EDUCATIONAL PROBLEMS IN PAKISTAN

According to a recent report, 24 million children of Pakistan could not reach schools and 31 percent of the students coming to matric, so the government should not ignore the main sector like education because every time the lives of people have changed through education.

Our country's non-Muslim population is a lack of resources. Nevertheless, with them, they do not have such a criminal negligence. We know we have to be together. This group can become the best face of our society. If these are satisfied, then do not dare anyone to pick up on us. We are from them and they are from us, the government's responsibility is also the responsibility of the management of the school that they should not be able to seduce the basic rights of a Pakistani.

The constitution of Pakistan gives every Pakistani full religious freedom. General Zia-ul-Islam was widely educated and studying articles of geography, history and citizenship started studying Pakistan's article, which resulted in the article of morality and became the first choice of Islamic Muslim students.

These teaching books were given new life through the new National Education Policy in August 2009. From the article 4 of this educational policy, the article of Ethics and its teacher must be mandatory for non-Muslim students from the seventh grade.[3]

"Department of Education is moved to the provincial level since then this important sector is avoiding consensus on the sensitive matter of equality." ... "There was no national consensus today on the source of education and language in the source of education." "Due to poor educational planning, demand and demand has come to significant difference" "Official school system is lacking resources and there are several obstacles in the way of this system"[4]

The same system should be the most important target to achieve the purpose of education, that instead of working separately on all these circles, they should work in front of them. As a result, the objective as the first step will be to be done, the goals are harmful in education. In this regard, we must ask ourselves that what we want to get from our educational system. The knowledge which is ignored by objectives of life has no origins."[5]

EDUCATION SYSTEM IN ISLAM

Pakistan came in to being on the ideology of Islam. Islam is not only one religion but a Code of Conduct. It guides the human being to live in the world. The source of Islamic teachings is the Quran that is the treasure of recipe and guidance. It has solutions to all human society, economic, cultural and political problems. Islam has clearly determined educational purposes for acquisition knowledge. Islamic knowledge is convinced. It reserves the education to reach destination. Ultimate aim of education is to know one self

and to know the Creator according to Islamic ideology. Education for Muslim students reflect the Islamic principles of life so that they can try to shield their lives according to their principles and can make their own way in the light of Islamic teachings in every field. One of the teachings of education is to near Allah's knowledge and It is also to provide light and directing equipment to get its pleasure.

According to Islamic ideology, the most important thing is to get the formation of the student's role. Education will not get their real purpose until educate them.

Allah says just as we have sent among you a Messenger of your own to recite Our revelations to you, purify you and teach you the Scripture, wisdom, and [other] things you did not know.[6]

When God created Adam, it was first given to him the knowledge of the worldly items. The Quran says:

Are those who know equal with those who know not?[7]

The importance of education in Islam can be estimated that the Prophet (PBUH) was revealed to the Prophet (peace and blessings of Allah be upon him), the word "religion" which means "read".[8] One day the mosque came to Holy Prophet (PBUH) and sees two rings of companions. One was engaged in a recitation and prayer, another was engaged in teaching. The Prophet (PBUH) said: Both the groups engage in good work. Then he (PBUH) sat in the knowledgeable circle. "The Prophet (PBUH) said:

It was narrated from Anas bin Malik that the Messenger of Allah (PBUH) said: Seeking knowledge is a duty upon every Muslim.[9]

It is Islam that presented a concept of knowledge for every person. On one hand, Islam declared the basic requirement of education; on the other hand, the responsibility of achieving it is imposed on both the individual and society. The principle of Islam is that everything is obliged, the first responsibility of supplying it on the individual while the last responsibility imposed on society and state. Some of the companions used to do itself to fulfill their needs. Then Muslims were able to fulfill their needs and gave donations and benefits, and Muhammad (PBUH) himself fulfills their needs. Rather, unless their food is arranged, He (PBUH) should not eat food. This is the result that education in the entire history of Muslims has always been free.[10]

System of education is associated with system of production. Just as a system production, raw materials are obtained similar to the desired structure and characteristics of a particular process or actions, thus the need for new generation raw people in the system education. People with features are loose. And in the way the system production work the main role in making the quality of the work and the quality of the designated items, as well as the worker's training and role in the system education, as well as the role of people studying.[11]

Islamic system education refers to an educational system in which a Muslim child is educated with a special knowledge and ability to gain skills and

qualifications, which is dedicated to faith and divine, the necessary beliefs Be aware of, knowledge of religion and duties, and the correct pattern of Islamic deeds and ethics. If someone has taken care of medicine for himself, he will play a role in a Muslim doctor in his art and if he has taken business professionals, he should play a Muslim trader role in his trade and if he has his own If a military life has decided to adopt a Muslim Mujahid in his military life. Thus, the sector of life is concerned, as the Muslim performs its duty as Islam, because Islam has described some rules about every field of life.[12]

Islam system acquires human beings and fascinating futures. By the last welfare man, man escapes the punishment of hell and finds the blessings of heaven. By getting worldwide welfare, man lives in peace.

From the Islamic point of view, the purpose of education is to understand religion and get insight into it and to be aware of its mood and soul. The educational system of Islam is not the wealth world, neither academic, nor reputation. The Prophet (PBUH) developed God consciousness among the religious followers.

In Islam education and mosque is a mutual relationship. The formation of the first education in the Masjid e Nabvi established this tradition and later was promoted in the entire history of Muslims and through this, students' lives were shifted to our specific cultural system template.[13]The mosque is a traditional institution of Islam, which was originally associated with the Masjid -e- Nabvi, the teacher of which, who had dared the work for the students coming out and also developed the madrassa. In the first century of Hijra wherever the steps of Islam, the mosque is the center of education.[14]

The Prophet (PBUH) was the first teacher of Muslims, and the first regular Islamic center was Dar ul Ulema. Here, the center of the curriculum was the Quranic teachings. Khalifa was included in the covenant of Khalifa e Rashidin after the period of Prophet (PBUH). Islamic literature was based and merciful to understand the Quran and Hadith. Since Arabic language is the language of Quran and Hadith, therefore, its relevant sciences, syntax, just, the dictionary and meaning were included. If the examination of the Hadith is a question, then the knowledge of Asmaa al-Rijaal became a component of the curriculum.

In religious studies, in addition to the Qur'an and Hadith and the Islamic Literature, book start, painting and knowledge such as sciences and artists are also included in the covenant.

The knowledge who derived from non-Arabs, can call them the science with the comparison of Islam and all these may include in the philosophy, medicine, chemistry, history and geography etc.

Education for an Islamic society can be the right system in which there is also a complete management of reading and teaching material studies with spiritual sciences. Therefore, the system of education consisting of spiritual sciences or just comprises material science, cannot fully

educate Islamic system. It is fully educated by in Islamic system, which is not two types of science in the name of religion and world, and the purpose of them is to bring the purpose of human beings and welfare that religion Islam have told.[15]

The Prophet (PBUH) focused on learning every kind of useful science. Health language arranged. Instructed for art booking. The companion attracted Hebrew language and to get the knowledge of the Torah.

Narrated Zaid bin Thabit: "The Messenger of Allah (PBUH) ordered me to learn some statements from writings of the Jews for him, and he said: 'for indeed by Allah! I do not trust the Jews with my letters.'" He said: "Half a month did not pass before I learned it, when he (PBUH) wanted to write to the Jews I would write it to them, and when they wrote to him I would read their letters to him."[16]

To get training about the comparison of race and archery to educate youths, is to make fortress devices from the field battle.

Hence, make ready against them whatever force and war mounts you are able to muster, so that you might deter thereby the enemies of God, who are your enemies as well, and others besides them of whom you may be unaware, [but] of whom God is aware; and whatever you may expend in God's cause shall be repaid to you in full, and you shall not be wronged.[17]

The overall sketch of education system during the time period of Holy Prophet (PBUH) was as, Religious science, Hadith, Jurisprudence, urgent, Rational and Dynasty, Health, Mathematics, Medicine, The dictionary and literature language and literature, foreign languages, especially Hebrew, Artificial, weapons, rides, racing, swimming and targeting. `The ban of Islam was in addition to which the essential status on suspicious activities.

A common misconception about the curriculum is found that the articles that were taught in these madrassas or who are taught at this time belong to the Quran and Hadith and related articles. Other articles are not read either or their own articles are definitely a reference to which there is no link and no sequence. This is not so right as easily as possible. In these teaching, there was a place for every new dimension of knowledge and it was arranged by the nature of teaching and research.[18]

The Prophet (PBUH) set different circle and different levels for car education. A circle was general education. The second scope was of special magazines. The purpose was to prepare standard scholars and leaders. The third circle was of education for women, for which you had specified a day in the week. The fourth scope was specially educated by individual attention to special occasions. From the fifth scope, preparing out the delegation for acquisition of education was to send back to the tribal education.[19]

The widespread concept of the Prophet, is based on the word of the Quran, is that Muslims have to get good in the world with the good of the Hereafter.

As Allah Says In Holy Quran

And of them are (some) who say, "Our Lord, bring us in the (present) life a fair (reward), and in the Hereafter a fair (reward), and protect us from the torment of the Fire."[20]

Islamic System of Education has revolutionized the knowledge and wisdom. Different colors and compilations in different sciences and ratifications are visible to the scene and invented new sciences.[21]

Every kind of religion was discovered from him. He (PBUH) used to understand participants questions.

Narrated Zaid bin Khalid Al-Juhani: A man asked the Prophet about the picking up of a Luqata (fallen lost thing). The Prophet replied, Recognize and remember its tying material and its container, and make public announcement (about it) for one year, then utilize it but give it to its owner if he comes. Then the person asked about the lost camel. On that, the Prophet got angry and his cheeks or his Face became red and he said, You have no concern with it as it has its water container, and its feet and it will reach water, and eat (the leaves) of trees till its owner finds it. The man then asked about the lost sheep. The Prophet replied, It is either for you, for your brother (another person) or for the wolf.[22]

One word in the Holy Prophet (PBUH) used to take a word in the heart:

I am fascinating in the eligible Arabs[23]

Another statement of Holy Prophet (PBUH) is

My Lord gave knowledge and gave great knowledge[24]

The Prophet (PBUH) style audience was heard.

Narrated `Umar: My Ansari neighbor from Bani Umaiya bin Zaid who used to live at `Awali Al-Medina and used to visit the Prophet by turns. He used to go one day and I another day. When I went I used to bring the news of that day regarding the Divine Inspiration and other things, and when he went, he used to do the same for me. Once my Ansari friend, in his turns (on returning from the Prophet), knocked violently at my door and asked if I was there. I became horrified and came out to him. He said, Today a great thing has happened. I then went to Hafsa and saw her weeping. I asked her, Did Allah's Apostle divorce you all? She replied, I do not know. Then, I entered upon the Prophet and said while standing, have you divorced your wives? The Prophet replied in the negative. On what I said, Allah u-Akbar (Allah is Greater).[25]

The Prophet (PBUH) never took the reward of knowledge services. He (PBUH) said to the people according to their mental abilities. He (PBUH) always kept the principle of education and training. The Prophet (PBUH) had full care of the audience and addressed proper intervals. The Prophet (PBUH) used to work with the repetition so that every class and mental abilities should come to people.[26]

Facilitator is teachings to their disciples in the same wisdom, so that the student remains interesting in education. As the Hadith is

Narrated Abu Wail: `Abdullah used to give a religious talk to the people on every Thursday. Once a man said, O Aba `Abdur-Rahman! :(By Allah) I wish if you could preach us daily. He replied, The only thing which prevents me from doing so, is that I hate to bore you, and no doubt I take care of you in preaching by selecting a suitable time just as the Prophet used to do with us, for fear of making us bored.[27]

The Prophet (PBUH) became the main source of women's education. Especially Aisha organized women's education. The Prophet (peace and blessings of Allaah be upon him) said:
You learn from Humera (Hazrat Aisha)[28]
Masrooq Said,"By God, I saw a lot of companions about the learning of knowledge (from Hazrat Aisha)."[29]
Women were shared in Friday prayers so that they can learn the problems. The scholars of Islam gave a regular legal status to women's education for their own orders and incentives.
Reviews in any system education get key importance. Islam has strongly emphasized on balance evaluation system. In the Islamic perspective, we mean "Accountability as judging under a fixed program". The Quranic concept of review consists of balance, justice, assuming and confidence. The purpose of review is to know the true nature of the objects. During the review, we can estimate the right value of the items. However, it is necessary to provide relevant content in it.
In the sense of review in Islam, accountability is found. This life itself is an examination because every action is to be accountable in the Hereafter. As in the Quran is :
They do not speak before He speaks and they act by His command.[30]
It was narrated that Abu Hurairah said: One of the supplications that the Prophet used to say was: 'Allahumma, inni a'udhu bika min 'ilmin la yanfa'u, wa mindu'a'in la yusma'u, wa min qalbin la yakhsha'u, wa min nafsin la tashba'u [O Allah, I seek refuge with You from knowledge that is of no benefit, from a supplication that is not heard, from a heart that does not fear (You) and from a soul that is not satisfied].'.[31]
In the first round of Islam, examinations were not present. The Prophet (PBUH) used to examine some of his companions. The Prophet (PBUH) asked for any question to assess his knowledge. If someone is able to respond, He will be praised and encourage it, but to succeed in responding, As the Hadith is
It is narrated on the authority of 'Abdullah (b. Mas'ud) that when this verse was revealed: It is those who believe and confound not their belief with wrongdoing (vi. 82), the Companions of the Messenger of Allah wore greatly perturbed. They said: Who amongst us (is so fortunate) that he does not wrong himself? Upon this the Messenger of Allah (PBUH) remarked: It does not mean that which you presume It implies that which Luqman said to his son: O my son, do not associate anything with Allah, for indeed it is the gravest wrongdoing.[32]
The Prophet (PBUH) knows that He also gave the completion of the of the curriculum. An example of this is that the Prophet (PBUH) gave directly knowledge of four major teachings of the Quran. Among them, Abdullah bin Masood, Abi Kabab, Salim, Mua'd bin Jabal were included.[33]
There was no tradition to give a certificate in the early era of Islam. The student himself was to decide whether he has reached the quality of a special art whether he was able to teach others in this particular knowledge or not. The knowledge was traded after some time after reference to Hadith. After

some time, Hadiths began to give a certificate to the disciples, according to their importance, so that they can describe the Hadith to their learners.

The importance of education cannot be denied. Education is very important for any nation to rise in the row of developed countries. The development will not be said, but it will not be permissible to make a permanent nation, then only instead of education, only It is necessary for anyone to adopt the system for the bright future, but unfortunately, most of our homeland dearer are still suffering from Pakistan since the last 73 years of Pakistan. The countdown of education is also in the same list. It is never a special attraction in this sensitive and if someone has ever been considered to be forgotten, then it was done as an organized step. The formation of the system is obstacles and this department is still deprived of a systematic system.[34]

Even after the passing of 73 years in Pakistan, we have not decided that we should be educated by us? What changes in our curriculum education are needed? This aged state of the system gives our dark future. Different system pf education and methods are educated in the same country. The reforms on the name of education are just political slogans, which raise the power segment to its sophisticated reputation. Children cannot access high education standard curriculum.

It is true that the Government of Pakistan introduces various educational reforms in every period, but unless the application of system will be tried until any nature's educational reforms can not be beneficial. Not only modern sciences and arts restrains from which man also plays an important role in reaching is humanity. When knowledge is provided, poverty will not be obstructed in a student's way. It is also imposed on the state It is that they should arrange equal opportunities of education for each child.

CONCLUSION

In this article, an attempt has been made to briefly describe Pakistani educational Problems and reservation of minorities. Government is trying in educational policies to provide minorities their basic educational rights but Pakistan is a developing country and due to lack of resources our educational standard is in improving phase. Government is worth the move, in which has risen free of education to primary education, under which the government provides free books to children by primary level and fees are also forgiven. The government's work is not only providing assistance, but it is also necessary to execute it. The government applies to the terms and conditions under which children are being provided free to primary education. Despite being government funds, there is no attention to educational buildings. Even today, in many backward areas, children are forced to take classes in open fields instead of classrooms. On one hand, our educational system is very bad, on the other hand is the restless lack of teachers. Teachers do not understand children. Teachers are unable to make children's mental illustration. Apart

from this, the problems in our educational system can also take place in the future of the generations.

RECOMMENDATIONS

1. This system of education should be made on Islamic principles.
2. The minorities should be given access regarding the freedom of opinion in curriculum and will be protected from discrimination.
3. The government can improve the educational standards of the country including educational environment in village and backward areas, with the spread of education. Girls should be provided equal educational environment so that they can get education in domestic development. The backward area where education system is poor should be sent to the teachers and they should also be monitored. Even the annual performance of the teachers should also be checked and rewarded good relief teachers to encourage them. Electronic classes for students should also be administered so that students can also benefit from modern technology.

References

[1] Sehar Khurshid, Pakistani Edcational Issues,(https://www.suchtv.pk, August 3, 2019)
[2] Nabeela Feroze, Pakistani Constitution, Minorities and National Curriculum, (https://www.humsub.com.pk/)
[3] Shima Sadiqui, Curriculum and minorities issue, (https://urdu.geo.tv, January,20,2018)
[4] Mansoor PTI, 2018
[5] Mahmmod Ahmed Ghazi, Mahazrat e Taleem,(Zarar Academy, Third Edition, May 2016)
[6] Surah e Al Baqarah, 2:151
[7] Surah Al Zumar, 39:9
[8] Surah Al Alaq, 109:5
[9] Ibn e Majah, Sunan Ibn e Majah, The Book Of The Sunnah,Taharat Aur Ke Ehkaam O Masail, 224
[10] Mohammad Iqbal, Qari, Professor, Articles Islamia, Faisalabad (Organizational Youth Islam, Registered, 2005) 140
[11] Humma Iqbal, educational angles, religious madrassas system (1996), 62
[12] Aziz, MA, Doctor, Education and Social Transformation (Caravan Literature, Multan 1983), 272.273
[13] Khursheed Ahmed, Professor, System of Education: Theory, Tradition, Problems (Institute of Policy Studies, Islamabad, N.D), 67
[14] Bakhtiar Hussain Siddiqui, Professor, the evolution of the educational thinking of Muslims (institutional culture Islamia, Lahore, 1983), 40
[15] Mohammad Tasin, Maulana, Islamic system means the meaning of education, commitment, Islamic education number, 1979, 380
[16] Tirmidi, Jami` at-Tirmidhi, Chapters on Seeking Permission, 2715,
[17] Surah Al Anfal,8:60
[18] Dear, MA, Doctor, Education and Social change, 287.288

[19] Mushtaq ur Rehman Siddiqui, Doctor, Education and teaching, discussions and issues (Pakistan Education Foundation, Islamabad, 1998), 160
[20] Surah Al Baqarah, 2:201
[21] Munawar Ibn Sadiq, Education and Comparison (Saddhi Publications, Lahore, 1973), 91
[22] Bukhari, Sahih Bukhari,The Book Of Knowledge, Ilm Ke Bayan Main, 91
[23] Al Zabidi, Taj ul Uroos, 2/308
[24] Maktaba e Shamila, Al Bayan Islami Saqafat Number, 111
[25] Bukhari, Sahih Bukhari,The Book Of Knowledge, Ilm Ke Bayan Main,89
[26] Bukhari, Sahih Bukhari,The Book Of Knowledge, Ilm Ke Bayan Main,89
[27] Bukhari, Sahih Bukhari,The Book Of Knowledge, Ilm Ke Bayan Main,70
[28] Musua Hadith al asar al Muzua wal Zaeif,9834
[29] Zahbii, Shamsuddin Mohammad bin Ahmad ibn Usman, Seerah-Al-A;am (Mosisca al-Risalah, Cario, 1993), 1 / 181.182
[30] Surah Al Anbia, 21:27
[31] Ibn e Majah, Sunan, The Book Of The Sunnah,Taharat Aur Ke Ehkaam O Masail,250
[32] Muslim, Sahih Muslim, The Book Of Faith, Emaan Ka Bayan, 327
[33] Bukhari, Sahih Bukahari, The Qurra from among the Companions of the Prophet (saws), 4999
[34] Sumia Rasheed, Pakistani Educational System, (https://hamariweb.com)