

Integrating Sufi Ethics into Higher Education in South Asia: A Curriculum Analysis

Saeyd Rashed Hasan Chowdury | <https://orcid.org/0000-0002-3864-1378> |
saeydrashed.du1991@gmail.com

Bartın University, Faculty of Theology, Department of Basic Islamic Sciences, Sufism,
Bartın, Türkiye

ROR ID: <https://ror.org/03te4vd35>

Abstract

This research critically examines the Islamic Studies curricula at universities in the Indian Subcontinent, with a particular focus on India, Pakistan, and Bangladesh, concentrating on Islamic spirituality and ethics. The study identifies a significant gap in the representation of Islamic subjects in higher education, despite the large Muslim population of approximately 600 million in the Indian subcontinent. Political and secular influences have contributed to the underdevelopment of Islamic Studies programs, particularly in comparison to regions such as the Middle East, Malaysia, Indonesia, and Turkey, where Islamic Studies faculties are more prevalent. Islamic Studies are typically part of broader academic disciplines in the subcontinent, with an evident shift from traditional, classical syllabi to more secular, modern courses. As a result, key areas such as Islamic ethics, spirituality, and the purification of the soul (Tazkiyat-un-Nafs) are underrepresented in university curricula. Madrassas, however, continue to emphasise these areas, highlighting a disparity between formal university education and religious institutions. The methodology of this study involved a qualitative analysis of the existing Islamic Studies syllabi from universities across the region. A comprehensive content analysis was conducted to identify key themes, gaps, and curricular shifts. This research addresses the lack of academic inquiry and provides a detailed reference for developing more inclusive and comprehensive Islamic Studies frameworks. The study recommends integrating spiritual and ethical courses into higher education curricula, advocating for a balanced approach that nurtures intellectual and moral development. This research contributes to advancing Islamic Studies in the subcontinent and offers insights for shaping educational frameworks that promote holistic academic and spiritual growth, with specific implications for universities in India, Pakistan, and Bangladesh.

Keywords

Sufism, Indian Subcontinent, Higher Education, Ethics, Curriculum Development.

Citation

Chowdury, Saeyd Rashed Hasan. "Integrating Sufi Ethics into Higher Education in South Asia: A Curriculum Analysis". *Trabzon Theology Journal* 12/Special Issue (November 2025), 193-222.

<https://doi.org/10.33718/tid.1772074>

Date of Submission	:25.08.2025
Date of Acceptance	: 21.10.2025
Date of Publication	: 30.11.2025
Peer-Review	: Two External - Double anonymized
Ethical Statement	: All rules specified in the Higher Education Institutions Scientific Research and Publication Ethics Directive have been complied with in this study. This study does not require ethical committee approval, and the data used were obtained through literature review/published sources. It is declared that scientific and ethical principles have been followed while carrying out and writing this study and that all the sources used have been properly cited in the bibliography.
Use of AI	: No artificial intelligence-based tools or applications were used in the preparation of this study. All content of the study was produced by the author(s) in accordance with scientific research methods and academic ethical principles
Plagiarism Checks	: Yes – intihal.net
Conflicts of Interest	: The author(s) has no conflict of interest to declare.
Grant Support	: The author(s) acknowledge that they received no external funding in support of this research.
Copyright & License	: Authors publishing with the journal retain the copyright to their work licensed under the CC BY-NC 4.0.

Güney Asya'da Yükseköğretime Sufi Etiğin Entegrasyonu: Bir Müfredat Analizi

Saeyd Rashed Hasan Chowdury | <https://orcid.org/0000-0002-3864-1378> |
saeydrashed.du1991@gmail.com

Bartın Üniversitesi, İlahiyat Fakültesi, Temel İslam Bilimleri Bölümü, Tasavvuf,
Bartın, Türkiye

ROR ID: <https://ror.org/03te4vd35>

Öz

Bu araştırma, Hint Alt Kıtası'ndaki üniversitelerdeki İslami çalışmalar müfredatlarını, özellikle Hindistan, Pakistan ve Bangladeş'teki kurumları, İslami maneviyat ve etik üzerine odaklanarak ele almaktadır. Çalışma, Hint Alt Kıtası'ndaki yaklaşık 600 milyonluk büyük bir Müslüman nüfusuna rağmen, yükseköğretimde İslami konuların temsili konusunda önemli bir boşluk olduğunu tespit etmektedir. Politik ve seküler etkiler, İslami çalışmalar programlarının gelişmemiş olmasına katkıda bulunmuş; özellikle Orta Doğu, Malezya, Endonezya ve Türkiye gibi bölgelerde İslami çalışmalar fakültelerinin yaygın olduğu bir karşılaştırma yapılmıştır. Hint Alt Kıtası'ndaki İslami çalışmalar genellikle daha geniş akademik disiplinlerin bir parçası olarak yer almakta ve geleneksel, klasik müfredatlardan daha seküler, modern kurslara doğru belirgin bir kayma yaşanmaktadır. Bu durum, İslami etik, maneviyat ve nefis tezkiyesi gibi temel alanların üniversite müfredatlarında yeterince yer bulmamasına yol açmaktadır. Ancak, medreseler bu alanlara hâlâ önem vererek, resmi üniversite eğitimi ile dini kurumlar arasında bir uyumsuzluk ortaya koymaktadır. Bu çalışmanın metodolojisi, bölgedeki üniversitelerdeki mevcut İslami çalışmalar müfredatlarının nitel bir analizini içermektedir. Anahtar temalar, boşluklar ve müfredat değişikliklerini belirlemek amacıyla kapsamlı bir içerik analizi yapılmıştır. Araştırma, bu alandaki akademik incelemelerin eksikliğini gidermeyi amaçlamakta ve daha kapsayıcı ve bütünsel İslami çalışmalar çerçevelerinin geliştirilmesine yönelik detaylı bir referans sunmaktadır. Çalışma, yükseköğretim müfredatlarına manevi ve etik derslerin entegrasyonunu önererek, hem entelektüel hem de ahlaki gelişimi teşvik eden dengeli bir yaklaşımı savunmaktadır. Bu araştırma, Hint Alt Kıtası'ndaki İslami çalışmaların ilerlemesine katkıda bulunmakta ve Hindistan, Pakistan ve Bangladeş'teki üniversiteler için bütünsel akademik ve manevi büyümeyi teşvik eden eğitimsel çerçevelerin şekillendirilmesine yönelik önemli içgörüler sunmaktadır.

Anahtar Kelimeler

Tasavvuf, Hint Alt Kıtası, Yükseköğretim, Etik, Müfredat Geliştirme.

Atıf Bilgisi

Chowdury, Saeyd Rashed Hasan. "Güney Asya'da Yükseköğretime Sufi Etiğin Entegrasyonu: Bir Müfredat Analizi". *Trabzon İlahiyat Dergisi* 12/Özel Sayı (Kasım 2025), 193-222.

<https://doi.org/10.33718/tid.1772074>

Geliş Tarihi	: 25.08.2025
Kabul Tarihi	: 21.10.2025
Yayın Tarihi	: 30.11.2025
Değerlendirme	: İki Dış Hakem / Çift Taraflı Körleme
Etik Beyan	: Bu çalışmada, Yükseköğretim Kurumları Bilimsel Araştırma ve Yayın Etiği Yönergesinde belirtilen tüm kurallara uyulmuştur. Bu çalışma, etik kurul izni gerektirmeyen nitelikte olup kullanılan veriler literatür taraması/yayınlanmış kaynaklar üzerinden elde edilmiştir. Bu çalışmanın hazırlanma sürecinde bilimsel ve etik ilkelere uyulduğu ve yararlanılan tüm çalışmaların kaynakçada belirtildiği beyan olunur.
Yapay Zeka Kullanımı	: Bu çalışmanın hazırlanma sürecinde yapay zeka tabanlı herhangi bir araç veya uygulamakullanılmamıştır.Çalışmanın tüm içeriği,yazar(lar)tarafından bilimsel araştırma yöntemleri ve akademik etik ilkelere uygun şekilde üretilmiştir.
Benzerlik Taraması	: Yapıldı - intihal.net
Çıkar Çatışması	: Çıkar çatışması beyan edilmemiştir.
Finansman	: Bu araştırmayı desteklemek için dış fon kullanılmamıştır.
Telif Hakkı & Lisans	: Yazarlar dergide yayınlanan çalışmalarının telif hakkına sahiptirler ve çalışmaları CC BY-NC 4.0 lisansı altında yayımlanmaktadır.

Introduction

The history of Islamic education in the Indian subcontinent is extensive and rich, closely intertwined with the arrival and establishment of Muslims in the region. During the rule of the Delhi Sultanate (1206-1526) and later the Mughal Empire (1526 -1857), Islamic education, primarily through the madrasa system, became the dominant form of formal instruction in the subcontinent. However, under British rule, the educational system was bifurcated into two main streams: universities and madrasas. After the subcontinent was divided into India, West Pakistan, and East Pakistan in 1947—and subsequently with Bangladesh gaining independence in 1971—these educational divisions remained.

Approximately 600 million Muslims residing in the Indian subcontinent today, primarily in India, Pakistan and Bangladesh, have rendered this region one of the world's significant hubs of Muslim human capital. The roots of religious belief run deep within the cultures of these countries, and spiritual education has a profound influence on the lives of individuals.¹ As a result, Islamic studies and religious education hold considerable significance in this region.

Although several universities were established in British India, few Islamic Studies departments were instituted relative to the Muslim population. While some Islamic Studies departments were eventually established in universities in Pakistan and Bangladesh, India saw fewer such departments, as it is a predominantly Hindu-majority country. Despite Pakistan and Bangladesh being majority-Muslim countries, the establishment of Islamic Studies departments has often been hindered by secularist pretexts and political considerations. Unfortunately, in some instances, Islamic Studies departments were even curtailed or marginalised—a reality that persists in various locations across the subcontinent. Governments in India, Pakistan, and Bangladesh have, at times, viewed Islamic education as a threat. In contrast, at other times, they have used it as a means of political legitimacy, depending on the political inclinations of ruling leaders.

This study aims to bridge the existing gap by providing a comprehensive analysis of the current state of Islamic Studies curricula in the Indian Subcontinent, with a focus on their alignment with Islamic spirituality and ethical teachings. Additionally, it offers recommendations for integrating these dimensions into higher education to cultivate the development of well-rounded, morally conscious individuals. The findings of this study will contribute to the ongoing discourse on Islamic education and offer a framework for future curricular reforms in the region.

1. Methodology

This research adopts a qualitative approach to examine the Islamic Studies syllabi offered by universities in Pakistan, Bangladesh, and India, with a specific emphasis on the integration of Islamic spirituality and ethics within higher education. A comprehensive content analysis of the available curricula will be employed to identify key themes, gaps, and curricular shifts across the Indian subcontinent. By investigating these aspects, the

1 Rafiqul Islam, "The Evolution and Context of Islamic Education", *Jugantor* (Access 2 October 2024), 7.

study aims to uncover potential areas for revision, contributing to a more nuanced understanding of how Islamic Studies can be enhanced to align with contemporary academic standards and the moral dimensions inherent in Islamic teachings.

To collect the necessary data, the study systematically reviewed the websites of universities in India, Pakistan, and Bangladesh that offer Islamic Studies programs or host Islamic Studies departments. The selection criteria were carefully designed to focus on universities recognised for providing undergraduate and postgraduate Islamic Studies courses. A thorough examination of publicly available curriculum information, syllabi, and academic guidelines was conducted for these institutions, ensuring a comprehensive analysis of their curricular offerings. This process facilitated the collection of relevant data to assess the structure and content of Islamic Studies programs across the region.

The research draws upon a wide range of primary and secondary sources, including peer-reviewed journal articles, academic books, conference papers, and reports in multiple languages, such as English, Bengali, Turkish, Hindi, and Urdu. This multilingual approach enables a comprehensive and inclusive literature review, taking into account regional and linguistic differences in academic discourse on Islamic Studies. The sources were selected based on their relevance to the study's core themes, which include the content of Islamic Studies curricula, the role of Islamic spirituality and ethical teachings, and the disparity between academic and madrasa education. This diverse selection of sources provides a well-rounded foundation for analysing the complexities of Islamic Studies education in the region.

In addition, the study was specifically conducted to focus on existing research on Islamic education in South Asia, offering a foundational framework for understanding the broader academic and political context of Islamic Studies in the region. Given the scarcity of research specifically addressing the integration of Islamic spirituality into university-level Islamic Studies programs in the Indian subcontinent, this study aims to fill this gap and make a significant contribution to the field. Drawing on existing literature, the study seeks to deepen our understanding of the unique challenges and opportunities within Islamic education in South Asia.

2. Literature Review

The existing literature on Islamic Studies syllabi in the Indian subcontinent has primarily focused on the development of secularised education systems and their impact on Islamic education. Scholars have highlighted the influence of political ideologies, such as secularism and nationalism, on the formulation of educational policies in South Asia, leading to the marginalisation of Islamic subjects in university curricula.²

Several studies have noted the limited inclusion of Islamic ethics, spirituality, and personal development in the higher education system, with some suggesting that this absence results from the shift from classical to modernised syllabi.³ Critics have argued that Islamic

2 Ziaul Haque, "Muslim Religious Education in Indo-Pakistan," *Journal of Islamic Studies* 14/4 (1975), 271–92.

3 Abdullah Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education", *Religions* 9/11 (2018), 335.

education in the region has become overly academic and disconnected from the ethical and spiritual dimensions of Islam, with a focus on historical and theological knowledge rather than practical moral teachings.⁴ This view is supported by research on the Islamic Studies departments in the Indian subcontinent, which have increasingly adopted secular, interdisciplinary approaches to the subject.⁵

In contrast, the literature also highlights the role of madrassas in maintaining a more holistic Islamic education that integrates spiritual and ethical teachings. Studies have shown that madrassas continue to offer a curriculum emphasising Tazkiyat-un-Nafs and Islamic ethics, fostering moral development and religious knowledge.⁶ However, critics have pointed out that madrassas are often criticised for being disconnected from modern academic disciplines and their narrow approach to education.⁷

There is a significant gap in the literature regarding the integration of spirituality and ethics into the Islamic Studies curriculum in the Indian Subcontinent. Most existing studies are confined to individual case studies of specific universities or focus on broader educational reforms, limiting the scope of research in this area. This lack of comprehensive research on the syllabi of Islamic Studies programs, particularly concerning the incorporation of spirituality, ethics, and personal development, underscores the need for more targeted studies. Such research is essential to explore how Islamic Studies programs in South Asia can effectively integrate these key elements into their curricula to foster a more holistic educational experience.

3. Results and Discussion

The analysis of Islamic Studies syllabi from universities in Pakistan, Bangladesh, and India reveals significant disparities, highlighting the variations in the integration of Islamic spirituality and ethics across these institutions. The findings emphasise the critical need to balance modern academic approaches with spiritual teachings, ensuring that future Islamic Studies programs contribute effectively to the holistic development of students. These programs can better align with personal and ethical growth goals by fostering students as morally conscious, well-rounded individuals. Furthermore, these insights provide valuable guidance for developing curricula and research frameworks to enhance the quality and impact of Islamic Studies education in the region.

3.1. Islamic Studies in Universities of the Indian Subcontinent: A Historical Analysis

The development of Islamic Studies in universities across India, Pakistan, and Bangladesh reflects the subcontinent's diverse religious and intellectual context. Qutb-ud-din Aibak, a Turkish ruler of medieval India and the first Sultan of Delhi (reigning from 1206 to 1210), established the foundation of the Delhi Sultanate, during which a madrasa-centred education system gradually emerged for Muslims in the Indian subcontinent. Subsequent-

4 Clive Erricker - Jane Erricker, *Reconstructing Religious, Spiritual, and Moral Education*, ed. Jack Priestley (London: Routledge, 2000), 36-39.

5 Usha Sanyal, *Madrasah in South Asia: Teaching Terror*, ed. Jamal Malik (Basingstoke: Blackwell, 2006), 23.

6 Arshad Alam, *Inside a Madrasa: Knowledge, Power and Islamic Identity in India* (London: Routledge, 2020), 135.

7 Noor Aisha Abdul Rahman, *Rethinking Madrasah Education in a Globalised World*, ed. Mukhlis Abu Bakar (New York: Routledge, 2017), 17.

ly, various Muslim empires, such as the Mamluk Sultanate (1206–1290), the Khilji Dynasty (1290–1320), the Tughlaq Dynasty (1320–1413), the Sayyid Dynasty (1413–1451), the Lodi Dynasty (1451–1526), and the Mughal Empire (1526–1857), ruled over the subcontinent and established numerous madrasas, mosques, dargahs, and khanqahs as centres of education.⁸

These educational institutions were highly esteemed, with evidence of substantial financial support and prosperity. At the time, it was customary for nearly every mosque and khanqah to function as a madrasa. These educational centres often received one-time government assistance, land grants, or waqf properties. The public would generously contribute to these institutions, as supporting them was considered a religious duty.⁹

By the early 13th century, graduates from madrasas held considerable influence and prominence, dominating almost all governmental and private sectors. Madrasa-educated individuals were religious teachers or spiritual leaders. They served as social workers, literary figures, doctors, engineers, soldiers, and sailors, forming the upper echelons and the mainstream of society.¹⁰ Evidence suggests that many non-Muslims studied in madrasas to secure a respectable livelihood within this influential societal structure. Islamic education in this region was primarily delivered through traditional madrasas, focusing on classical Islamic sciences, including the Quran, Hadith and Fiqh (Islamic jurisprudence).¹¹

In 1278, Sharafuddin Abu Tawwama (d. 1300) established a madrasa in Sonargaon, Bengal, which became one of the largest in the region. The curriculum during this period encompassed Arabic language studies, grammar, rhetoric, logic, kalam, tasawwuf, literature, fiqh, and philosophy. Under the Mughal Empire (1526–1857), the curriculum expanded to include various branches of science.

However, during British rule (1757–1947), following the defeat of Nawab Siraj-ud-Daulah at the Battle of Plassey, the madrasa education system began to decline. The British introduced numerous changes to the education system, seizing lands allocated to madrasas. During their nearly 200-year rule, around 78,000 of the 80,000 madrasas across the subcontinent were shut down, stifling educational progress. Nonetheless, some provisions were made, such as the establishment of Calcutta Alia Madrasa by Warren Hastings in 1781 to train Muslim legal officers. Additionally, the renowned Deoband Madrasa, a Qawmi madrasa, was founded by the ulama in 1866. These two madrasas have since operated successfully and in parallel throughout the subcontinent.¹²

Following the transformation of the East India Company from a commercial entity to a political organisation in 1757, the decline of madrasa education in the region began, introducing a dual education system. Over the nearly 200 years of British rule, various initia-

8 Shafeeq Hussain Vazhathodi, *A Proposed Framework for the Curriculum of Islamic Education: Implication on the Curricula of Islamic Religious Higher Education Institutions in Kerala, India* (Selangor: International Islamic University Malaysia, Institute of Education, Ph.D. Dissertation, 2011), 37.

9 Haque, "Muslim religious education in Indo-Pakistan", 276.

10 Islam, "The Evolution and Context of Islamic Education", 6.

11 Masooda Bano, *Islamic Education: Historical Evolution and Attempts at Reform*, ed. Matthew Clarke (London: Edward Elgar Publishing House, 2013), 238–251.

12 Md. Kamruzzaman, "The Past and Present of Islamic Education in Bangladesh", *Al Itisam* (Access 2 October 2024), 3.

tives led to significant changes in the subcontinent's traditional and indigenous education systems, including the introduction of a new English-based educational model. The British Company's acquisition of the Diwani (revenue collection rights) from Emperor Shah Alam II in 1765 had a detrimental impact on the madrasa education system of the subcontinent. With control over finance and revenue transferred directly to the British, English officials or local Hindus, they have replaced madrasa-educated individuals in the administration and revenue departments. Consequently, the demand for madrasa graduates in administration and revenue work nearly vanished, further depriving the Muslim community of property rights and weakening the support structure for Islamic education.¹³

This shift severely impacted madrasa education, as wealthy Muslim families traditionally supported Islamic education by hiring teachers for their children, and those from poorer neighbouring families lost the resources to continue this support. Furthermore, the Cornwallis Tenure Act (Permanent Settlement) of 22 March 1793 led to significant property losses for Muslims, eradicating the patron class essential for sustaining Islamic education. As a result, those involved in madrasa education—both students and teachers—gradually faced unemployment and poverty.¹⁴

During the British rule (1757–1947), universities began to be established across India, Pakistan, and Bangladesh. Due to extensive Muslim activism, the British government was eventually compelled to open Islamic Studies departments in some universities. However, the educational systems in these institutions began to increasingly prioritise Western knowledge.

Before 1947, the Indian subcontinent, comprising what is now India, Pakistan, and Bangladesh, was a unified entity. In 1947, the subcontinent was partitioned into India, West Pakistan, and East Pakistan. In 1971, East Pakistan gained independence from West Pakistan, forming the new nation of Bangladesh. After gaining independence in 1947, the countries of the Indian subcontinent—India, Pakistan, and later Bangladesh—entered a new phase of developing Islamic Studies departments. These departments introduced significant changes to their curricula to address the need for Islamic education in line with contemporary contexts.

After Pakistan was established as a Muslim-majority state in 1947, the government took various initiatives to integrate Islamic education into higher education. The government at that time recognised the importance of acquainting the younger generation with Islamic ideals and the cultural heritage of Muslims. With this objective, Islamic Studies departments were planned in universities across different provinces. Punjab University led this initiative, establishing the Institute of Islamic Studies in 1949 to address the social, national, and religious needs of a newly independent country. This institute began its activities in 1950 with a curriculum primarily focused on Quranic studies, Hadith, Islamic jurisprudence (Fiqh), and Islamic history, aiming to establish a foundational structure for Islamic education in the nation's academic institutions. Following the establishment of this department, other universities, such as the University of Karachi, also introduced Islamic

13 Islam, "The Evolution and Context of Islamic Education", 7.

14 Islam, "The Evolution and Context of Islamic Education", 7.

Studies departments.¹⁵

During General Zia-ul-Haq's regime (1977–1988), Pakistan underwent a marked shift toward Islamization, particularly within its educational and legal frameworks. Government policies from this period prioritised integrating Islamic principles across all levels of education, significantly transforming the academic landscape. This era saw an extensive expansion in Islamic Studies departments nationwide as the government sought to institutionalise Islamic knowledge and values within the educational curriculum.

Notable establishments, including Jamia Millia University in Karachi and the International Islamic University in Islamabad, emerged as central institutions dedicated to Islamic education. Concurrently, pre-existing universities broadened their Islamic Studies programs, incorporating various subjects to provide a comprehensive and diversified curriculum. This curricular reform underscored a commitment to aligning Pakistan's educational system more closely with Islamic teachings, with a lasting impact on the country's academic and intellectual foundations.

In Pakistan, many universities offer Islamic Studies, with notable institutions including the International Islamic University (IIU) in Islamabad, the Islamia University of Bahawalpur, Allama Iqbal Open University, Bahauddin Zakariya University in Multan, and the Federal Urdu University of Arts, Sciences, and Technology. Additionally, Pakistan hosts numerous madrassas, including Darul Uloom Karachi, Jamia Ahmadiyya, Ashraf-ul-Madaris, Jamia Ashrafia, Darul Uloom Haqqania, and Jamia Binoria. These madrassas provide honours and master's degree-equivalent qualifications in Islamic Studies.

India's Constitution upholds religious freedom, which includes the right to establish and maintain educational institutions. This provision laid the foundation for the expansion of Islamic Studies departments. Reviewing the history of Islamic Studies in Indian universities reveals that Aligarh Muslim University (AMU), established in 1920, was one of the earliest institutions in India to include Islamic Studies within a comprehensive educational framework. Although not entirely focused on Islamic Studies, AMU played a significant role in modernising Islamic education and integrating it with secular subjects, laying the foundation for the development of Islamic Studies in Indian universities.

Several universities in India offer Islamic Studies, with notable institutions including Aligarh Muslim University, the University of Hyderabad, Jamia Hamdard in New Delhi, Darul Huda Islamic University, and Mohammad Ali Jauhar University. In 2009, Khwaja Moinuddin Chishti Urdu, Arabi-Persi University was established in Lucknow, Uttar Pradesh, offering programs in Arabic, Urdu, and other languages, further expanding the landscape of Islamic Studies in Indian academia. Additionally, India has numerous madrasas, with prominent ones including Darul Uloom Deoband and Darul Uloom Nadwatul Ulama. Many other madrasas also provide honours and master's degree-equivalent qualifications in Islamic Studies.

The establishment and development of Islamic Studies departments in Bangladeshi universities are deeply connected to the country's cultural and religious identity. The history

15 University of the Punjab (UP), "Institute of Islamic Studies" (Access 2 October 2024).

of these departments reflects Bangladesh's historical, political, and educational transformations. Following the annulment of the Partition of Bengal in 1911, the British government, aiming to alleviate the discontent of Muslims in East Bengal, promised to establish a university in Dhaka. Consequently, in 1921, the University of Dhaka was established, where the British government introduced a department named Arabic and Islamic Studies.

After Bangladesh gained independence in 1971, there was a focused effort to build an educational system that reflected the nation's cultural and religious values. As a result, the establishment and expansion of Islamic Studies departments across various universities began to take shape. From the 1980s, these departments adopted more comprehensive and modern curricula, incorporating subjects such as Islamic history, theology, and law alongside contemporary topics.

The Faculty of Theology and Islamic Studies at the Islamic University in Kushtia plays a pivotal role in Islamic education, as it is the only full-fledged theological faculty among Bangladeshi universities.¹⁶ Initiated in 1986 alongside the university's operations, this faculty initially launched two departments in 1985: Al-Qur'an and Islamic Studies and Da'wah and Islamic Studies.¹⁷ After 1992, a third department, Al-Hadith and Islamic Studies, was introduced.¹⁸

Several public universities in Bangladesh, including Rajshahi University, Chittagong University, and Jagannath University, offer dedicated departments for Islamic Studies. Several private institutions, including the International Islamic University Chittagong, Manarat International University, Bangladesh Islami University, Asia University, and Cox's Bazar International University, also offer Islamic Studies departments. Beyond universities, Islamic Studies programs are available at various colleges affiliated with the National University of Bangladesh. Similarly, government madrasas at the Islamic Arabic University also maintain departments focused on Islamic Studies.

3.2. Moral Education and Islamic Studies

Education is a primary means of human development, helping individuals progressively adapt physically, mentally, and spiritually to their social and natural environments. Through education, a person's conscience is kept awake, and through practice and discipline, individuals and their communities become enlightened by the light of knowledge and wisdom. Allah states in the Quran, "He grants wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding".¹⁹ A sound conscience is the hallmark of human excellence, and moral education plays an irreplaceable role in its cultivation. Honour and dignity are unparalleled values established through the cultivation of actual values, sound reasoning,

16 Md. Kamruzzaman, "Cluster System and Theology", *Manabkantha* (Access October 2024), 6.

17 Sangram. "Illuminated by the Light of Islamic Knowledge: Theology Faculty at IBU" (Access 3 October 2024), 8.

18 Md. Kamruzzaman, "Why is the Faculty of Theology and Islamic Studies at IBU So Neglected?" *Inqilab* (Access 4 October 2024), 8.

19 *The Holy Qur-an: Text, Translation & Commentary*, trans. Abdullah Yusuf Ali, 3rd ed (Lahore: Shaikh Muhammad Ashraf Publishers, 1938), al-Baqara 2/269.

and ethical integrity.²⁰

An educated person is like a lamp of light, while one deprived of knowledge is likened to darkness. Allah says, “Are the blind and the seeing equal? Alternatively, are darkness and light equal?”²¹ Elsewhere, He says, “O people of vision, take heed and learn”.²² Emphasising the importance of specialised education, Allah further commands, “And it is not for the believers to go forth [to battle] all at once, for there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious”.²³ Every person on earth is required to acquire a moral education, and Islam, fundamentally, is built upon the foundation of ethical values.²⁴

No individual or nation can achieve excellence without moral education; hence, it is often said that education is the backbone of a country. This foundational education is not merely materialistic but fundamentally moral. Allah states, “O believers, protect yourselves and your families from a fire whose fuel is people and stones”²⁵. According to Hazrat Ali (RA), one must protect one’s family from Hell through religious knowledge, as understanding what is forbidden prevents one from committing impermissible actions.²⁶ Education brings individuals from the darkness of ignorance into the light, while morality beautifies and enriches human life. Together, these qualities foster a virtuous person of solid character, one who is God-fearing, patriotic, and responsible, making moral education crucial for contemporary society.²⁷

Education nurtures individuals, much like a tree spreads its branches and asserts its existence. Each level of development reflects the mark of one who is educated, and morality elevates this education to a higher plane, positioning the individual in the place of human excellence.²⁸ Honesty, integrity, determination, and ideological attitudes reveal the essence of morality. Values serve as standards of conduct and ideals that form the foundation of society and the state. Morality draws a clear line between good and evil; instability inevitably arises within a society or state without a solid moral foundation.²⁹

Education is the primary force behind a nation’s development, equipping individuals to distinguish between right and wrong. However, many students, upon entering educational institutions, encounter significant challenges such as immorality, substance abuse, corrupt politics, and various forms of misconduct.³⁰ This suggests a troubling lack of moral integrity among students, underscoring the urgent need for integrating moral education into

20 Shomoyeralo. “Need for Moral Education” (Access 4 October 2024), 4.

21 al-Ra’ d 13/16.

22 al-Hashr 59/2.

23 al-Tawba 9/122.

24 Shomoyeralo. “Need for Moral Education”, 4.

25 al-Tahrim 66/6.

26 Shomoyeralo. “Need for Moral Education”, 4.

27 Kazi Sharif Uddin, “Moral Education and Our Young Generation”, *VorerPata* (Access 4 October 2024), 7.

28 Uddin, “Moral Education and Our Young Generation”, 7.

29 Uddin, “Moral Education and Our Young Generation”, 8.

30 Hasibul Hasan, “Increasing Crime Due to Lack of Moral Education in Universities”, *SomoyNews* (Access 4 October 2024), 3.

universities across the Indian subcontinent.³¹ The statement that ‘many students face such issues after entering educational institutions’ raises an important question: Why is this the case? It implies that, even without moral teachings, students may still avoid harmful behaviours; conversely, they may engage in undesirable actions despite moral education. This highlights the complexity of addressing the decline in values among students and indicates the need for a more nuanced approach to moral education within higher education systems.³²

Morality and social responsibility are essential aspects of Islam. Therefore, to curb societal vices and misconduct, it is imperative to incorporate courses on morality at the university level. There is no alternative to moral education to foster a healthy, ethical, and exemplary society and nation. Alongside modern education, creating an environment for moral education across all university departments has become essential.³³

An analysis of the four-year Islamic Studies curriculum in universities across the Indian subcontinent reveals that these programs generally consist of approximately 120 credits and around 3000 marks. Indian universities offer a 120-credit Islamic Studies program, whereas Pakistani universities typically have a 132-credit program and a 2800-mark system. In Bangladesh, Islamic Studies programs comprise 28 courses totalling 120 credits and 3000 marks.³⁴

The syllabus in Islamic Studies departments across Pakistan, Bangladesh, and India for the four-year programs include the following subjects: Quranic studies, Tafsir studies, Hadith studies, Sufism (Tasawwuf), Sufism and notable Sufi figures, Mysticism, Ethics, Philosophy and Arabic, Sociology and anthropology, Social systems, family welfare, and aesthetics in Islam, English language, Islamic perspectives on economics, finance, banking, and insurance, Studies in Bengali, Urdu, and Hindi, Introduction to the Quran, Tafsir literature, and its history, Al-Sirah al-Nabawiyah and the history of the Caliphs, Introduction to Islam and Islamic Da'wah, The application of Sunnah in daily life, Political science, Political systems and human rights in Islam, Al-Kalam and studies in Muslim philosophy, Islamic law, personal law, and inheritance in Islam, International relations in Islam and contemporary issues, Computer literacy, Arabic literature, grammar, translation, and composition, Islamic civilisation, culture, ethics, and values, history of the modern Muslim world and organisations, Economic principles and the economies of Pakistan, Bangladesh, and India, History of Muslim Spain, Pakistan Studies, India Studies, and Bangladesh Studies, Principles and history of Hadith literature, Study of religions, Principles and history of Islamic law, Development of Islamic sciences: Hadith, Lives and thoughts of Muslim intellectuals, Islam in India: Sultanate period, Islam in India: Mughal period, History of Islamic culture and

31 University Grants Commission (UGC), “UGC’s Call to Include Moral Education in University Curriculum” (Access 4 October 2024).

32 A.K.M. Shahnawaz, “Deterioration of Education and Morality in Universities”, *Jugantor* (Access 3 October 2024), 7.

33 Shomoyeralo. “Need for Moral Education”, 4.

34 Saeyd Rashed Hasan Chowdury, “Historical Analysis of Islamic Studies in Universities: A Comparative Discussion between Türkiye and the Indian Subcontinent”, *Theology Faculties in Türkiye on Their 100th Anniversary International Symposium Abstract Book*, ed. İSAM (İstanbul: İslam Araştırmaları Merkezi, 2024), 68-69.

civilisation: Umayyad period, History of Islamic culture and civilisation: Abbasid period, Important dynasties in Central Asia, Iran, Egypt, and Syria, History of Muslim civilisation: Ottoman period, Islam in the modern era: Western Asia, Development of Islamic sciences: Tafsir, Islam in the contemporary era: Indian subcontinent, Contributions of Muslims to science and technology, Seerah, Muslim Sects and Kalam.³⁵

This curriculum reflects a comprehensive approach to Islamic Studies, covering theological, historical, cultural, legal, economic, and scientific perspectives to create a well-rounded educational foundation.

An analysis of the Islamic Studies curriculum at the university level in the Indian subcontinent reveals that, from any philosophical perspective, the curriculum is deeply enriched in terms of ethics, material knowledge, global perspectives, and technological focus. It bears the characteristics of an advanced and sustainable curriculum capable of preparing graduates to lead within society, the nation, and globally. Alongside conventional modern education, this curriculum incorporates various ethical teachings based on the Quran and Hadith. Moral education within Islamic Studies aims to direct students toward an idealised goal, refining their character and establishing these virtues in individual and societal life.

Values such as honesty, keeping one's word, sensitivity toward people and the environment, transparency, accountability, patriotism, moral consciousness, compassion, empathy, self-sacrifice, peace, human rights, mutual respect, and the habit of recognising others' dignity are all instilled to promote social welfare and national development.³⁶ Consequently, graduates from these departments often go on to play essential roles within society as imams, educators, and religious leaders, making significant contributions to the welfare of their country and nation.³⁷

Countries in the Indian subcontinent, such as Bangladesh, Pakistan, and India, are frequently ranked among the most corrupt in the world, with widespread corruption in politics and administration.³⁸ As a result, the curricula in universities in these countries largely lack courses focused on ethics. Therefore, if the various courses on moral education present in the Islamic Studies curriculum could be incorporated into other academic departments, it might help reduce corruption levels.

3.3. Moral Education in Islamic Studies: An Analysis from the Perspective of Tasawwuf

The ethical crisis within the Muslim world has led to profound and widespread decay, manifesting in political instability, social and economic challenges, and educational issues. A key element of this crisis is secularism, which has persistently sought to eliminate and diminish Islam's position and role in education, society, and politics. This ongoing effort aims to confine Islam to the narrowest personal sphere and nullify its influence on the hu-

35 Jamia Millia Islamia (JMI), "Department of Islamic Studies" (Access 12 October 2017).

36 Uddin, "Moral Education and Our Young Generation", 8.

37 Sarfaroz Nijozov – Nadeem Memon, "Islamic education and Islamization: Evolution of themes, continuities and new directions", *Journal of Muslim Minority Affairs* 31/1 (2011), 5-30.

38 BBC, "Corrupt Countries List Published by Transparency International: What is the Situation in Bangladesh?" (Access 7 October 2024), 3.

man mind, reflecting a broader challenge compounded by colonial legacies—cultural, psychological, epistemic, and political realities that have left a lasting impact. In the context of globalisation and mass media culture, Western influence has permeated these domains extensively, contributing to the widespread moral corruption within the Muslim world.³⁹ These forces have deeply affected Muslim-majority countries in the Indian subcontinent, such as Pakistan, Bangladesh, and India, further exacerbating the erosion of Islamic values in these regions. The question arises: how has it been concluded that secularism has exerted such persistent efforts? What kinds of actions have been taken to weaken Islam's influence in these critical areas?

The ongoing character crisis among Muslims in the Indian subcontinent has profoundly affected the social and personal dynamics of Muslim communities, driving substantial transformations in moral standards and behaviours. Islamic studies provide frameworks to address these challenges, offering pathways for the development of positive character. Imam al-Ghazali (d. 1111) notes that the character is inherently changeable. If character were fixed, then advice, motivational efforts, and disciplinary actions would be futile, and the Prophet Muhammad (PBUH) would not have encouraged believers to “refine [their] character”. Notably, this potential for change extends beyond humans; animals, too, can exhibit behavioural modifications. Given this dynamic nature, human character can be shaped and cultivated in a positive manner, encouraging growth and moral enrichment. Developing a framework of *akhlaq* (moral character) grounded in Islamic principles is essential for guiding this reformation, enabling individuals to achieve ethical and spiritual development.

This framework's foundation lies in Islamic ethical management philosophy, which emphasises the supremacy of the human (*insani*) aspect over the instinctual (*haywani*) one, cultivating human virtues. This development unfolds through cultivating, nourishing, and prioritising three aspects inherent to humanity, each vital in nurturing a functional and robust character. When a character is compromised, base instincts such as greed, anger, deceit, and lust dominate, endangering life. At the second level, ethical decay leads to confusion regarding purpose, responsibilities, objectives, duties, and ultimate destiny, estranging individuals from their responsibilities of *khilafah* (stewardship) and *ubudiyyah* (servitude). In the third stage, a person loses their sense of right and wrong, regressing into a state akin to a rationalised animal, where the natural disposition (*fitrah*) withers, and base desires (*khahishat*) take control, driving them toward a life rooted in primal instincts.⁴⁰

This ethical decay generates extensive harm, pollution, and destruction across all spheres, including familial, social, political, and economic. Today's world—and the Muslim world, particularly in the Indian subcontinent—faces severe consequences from these crises.⁴¹

To overcome this situation, there is an urgent need for extensive, multifaceted, and

39 Musa Al Hafiz, “The Nature of the Moral Crisis in the Muslim World”, *Nayadiganta* (Access 8 October 2024), 7.

40 Dudung Abdurahman, “Islam, Sufism, and Character Education in Indonesia History”, *Tawarikh* 9/2 (2018), 159-176.

41 Hafiz, “The Nature of the Moral Crisis in the Muslim World”, 7.

multi-tiered efforts to re-establish the Islamic philosophy of ethics and its ethical management (*akhlaq-e-nizam*). In this regard, it has become essential to incorporate *akhlaq* not only theoretically but also practically within the Islamic Studies curriculum of the Indian subcontinent.

The Sufi tariqas have played a pivotal role in promoting moral and spiritual education among Muslims in the Indian subcontinent. For centuries, these orders have been working to elevate Muslim society's spiritual and ethical standards. The Chishti, Qadiri, Mujaddidi, and Naqshbandi orders have profoundly impacted people's minds and hearts through their spiritual guidance and teachings.

The renowned Sufi saint, Mu'in al-Din Chishti of the Chishti order, along with his disciples, Qutbuddin Bakhtiar Kaki and Nizamuddin Auliya, and their followers, have been instrumental in teaching the values of love for Allah and selfless service to society among Muslims, from the time of the Delhi Sultanate to the Mughal era, British rule, and even the present day.⁴² The Qadiri and Naqshbandi Sufi orders have emphasised intense devotion to Allah, submission in worship, and moral excellence among the ordinary people of the subcontinent. Similarly, the founder of the Mujaddidi order, Imam Rabbani Ahmad Sirhindi, through his writings and teachings, especially the *Maktuubat*, played a leading role in reviving Islamic ideals in society. He strongly opposed the new religion, "Din-i Ilahi", established by the Mughal emperor Akbar, believing that if it were to take root, it would eradicate Islam from various institutions in India. Subsequently, Imam Rabbani and his followers launched social, religious, and political movements that compelled Akbar to abolish "Din-i Ilahi".⁴³

These sufi tariqa orders have ignited a love for Allah and a spirit of social service in people's hearts. Their teachings have not only fostered spiritual growth but have also enriched the concepts of social responsibility, morality, and justice. Furthermore, these orders have played a leading role in promoting Islamic education in various religious institutions.

3.4. Developing an Islamic Studies Curriculum from the Perspective of Tasawwuf's *Sayr u suluq* (The spiritual journey)

One of the primary goals of religious education is the development of character. In Tasawwuf, the *Sayr u suluq* process also aims at shaping one's character. Individuals form their behaviour through the interaction of innate talents and environmental influences. This interaction with the environment and the acquisition of new behaviours can be seen as an educational process. Education does not create something that does not exist but refines and develops pre-existing processes. The primary role of education is to elevate one's natural talents and transform an ordinary person into an ideal person (*Insan-e-Kamil*) based on righteousness.⁴⁴

An analysis of the Islamic Studies curriculum in universities across the Indian subcon-

42 Saeyd Rashed Hasan Chowdury, *Bangladeřte İslâm ve Tasavvuf* (Ankara: Kalem Neşriyat, 2023), 163-164.

43 Saeyd Rashed Hasan Chowdury-Vahit Göktaş, "A Critical Analysis of Imam Rabbani Ahmad Sirhindi's Doctrines on Sufism," *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 11/1 (2021), 93-121.

44 Vahit Göktaş, "Tasavvufi Terbiye'nin Günümüz Din Eğitim-Öğretimine Sunabileceği İmkânlar", *Ankara Üniversitesi İlahiyat Fakültesi Dergisi* 52/2 (August 2011), 137-55.

tinent reveals a strong focus on various theoretical courses, including Quran, Hadith, Fiqh, Kalam, and Islamic philosophy. While there are some courses on Tasawwuf, they are relatively few and predominantly theoretical, with limited practical components. Examining Islamic Studies through the concept of Ihsan—the core idea in Tasawwuf derived from the Hadith of Jibril—suggests that integrating practical courses could significantly enhance the curriculum. In contrast, the Islamic Studies programs in various Muslim-majority countries, including those in the Arab world and Turkey, frequently incorporate practical courses alongside their theoretical studies. These practical courses aim to cultivate the development of an ideal character within Islamic Studies, thus providing a more holistic educational experience. By introducing similar practical courses in the Indian subcontinent, the curriculum could better align with the objectives of character formation and personal development.

The elements essential for developing an ideal character include mental, emotional, moral, and spiritual development. Religious education that integrates these components can cultivate knowledgeable, healthy, critical thinkers who are also compassionate in the religiously diverse society in which they live. Such education can foster individuals with strong moral values, capable of making sound ethical decisions, possessing a rich spiritual life, and showing respect toward others with similar lifestyles. A person with these qualities moves closer to the ideal of a “good person (*Insan-e-Kamil*)”. In this context, honour-based religious education is one of the most effective educational approaches.⁴⁵ Considering this, the terminology that should be emphasised and integrated into the current Islamic Studies curriculum includes mental education, education of the heart, and education of the self (*nafs*).

There are two primary elements of education: the student and the teacher. For a student to be educated, they must possess an appropriate nature, reason, capability, and a necessity for learning. An essential requirement of education is that assigned responsibilities are fulfilled accurately and effectively. In *Tasawwuf*, the first condition for learning is complete submission to the Murshid (spiritual guide), as the Murshid thoroughly understands the murid's (student's) characteristics and adopts suitable teaching methods accordingly. In religious education, moral development evolves based on belief in Allah. For youth, the most effective educational approach is one based on love, which influences their mindset and helps them express their personality. The literature of *Tasawwuf* inspires young people to cultivate love and compassion within themselves.⁴⁶

Including courses on *Tasawwuf* (Sufism) within the syllabus of Islamic Studies in the countries of the Indian subcontinent could enable the Islamic Studies faculty and departments to play a significant role in promoting and spreading Islam. By establishing Islamic Studies as a distinct faculty and integrating ethical subjects into the curriculum, these countries can make substantial contributions to socio-economic development and religious education, particularly in cultivating the moral character of their youth. The following are

45 Rukhsana Zia, *School Knowledge in Comparative and Historical Perspective: Changing Curricula in Primary and Secondary Education*, ed. Benavot, A., Braslavsky, C., Truong, N. (Dordrecht: Springer Netherlands, 2007), 119-134.

46 Gökteş, “Tasavvufi Terbiye'nin Günümüz Din Eğitim-Öğretimine Sunabileceği İmkânlar”, 141-145.

suggested topics that, if included in the syllabus, could enable Islamic Studies to play a unique role in the socio-economic advancement of Muslims.

3.4.1. Establishing Independent Theology and Islamic Studies Faculties in Universities to Align with Muslim Population Proportions

A review of Islamic Studies departments at universities in India, Pakistan, and Bangladesh reveals that, while these institutions have Islamic Studies departments, they often lack dedicated faculty members. As a result, Islamic Studies is generally managed under the Faculty of Arts, which limits the department's ability to make independent decisions that benefit the country and nation. Theoretically and practically, they can take various steps, such as moral and ethical courses based on Tasawwuf, to improve the students' character.

In the Indian subcontinent, Islamic Studies departments encompass both traditional and modern education, alongside ethical teachings based on the Quran and Hadith. However, these departments face setbacks due to global misconceptions about Islam, indifferent attitudes from authorities, and a lack of essential incentives. Therefore, establishing Islamic Studies departments as independent faculties in these countries is crucial. This would enable them to formulate new policies and make further progress. Moreover, through advanced religious research and practice, it would become possible to eradicate extremism, terrorism, radicalism, corruption, and oppression from India, Pakistan, and Bangladesh. With government cooperation and increased support, the quality of education and research in these faculties could be significantly improved.⁴⁷ In countries like Pakistan and Bangladesh, making an Islamic Studies course with moral and ethical studies mandatory for all university departments could strengthen the ethical and moral framework among students.

Despite having many universities in Pakistan and Bangladesh, the faculties and departments dedicated to Islamic Studies are limited relative to the Muslim population in these countries. Similarly, although India has over 200 million Muslims, universities offer few Islamic educational programs in comparison. Therefore, it is essential to establish a significant number of independent Islamic Studies faculties in universities across these three countries, proportional to their Muslim populations, to ensure a balanced education that combines moral and modern knowledge.

3.4.2. Divine Love (Muhabbetullah) and Knowledge of God (Marifetullah) in Sufi Thought

A profound love for Allah (*muhabbetullah*) and the pursuit of divine knowledge (*marifetullah*) are central tenets of Sufi philosophy, providing a framework for personal and spiritual transformation. Teaching these principles to Islamic Studies students at the university level could provide them with a deeper understanding of the spiritual dimensions of faith, thereby extending their grasp of Islamic teachings beyond formal rituals and jurisprudence.

In Sufi epistemology, *marifah* (gnosis) represents the pinnacle of spiritual knowledge, where one attains a proper understanding of Allah by internalising His name and attri-

47 Saiyid Zaheer Husain Jafri, *Education beyond Europe: Models and Traditions before Modernities*, ed. Cristiano Casalini, Edward Choi, and Ayenachew A. Woldegiyorgis (Leiden, The Netherlands: Brill, 2021), 129-151.

butes. According to Sufi teachings, *marifah* involves recognising and embodying the principles of *tawhid* (the oneness of Allah), which is considered essential for comprehending His nature. The path to *marifah* is grounded in divine revelation, as understanding Allah's essence relies not on rational intellect alone but on the teachings of the Prophets (peace be upon them) and the infallible guidance of divine revelation. This distinguishes *marifah* from secular knowledge by emphasising that revelation is indispensable to grasp Allah's transcendent attributes.⁴⁸

Furthermore, in Sufism, *marifah* is the culmination of a structured journey through four spiritual stages: *shariah* (Islamic law), *tariqah* (spiritual path), *haqiqah* (spiritual truth), and *marifah* itself. Each stage builds upon the previous, beginning with adherence to Islamic law, progressing through spiritual practices, and culminating in a profound understanding of divine reality. The seeker of *marifah*, or '*arif*', attains a deep, intuitive insight that transcends intellectual knowledge, embodying a connection with the Divine that informs their worldview and moral conduct.⁴⁹

Including discussions of *muhabbetullah* and *marifetullah* within Islamic Studies curricula allows students to appreciate the spiritual depth of Islam and its ethical implications. By understanding *marifah* as the goal of Islamic spirituality, students gain insight into how Sufism advocates for a journey from outward adherence to inner realisation, illustrating the transformative power of divine love and knowledge as foundational to a comprehensive Islamic educational model.

3.4.3. Emphasis on Memorisation of the Quran and Hadith in the Curriculum

An examination of the Islamic Studies curriculum reveals that it encompasses various courses on Quranic studies and Ulum al-Quran (the sciences of the Quran). However, from a Sufi perspective, it is necessary not only to gain knowledge about Quranic studies but also to incorporate the memorisation of significant *Surahs* and sections (paras) of the Quran and Hadith into the curriculum. Qualified Islamic scholars, such as *Qaris*, who can recite the Quran with proper *maqam* (tones) and precision, should be appointed to guide this effort. In many Arab and Turkish universities, memorising the Quran and Hadith is integral to Islamic Studies. However, it is primarily emphasised in the curriculum of madrassas in the Indian subcontinent.

In Islam, memorising the Quran and Hadith is highly encouraged. Those who learn the Quran, act upon it and memorise it will receive special honours on the Day of Judgment.⁵⁰ Abu Hurairah (RA) narrated that the Prophet Muhammad (PBUH) said, "The Quran will come on the Day of Judgment and say, 'O my Lord, adorn him (the one who memorised the Quran).' So, he will be adorned with a crown of honour. Then it will say, 'O my Lord, increase his adornment,' so he will be adorned with a garment of honour. Then it will say, 'O my Lord, be pleased with him,' so Allah will be pleased with him. Then it will be said to him,

48 Yakup Pekdoğru, "Bir Bilgi Olarak Süfîlerin Marifet Anlayışı", *Tasavvuf İlmî ve Akademik Araştırma Dergisi* 24/47 (Haziran 2021), 339-58.

49 İhsan Soysaldı, "Tasavvufta Aşk ve Marifet", *Fırat Üniversitesi İlahiyat Fakültesi Dergisi* 3 (1998), 187-215.

50 Muhammad Mortuza, "The Status of Hafiz in the Quran and Hadith", *Kalierkantho* (Access 4 October 2024), 7.

‘Recite and ascend, and for each verse, his reward will be increased’”⁵¹

The Prophet Muhammad (PBUH) also promised various rewards for memorising hadith, such as a radiant face, meditation, the status of a scholar, and foundational knowledge. The *Sahabah* (companions of the Prophet) often preferred memorising and overwriting hadith.⁵² The Prophet Muhammad (PBUH) said, “May Allah brighten the face of a person who hears a hadith from me, memorises it, and conveys it to others”.⁵³ Furthermore, those who memorise forty hadith will be raised as a *faqih* (Islamic jurist) on the Day of Judgment.

It is also recommended that every Islamic Studies department appoint teachers specialising in the seven modes (*Qira’at*) of Quran recitation to teach these styles to students. Additionally, teaching students the different maqams used in the adhan (call to prayer)—such as Saba, Ushaq, Rast, Segah, and Hijaz—could enable future muezzins and imams in the Indian subcontinent to deliver the call to prayer and Quranic recitations beautifully, thereby presenting Islam compellingly to the public.⁵⁴

3.4.4. Incorporating Islamic Cultural Programs: Quran Recitation and Samā’ Music Competitions

While the Islamic Studies curriculum in universities across the Indian subcontinent includes numerous theoretical courses, there is a noticeable lack of practical classes. Introducing practical courses in the form of Islamic cultural events could enhance the curriculum. Islamic culture is a romantic blend of worldly and spiritual life, emphasising practices that align with the rules Islam has established for a righteous life. To counter negative cultural influences, Islamic Studies curricula could incorporate Sufi-oriented cultural competitions, such as *Samā’* music, as practical components. *Samā’* refers to devotional music that expresses love for Allah, including *Hamd* (praise of Allah), *Naat* (praise of Prophet Muhammad PBUH), *Ghazal* (songs expressing divine love), *Murshidi* (songs honouring spiritual guides), *Ma’rifati* (philosophical songs), spiritual music, and patriotic songs. Sufis use *Samā’* to evoke spiritual feelings and engage in deep contemplation of Allah. Listening to *Samā’* can draw listeners into a spiritual realm, quickly awakening feelings of devotion, often culminating in an intense spiritual experience known as *jadhbah* (inspiration). For this reason, Sufis from the Chishtiya and Mawlawiyya orders, under certain conditions, have deemed listening to *Samā’* permissible.⁵⁵

Islamic cultural competitions play a significant role in countering negative cultural influences. Organising such cultural events more frequently within the syllabus is essential to fostering Islamic consciousness among youth. Therefore, universities could include Islamic cultural competitions as practical courses in Islamic Studies curricula to promote Islamic values and advance Islamic culture.

51 At-Tirmidhi, “Bāb Fī Fadā’il al-Qur’an” 47 (no. 2915).

52 Alema Habiba Akhtar, “The Reward for Memorising Hadith”, *Kalerkantho* (Access October 4, 2024), 11.

53 Imām Hâfiz Abu Dawud Sulaiman bin Ash’ath, *Sunan Abu Dawud*, ed. Hâfiz Abu Tâhir Zubair ‘All Za’l (Riyadh: Maktaba Dar-us-Salam, 2008) “Bāb Fī Fadhl al-’Ilm” 26 (no. 3660).

54 Murat Mirzaoğlu, “Fikhi’l-Hadis Bağlamında Namazda Ellerin Bağlanmasıyla İlgili Rivayetlerin Değerlendirilmesi”, *Şırnak Üniversitesi İlahiyat Fakültesi Dergisi* 32 (Eylül 2023), 316-344.

55 Sureswar Daira Sharif (SDS), “Sama-Islamic Music” (Access 4 October 2017).

3.4.5. Introducing Internship Programs in Mosques and Religious Institutions

Internships enable students to gain insight into workplace culture, employee relations, and leadership structures, laying a foundational step in their professional development. While science, business faculties, and some departments within the arts faculty offer various internship programs, Islamic Studies curricula at universities in India, Pakistan, and Bangladesh lack such internship opportunities. In contrast, many universities in Arab and Turkish countries have established internship programs within their Islamic Studies departments based on moral and ethical perspectives. For example, students may serve as imams or muezzins in mosques for three to six months, leading prayers alongside the community as part of their internship experience. Additionally, for one semester, some students conduct classes on religious topics at secondary and higher secondary schools, madrassas, and colleges. This hands-on experience makes a significant contribution to students’ moral and character development.

Thus, incorporating similar internship programs into Islamic Studies curricula at universities in India, Pakistan, and Bangladesh could significantly enhance students’ ethical and character formation.

3.4.6. The Self (Nafs) and Its Discipline in Sufi Thought

The concept of *nafs* (self) and its stages, from *nafsi ammara* (the commanding self) to *nafsi mutmainna* (the contented self), is central to Sufi ethics and provides a structured path toward moral refinement. In Sufi teachings, humans embody dual elements—body and soul—governed by willpower, which must be appropriately trained to align with moral virtues. The *nafs al-ammara*, an impulsive stage comparable to Freud’s “Id,” represents the raw desires that must be disciplined through spiritual and ethical practices.⁵⁶

Islamic scholars and ethicists have long emphasised the importance of cultivating the self by promoting altruism, empathy, and self-restraint. These qualities, cultivated through *tasawwuf* principles, support individual character development and the broader social good. By integrating methods for self-purification into Islamic Studies curricula, students can develop the moral awareness essential for personal growth and positive societal impact.

3.4.7. Inclusion of the Biographies and Sufi Philosophies of Renowned Sufis in the Syllabus

While the current Islamic Studies curriculum in several South Asian educational institutions includes the biographies of selected Sufi figures, the program often lacks a robust and systematic analysis of these figures’ philosophical, theological, and socio-political contributions. Integrating such Sufi-centred ideologies and philosophies, along with detailed examinations of their literary works and historical impact, would significantly enrich and deepen the curriculum, offering a multidimensional perspective on Islamic thought.

Eminent Sufi scholars from the Indian subcontinent, such as Khwaja Moinuddin Chishti, the foundational figure of the Chishti Sufi Order; Imam Rabbani Ahmad Sirhindi, originator of the Mujaddidiyya reform movement; and Shah Waliullah Dehlawi, a pivotal Islamic

56 Göktaş, “Tasavvufi Terbiye’nin Günümüz Din Eğitim-Öğretimine Sunabileceği İmkânlar”, 148-155.

thinker and social reformer, did not merely contribute to the spread of Islam in the region.⁵⁷ They also instigated profound socio-economic and cultural advancements that remain deeply intertwined with the historical and spiritual fabric of India, Pakistan, and Bangladesh. Their teachings have fostered societal solidarity, ethical reform, and community resilience, embodying a form of “spiritual activism” that countered prevailing social injustices and, notably, British colonial impositions.

Including these Sufis’ intellectual legacies—examining their texts, philosophical reflections, and historical contributions—could serve as a transformative educational model. Such an approach would facilitate a more nuanced and critical understanding of Islamic spirituality and ethics among students, aligning religious education with broader socio-political realities. Moreover, this more profound engagement with Sufi philosophy may foster moral and ethical frameworks grounded in Islamic principles, reinforcing values of social equity, spiritual integrity, and communal harmony. Such an expanded curriculum advances Islamic Studies as a field. It actively shapes an informed, ideologically resilient Muslim society aligned with justice, empathy, and ethical governance ideals.

3.4.8. Riyazat (Asceticism) and Zuhd (Worldly Detachment)

In the ethical framework of Sufism, *riyazat* (asceticism) and *zuhd* (worldly detachment) are essential practices that emphasise renouncing transient pleasures and regulating self-centred desires. If incorporated within Islamic ethics curricula, these principles could foster “inner discipline” and instil a balanced worldview that harmonises spiritual aspirations with social engagement.

The concept of *zuhd*, commonly translated as detachment from the world, does not advocate for a complete rejection of worldly responsibilities or social obligations. Rather, *zuhd* entails abstaining from activities that might divert one’s attention from Allah while continuing to engage in worldly actions that fulfil one’s religious obligations and assist in serving divine purposes. The Prophet Muhammad (PBUH) is often cited as the ideal practitioner of *zuhd*, whose life demonstrates a balanced approach to this concept.⁵⁸

Far from promoting isolation or ascetic extremes, *zuhd*, as practised by the Prophet Muhammad (PBUH), involved active social engagement, presentation of cleanliness and etiquette, and participation in community events such as Friday prayers and Eid. He emphasised that detachment does not necessitate daily fasting or constant physical renunciation but rather signifies avoidance of forbidden practices, refraining from what Allah dislikes, and maintaining a distance from excessive luxury and material indulgence. Through this approach, *zuhd* fosters an orientation toward the Hereafter while promoting a mindful, ethical approach to worldly life.

In spiritual purification, *zuhd* is viewed as foundational to a believer’s journey; detachment from temporal desires aligns a person’s focus on the Hereafter, framing it as the goal. Thus, *tazkiyah* (self-purification) becomes indispensable for every Muslim, as personal pu-

57 Saeyd Rashed Hasan Chowdury, et al., “A Critical Analysis of Shah Waliullah Dehlawi’s Sufi Influences in the Indian Subcontinent”, *Sufiyye* 15 (Access December 2023), 23-62.

58 Mehmet Uyar, “Sûfi Tanımları ve İbareleri Bağlamında Zühhd Kavramı”, *İlahiyat* 11 (Aralık 2023), 95-120.

rification and vigilance against sin are vital in the Islamic ethical paradigm. This principle is further encapsulated in the narration of Abu al-'Abbas Sahl ibn Sa'd al-Sa'idi, where the Prophet Muhammad (PBUH) advised a man to "have no desire for the world, and Allah will love you, and have no desire for what people possess, and people will love you".⁵⁹ This guidance reinforces the value of *zuhd* not only as an individual moral aspiration but also as a pathway toward divine and social approval, suggesting that detachment from excessive material pursuits cultivates spiritual proximity to Allah and societal respect.

Therefore, the inclusion of *zuhd* within Islamic Studies serves as a means of instilling core ethical values that guide students toward a balanced life, respecting both spiritual and worldly commitments.

3.4.9. Serving the People as a Divine Duty in Sufism

Within the framework of Sufi thought, the principle of *khidmat al-khalq*—service to creation as a means of serving the Creator—has long been a foundational value, positioning social responsibility and charity as central spiritual obligations. According to Sufi teachings, serving others is not merely a social duty but an essential path to spiritual fulfilment, often called "serving the Divine through serving His creation". This perspective can enrich the Islamic Studies curriculum by embedding social ethics within a spiritual context, fostering a sense of moral responsibility toward society among students.

One of the critical themes in Sufism is charity and support for the vulnerable, which prominent Sufi figures throughout history have emphasised. Sufi leaders frequently travelled across various regions, establishing *dergahs* (Sufi lodges) and *khankahs* (spiritual centres), which became focal points of spiritual practice and charitable and social service. These centres served as community hubs where the poor and needy could find support, regardless of religious affiliation. Through their actions, Sufis embodied the Islamic values of compassion and generosity, often making a profound impression on the surrounding communities.

Historically, particularly in the Indian subcontinent, Sufi figures were pivotal in engaging in *dawah* (Islamic outreach) activities. They provided food, shelter, and financial aid to those in need, seeing such charity as integral to fostering a spiritually grounded and socially responsible Muslim community. This approach created a bridge for interaction between Muslims and non-Muslims, as Sufis' charitable deeds and exemplary character often inspired respect and admiration. The open-handed charity and kindness displayed by these Sufis served as a powerful form of *dawah*, drawing many non-Muslims to Islam. Their efforts contributed to the material welfare of individuals and the establishment of a strong, ethically grounded Muslim society, which attracted numerous conversions to Islam inspired by Sufi values and behaviour.⁶⁰

By examining these historical precedents, Islamic Studies students gain insight into the transformative power of charitable service within a spiritual context. Integrating such

59 Imām Muḥammad Bin Yazeed Ibn Majah Al-Qazwīnī, *Ibn Majah*, ed. Hâfiz Abu Tâhir Zubair 'All Za'i (Riyadh: Maktaba Dar-us-Salam, 2007), "Kitab al-Zuhd", 40 (no. 4102).

60 Khaliq Ahmad Nizami, "Some Aspects of Khānqah Life in Medieval India", *Studia Islamica* 8 (1957), 51-69.

discussions into the curriculum highlights the broader impact of Sufi teachings on social cohesion, ethical integrity, and religious tolerance, illustrating how compassion, humility, and service to humanity contribute meaningfully to individual spiritual growth and societal harmony.

3.4.10. *Ihsan* (The Pursuit of Excellence): Integrating Sufi Ethics in Islamic Studies

The concept of *ihsan*, which translates to “excellence” and is often understood as worshipping Allah with awareness of His presence, represents a cornerstone of Sufi spirituality. This principle encourages a profound sense of mindfulness and depth in worship, positioning it as essential for the development of *taqwa* (God-consciousness) among students of Islamic Studies. Integrating *Ihsan* into university-level curricula, particularly in jurisprudence (*fiqh*) and theology (*kalam*) courses, could allow students to grasp the legalistic dimensions of worship and its underlying spiritual and ethical aspects.

The Hadith of Jibril is foundational in Islamic theology, introducing *iman* (faith), *Islam* (submission), and *ihsan* as the three core pillars that shape a Muslim’s relationship with Allah. This hadith provides a framework in which *ihsan* stands out as a concept closely associated with *tazkiyah al-nafs* (purification of the soul) and character formation. The hadith narrative, wherein the angel Jibril questions the Prophet Muhammad (PBUH) on these principles, is not merely instructive but aims to reinforce the Sahabah’s understanding of Islam as a holistic system encompassing belief, practice, and moral excellence.

Prominent mystics, such as Al-Hujwiri, expound on these themes in their works. In *Kashf al-Mahjub*, Al-Hujwiri dedicates an extensive section to “The Truth of Tasawwuf and Manners,” in which he explores the integration of *iman*, *ibadah* (worship), and *akhlaq* (ethics) through a detailed analysis of Quranic verses, hadith, and Sufi sayings. His comprehensive discussion synthesises views from both *kalam* (theological) and *fiqh* (jurisprudential) perspectives, reflecting a Sunni theological framework that underscores the interrelationship between spirituality and law. Al-Hujwiri’s work presents *Ihsan* as an essential element of Islamic character formation, emphasising its role in cultivating a well-rounded ethical and spiritual character in line with Islamic principles.⁶¹

In the context of Islamic education, *Ihsan* should be recognised not merely as a personal spiritual pursuit but as a societal value with broader ethical implications. As *Ihsan* underpins *akhlaq* (character), its study can address character development at both individual and collective levels within the Muslim community. Incorporating discussions on ethics, morality, and *akhlaq* within the curriculum is vital to cultivating a conscientious society, as these aspects of *tasawwuf* encourage internal reform that aligns with the collective good. This emphasis on moral excellence is crucial, as Islamic education aims to impart knowledge and foster values that reflect the spirit of *ihsan*, thereby contributing to societal harmony and ethical integrity.

Thus, embedding *ihsan* and its related ethical dimensions within Islamic Studies curricula supports the formation of a comprehensive educational model. By addressing the theoretical and spiritual aspects of character development, Islamic education can fulfil its role in guiding students toward excellence, both in their faith and their contributions to society.

61 Mustafa Kara, “Tasavvuf ve Ahlak”, *Sabah Ülkesi: Kültür-Sanat, Felsefe Dergisi* 37 (2013), 36-39.

3.4.11. Inclusion of Arabic Preparatory Programs in the Curriculum

Students admitted to Islamic Studies departments in universities across India, Pakistan, and Bangladesh are typically placed directly into the first semester of their studies. As a result, many students lacking proficiency in Arabic are unable to read primary texts, distancing them from the core spirit of Islam in their professional lives. In contrast, Islamic Studies students at universities in Arab and Turkish countries are required to complete a one-year Arabic preparatory course (comprising two semesters) after passing the entrance exam. Only after passing this Arabic course do they proceed to Islamic Studies, enabling them to comprehend core texts such as the Quran and Hadith without relying on translations, thus facilitating a deeper understanding and practice of Islam.

The Quran and Hadith are in Arabic, making Arabic an essential language for Islam and Muslims. The Quran, the foundation of a Muslim's life, was revealed in the Arabic language. Allah states, "Thus We have revealed it as an Arabic Quran, and We have explained in detail therein some of the warnings, that they may fear Allah or cause them to take heed".⁶² To become an Islamic scholar, learning Arabic is indispensable. From a religious perspective, there is no substitute for Arabic, as knowing it is necessary for understanding any aspect of Islamic law.⁶³ Without mastering Arabic, one cannot issue *fatwas* or correctly interpret and teach the Quran and its injunctions.

Therefore, it is evident that Arabic is essential for Muslims in multiple aspects of life. Governments of these countries should also take steps to promote the learning of Arabic. Incorporating scientific Arabic preparatory courses, as seen in other countries, into the Islamic Studies curricula in the Indian subcontinent could significantly enhance students' character and enable them to serve their country and the Muslim *ummah* effectively.

3.4.12. Challenges of Co-education in Islamic Studies: Modesty and Character Formation

The primary aim of education is character building. If an educational system compromises moral character and promotes unrestricted relationships, it fails to benefit Muslim students in their spiritual, moral, humanitarian, and intellectual development. In pursuit of these goals, Muslims challenge co-education, as it does not foster character building. Without character, individuals cannot make meaningful contributions to their nation's development. Since the natural attraction between men and women is undeniable, co-education intensifies this attraction, leading to issues such as juvenile delinquency, unintended pregnancies, relationships with significant age differences, and extramarital affairs, many of which find their roots in a co-educational system.⁶⁴

From an Islamic perspective, co-education is not prohibited, but it does not align with the concept of *purdah*. The Quran advises, "Say to the believing men that they should lower their gaze and guard their modesty; that is purer for them. Indeed, Allah is fully aware of

62 Tā Hā 20/113.

63 Kazi Sikandar, "The Importance and Necessity of the Arabic Language", *Inqilab* (9 October 2024), 8.

64 Robert W Hefner, *Schooling Islam: The Culture and Politics of Modern Muslim Education*, ed. Muhammad Qasim Zaman (New Jersey: Princeton University Press, 2007), 1-39.

what they do”.⁶⁵ The Prophet Muhammad (PBUH) also stated, “Women are to remain covered, so when they leave [without adequate covering], Satan makes them appear attractive to others”⁶⁶. Therefore, the Islamic view on co-education is that males and females should ideally attend separate institutions. When this is not feasible, complete modesty should be observed. Islam does not prevent women from attaining higher education; instead, it encourages it, provided that Islamic principles of modesty are upheld. The enduring principle of Islam is that both genders should maintain modesty and seek knowledge while observing the separation of the sexes.

Most Islamic Studies departments in universities across India, Pakistan, and Bangladesh currently operate under a co-educational system, while some universities maintain separate facilities for male and female students. In a co-educational system, students of both genders attend classes and sit together without observing any form of separation or *purdah* (modesty in Islam).⁶⁷ This system encourages immodesty, and many students become engrossed in relationships that do not reflect Islamic values. University campuses have increasingly become gathering spots for romantic interactions, distracting students from the purpose of academic and character education. Consequently, the entire educational environment suffers from disruptions due to the distractions of a co-educational system.

Conclusion

The primary goal of education is to purify the individual’s mind and consciousness, aligning with the central aim of Tasawwuf to preserve the inherent purity of birth. This objective aligns with the purpose of modern education, which aims to foster intellectual and moral development. A key focus of religious education is to inspire students with a lasting enthusiasm for and curiosity about their faith, encouraging them to engage in deep reflection and thought. Religious education must foster four essential qualities: willpower, discernment, sensitivity, and spiritual depth, which enable effective communication of religious teachings. In the tradition of Tasawwuf, these qualities are vital for human development, and their integration into the Islamic Studies curriculum can help students approach Islam with greater intellectual depth and moral and spiritual refinement.

Given the current challenges in the Islamic Studies curriculum across the Indian sub-continent, there is a pressing need to integrate themes of divine love, tolerance, and righteousness into the coursework. As contemporary society grapples with confusion over truth and meaning, and as political ideologies often shape public interpretations of Islam, the role of Islamic Studies educators becomes even more critical. They must provide unambiguous messages about Islam that align with its foundational teachings. Therefore, we recommend that universities and governments prioritise the inclusion of Tasawwuf-based teachings focusing on divine love (Mahabbah), taqwa (righteousness), and tolerance in the curriculum. This will help students engage more effectively in dawah and equip them with the moral and spiritual tools necessary to navigate the complexities of modern society.

65 al-Nūr 24/30.

66 Abu ‘Isa Muhammad ibn ‘Isa At-Tirmidhi, *Jami’ at-Tirmidhi* (Beirut: Dar al-Kutub al-Ilmiyyah, 1997), “Bāb al-Libas” 8 (no.1173).

67 Riffat Haque, *Purdah of The Heart and Eyes: An Examination of Purdah as an Institution in Pakistan* (Lahore: Sang-e-Meel Publications, 2015), 63-68.

Given the vast geographical scope of India, Pakistan, and Bangladesh and the limited research on Islamic Studies, particularly Tasawwuf, there were challenges in obtaining comprehensive data across these regions. We recommend further research into integrating Tasawwuf and ethical teachings into the Islamic Studies curriculum to address these gaps. Universities should establish dedicated departments for research in this field and foster collaboration between scholars across the subcontinent to develop a more coherent and impactful curriculum.

Therefore, this study aims to enhance Islamic Studies curricula in the Indian subcontinent, particularly in India, Pakistan, and Bangladesh. By focusing on moral and ethical character development, this research provides a foundation for future efforts to cultivate well-rounded individuals who embody the principles of Insan-e-Kamil (the perfect human being). Given the limited academic research on this topic, we hope our study will serve as a valuable reference for ongoing efforts in curriculum development, higher education, and research in Islamic Studies.

References

Abdul Rahman, Noor Aisha. *Rethinking Madrasah Education in a Globalised World*. ed. Mukhlis Abu Bakar. New York: Routledge, 2017.

Abdurahman, Dudung. "Islam, Sufism, and Character Education in Indonesia History". *Tawarikh* 9/2 (2018), 159-176.

Abu Dawud, İmâm Hâfiz Sulaiman bin Ash'ath. *Sunan Abu Dawud*. ed. Hâfiz Abu Tâhir Zubair 'All Za'l. Riyadh: Maktaba Dar-us-Salam, 2008.

Akhtar, Alema Habiba. "The Reward for Memorising Hadith". *Kalerkantho*. Access 4 October 2024. <https://www.kalerkantho.com/print-edition/islamic-life/2024/09/13/1424890>.

Alam, Arshad. *Inside a Madrasa: Knowledge, Power and Islamic Identity in India*. London: Routledge, 2020.

At-Tirmidhi, Abu' Isa Muhammad ibn' Isa. *Jami' at-Tirmidhi*. Beirut: Dar al-Kutub al-Ilmiyyah, 1997.

Bano, Masooda. *Islamic Education: Historical Evolution and Attempts at Reform*. ed. Matthew Clarke. London: Edward Elgar Publishing House, 2013.

BBC. "Corrupt Countries List Published by Transparency International: What is the Situation in Bangladesh?". Access 7 October 2024. <https://www.bbc.com/bengali/news-60123499>

Chowdury, Dr. Saeyd Rashed Hasan et al. "A Critical Analysis of Shah Waliullah Dehlawi's Sufi Influences in the Indian Subcontinent". *Sufiyye* 15 (December 2023), 23-62.

Chowdury, Saeyd Rashed Hasan. "Historical Analysis of Islamic Studies in Universities: A Comparative Discussion between Türkiye and the Indian Subcontinent". *Theology Faculties in Türkiye On Their 100th Anniversary International Symposium Abstract Book*. ed. İSAM. 68-69. Istanbul: İslam Araştırmaları Merkezi, 2024.

Chowdury, Saeyd Rashed Hasan. *Bangladeş'te İslâm ve Tasavvuf*. Ankara: Ankara Kalem Neşriyat, 2023.

Chowdury, Saeyd Rashed Hasan - Vahit Göktaş. "A Critical Analysis of Imam Rabbani Ahmad Sirhindi's Doctrines on Sufism." *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 11/1 (2021), 93-121.

Erricker, Clive - Erricker, Jane. *Reconstructing Religious, Spiritual, and Moral Education*. ed. Jack Priestley. London: Routledge, 2000.

Göktaş, Vahit. "Tasavvufi Terbiye'nin Günümüz Din Eğitim-Öğretimine Sunabileceği İmkanlar". *Ankara Üniversitesi İlahiyat Fakültesi Dergisi* 52/2 (2011), 137-55.

Hafiz, Musa Al. "The Nature of the Moral Crisis in the Muslim World". *Nayadiganta*. Access 8 October 2024. <https://dailynayadiganta.com/>

Hasan, Hasibul. "Increasing Crime Due to Lack of Moral Education in Universities". *SomoyNews*. Access 4 October 2024. [somoynews.tv/news/2022-07-26/বিশ্ববদ্বিযায়-নৈতিক-শিক্ষার-অভাবই-বাড়ছে-অপরাধ](https://www.somoynews.tv/news/2022-07-26/বিশ্ববদ্বিযায়-নৈতিক-শিক্ষার-অভাবই-বাড়ছে-অপরাধ)

Haque, Ziaul. "Muslim religious education in Indo-Pakistan". *Journal of Islamic Studies* 14/4 (1975), 271-292.

Haque, Riffat. *Purdah of the Heart and Eyes: An Examination of Purdah as an Institution in Pakistan*. Lahore: Sang-e-Meel Publications, 2015.

Hefner, Robert W. *Schooling Islam: The Culture and Politics of Modern Muslim Education*. ed. Muhammad Qasim Zaman. New Jersey: Princeton University Press, 2007.

Ibn Majah, İmâm Muḥammad Bin Yazeed Al-Qazwîni. *Ibn Majah*. ed. Hâfız Abu Tâhir Zübeyir Alî Zaî. Riyad: Maktaba Dar-us-Salam, 2007.

Islam, Rafiqul. "The Evolution and Context of Islamic Education". *Jugantor*. Access 3 October 2024., <https://www.jugantor.com/viewers-opinion/689296>

Jafri, Saiyid Zaheer Husain. *Education beyond Europe: Models and Traditions before Modernities*. ed. Cristiano Casalini, Edward Choi, and Ayenachew A. Woldegiyorgis. Leiden, The Netherlands: Brill, 2021.

JMI, Jamia Millia Islamia. "Department of Islamic Studies". Access 12 October 2017. <https://jmi.ac.in/islamicstudies>

Kamruzzaman, Md. "Cluster System and Theology". *Manabkantha*. Access 3 October 2024. <https://manobkantha.com.bd//articlelist/4/national>

Kamruzzaman, Md. "The Past and Present of Islamic Education in Bangladesh." *Al Itisam*. Access 2 October 2024. https://al-itisam.com/article_details/1934.

Kamruzzaman, Md. "Why is the Faculty of Theology and Islamic Studies at IBU So Neglected?". *Inqilab*. Access 4 October 2024. <https://m.dailyinqilab.com/>

Kara, Mustafa. "Tasavvuf ve Ahlak". *Sabah Ülkesi: Kültür-Sanat, Felsefe Dergisi* 37 (2013), 36-39.

Koca, Fatih. "Ezanı Güzel Okumayı Öğrenme Hususunda Basit Bir Çalışma (Kalıp Ezan Çalışması)". *Ankara Üniversitesi İlahiyat Fakültesi Dergisi* 56/2 (August 2015), 133-48.

Mirzaoglu, Murat. "Fıkhu'l-Hadis Bağlamında Namazda Ellerin Bağlanmasıyla İlgili Rivayetlerin Değerlendirilmesi". *Şırnak Üniversitesi İlahiyat Fakültesi Dergisi* 32 (Eylül2023), 316-344.

Mortuza, Muhammad. "The Status of Hafiz in the Quran and Hadith." *Kalerkantho*. Access 4 October 2024. <https://www.kalerkantho.com/print-edition/islamic-life/2023/05/20/1281557>

Niyozov, Sarfarozi – Memon, Nadeem. "Islamic education and Islamization: Evolution of themes, continuities and new directions". *Journal of Muslim Minority Affairs* 31/1 (2011), 5-30.

Nizami, Khaliq Ahmad. "Some Aspects of Khānqah Life in Medieval India". *Studia Islamica* 8 (1957), 51-69. <https://doi.org/10.2307/1595247>.

Pekdoğan, Yakup. "Bir Bilgi Olarak Sûfilerin Marifet Anlayışı". *Tasavvuf İlmî ve Akademik Araştırma Dergisi* 24 / 47 (Haziran 2021), 339-58.

Sahin, Abdullah. "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education." *Religions* 9/11 (2018), 1-29.

Sanyal, Usha. *Madrasah in South Asia: Teaching Terror*. ed. Jamal Malik. Basingstoke: Blackwell, 2006.

Sangram. "Illuminated by the Light of Islamic Knowledge: Theology Faculty at IBU". Access 3 October 2024. <https://www.dailysangram.com/>

SDS, Sureswar Daira Sharif. "Samā Islamic Music". Access 4 October 2024. <https://www.sureswardarbarsharif.net/>

Shahnawaz, A.K.M. "Deterioration of Education and Morality in Universities". *Jugantor*. Access. 2 April 2024. <https://www.jugantor.com/tp-ub-editorial/791478>

Sikandar, Kazi. "The Importance and Necessity of the Arabic Language". *Inqilab*. Access 9 October 2024. <https://m.dailyinqilab.com>

Shomoyeralo. "Need for Moral Education". Access 4 October 2024. <https://www.shomoyeralo.com/menu/0>

Soysaldi, İhsan. "Tasavvufta Aşk ve Marifet". *Fırat Üniversitesi İlahiyat Fakültesi Dergisi* 3 (June 1998), 187-216.

The Holy Qur-an: Text, Translation & Commentary. trans. Abdullah Yusuf Ali. 3rd ed. Lahore: Shaik Muhammad Ashraf Publishers, 1938.

Uddin, Kazi Sharif. "Moral Education and Our Young Generation". *VorerPata*. Access 4 October 2024. <https://www.dailyvorerpata.com/details.php?id=86193>

UGC, University Grants Commission. "UGC's Call to Include Moral Education in University Curriculum". Access 4 October 2024. <http://www.ugc.gov.bd>

UP, University of the Punjab. "Institute of Islamic Studies". Access 2 October 2024. <https://pu.edu.pk/home/departments/64/Institute-of-Islamic-Studies>.

Uyar, Mehmet. "Sûfî Tanımları ve İbareleri Bağlamında Zühd Kavramı". *İlahiyat* 11 (Aralık 2023), 95-120.

Vazhathodi, Shafeeq Hussain. *A Proposed Framework for the Curriculum of Islamic Education: Implication on the Curricula of Islamic Religious Higher Education Institutions in Kerala, India*. Selangor: International Islamic University Malaysia, Institute of Education, Ph.D. Dissertation, 2011.

Zia, Rukhsana. *School Knowledge in Comparative and Historical Perspective: Changing Curricula in Primary and Secondary Education*. ed. Benavot, A., Braslavsky, C., and Truong, N. Dordrecht: Springer Netherlands, 2007.