

Renewing Sharia Education Curricula in Light of Contemporary Changes: "A Critical Analytical Study and Developmental Proposals

تجديد المناهج التعليمية الشرعية في ضوء المتغيرات المعاصرة- دراسة نقدية تحليلية ومقترحات تطويرية-

Mohammed Belalem ^{1*}, Ali Aberkane ²

¹ Faculty of Islamic Sciences - University of Algiers 1 (Algeria), m.belalem@univ-alger.dz.

² Faculty of Islamic Sciences - University of Algiers 1 (Algeria), a.aberkane@univ-alger.dz.

Received: 2025-07-19 **Accepted:** 2025-09-04 **Published:** 2025 - 12 -20

Abstract :

The pursuit of developing educational curricula in Islamic sciences aims to achieve satisfactory outcomes and enhance the effectiveness of these curricula on intellectual, formative, and awareness levels. This development must follow a sound scientific methodology grounded in religious, philosophical, epistemological, social, psychological, and educational foundations—not based on Western ideologies or imported frameworks that seek to undermine the Islamic educational system. Therefore, curriculum development should stem from Islamic references and be carried out by educational experts in the Arab and Islamic world.

Furthermore, the current and future changes necessitate a re-evaluation and thorough examination of Islamic educational curricula. Some of these curricula are no longer capable of addressing contemporary realities or local, regional, and global challenges. This makes it essential to adapt their content by correcting deficiencies and errors, and working toward refining and enhancing their components in a scientifically sound manner, based on clear and solid foundations. This ensures their relevance in the modern age and helps them achieve their intended academic and educational goals.

Keywords: Curricula, Islamic sciences, development, foundations, motivations.

ملخص:

إن السعي إلى تطوير المناهج التعليمية الشرعية، يأتي قصد بلوغ النتائج المرضية، وزيادة الفعالية لهذه المناهج: على المستوى الفكري والتكويني والوعّي، وتطويره يكون وفق منهجية علمية صحيحة، تستند إلى أسس دينية فلسفية ومعرفية واجتماعية ونفسية وتربوية، لا وفق التيارات الغربية والمناهج المستوردة التي تريد أن تنال من المنظومة التعليمية الشرعية، وعليه فإن التطوير ينطلق من المرجعية الإسلامية، ومن خلال الخبراء في التربية في العالم العربي والإسلامي.

* Corresponding Author.

كما أن دواعي إعادة النظر والتمحيص للمناهج التعليمية الشرعية اليوم تفرضها التغيرات الحالية والمستقبلية، ذلك أن بعض المناهج لم تعد تستوعب مجريات العصر وتحدياته المحلية والإقليمية والدولية، ما يستوجب ملاءمة محتوياتها بإتمام وتصحيح عوارض النقص والخطأ، والسعي إلى تنقيح وتهذيب عناصرها ومكوناتها، بطريقة علمية صحيحة، وفق أسس قوية لائحة، مما يضمن صيرورتها في هذا العصر، وحتى تحقق الغايات العلمية والأهداف التربوية المرجوة منها.

كلمات مفتاحية: المناهج، العلوم الشرعية، التطوير، الأسس، الدوافع.

Introduction :

The need to renew religious educational curricula and elevate learners to levels of intellectual maturity has compelled universities and religious institutes to open the door to *ijtihad* (independent reasoning) for qualified professors and researchers. This should be done in a way that keeps pace with modern developments and innovative teaching methods. It also entails attention to the outputs of research centres, academic conferences, and scholarly journals, including the studies and field surveys they produce—in an effort to develop this important and sensitive field.

Undoubtedly, the failure we observe today in producing students who possess sound understanding and the scholarly capacity to benefit society and respond to contemporary issues and emerging questions is due to a number of causes. One of the most evident, particularly within religious educational curricula, is the excessive reliance on imitation and the rigid adherence to outdated teaching methods—memorisation and passive learning—where the teacher becomes the central axis of the educational process, delivering lessons in a static manner, while the student receives them passively, without effort, exploration, or research. The student is then expected to memorise passages and recite them during exams, ultimately becoming a mere replica, deprived of critical thinking and barred from creativity and productivity. How can such a student benefit from delving into subsidiary and highly debated issues that have already been exhaustively studied and bear little relevance to contemporary realities? How is it reasonable for a student to spend years studying a discipline focused only on memorising obsolete branches and outdated problems, without any attempt to compare them or apply them to solve modern challenges?

One cannot overlook that society heavily relies on religious educational curricula to build righteous generations. These curricula serve as a primary means of raising children with sound and purposeful education. Through them, religious values are instilled in hearts, inner moral restraint is strengthened, and a sense of citizenship is cultivated—fed with the waters of knowledge and understanding, yielding loyalty and belonging. In light of the insidious ideological attacks by those who advocate religious disintegration and moral decay, who seek to undermine society and dismantle its religious foundations, religious curricula must undergo continuous review and maintenance. This is vital in order to assess their effectiveness and efficiency in fulfilling their intended roles and functions amid

rapid global changes at all scientific, intellectual, and cognitive levels. This reality imposes the necessity of keeping up with developments and engaging with them wisely, preparing generations in accordance with the needs and requirements of the era.

It is therefore essential today to seriously examine religious curricula, subject them to constructive criticism, and make every effort to develop them, address their shortcomings, and correct their deficiencies—all while benefiting from modern educational approaches in a manner that aligns with our beliefs and the principles of our noble religion.

This study is an attempt to answer some key questions, summarised as follows:

- How can we benefit from traditional curricula used in religious education? What are the ways to develop and advance them?
- What can modern educational methods offer to religious education? This includes presenting some successful experiences in this field.
- What are the expected outcomes of curriculum development in Islamic sciences, and what can it offer both teacher and student?
- What is the role of contemporary scholars in developing religious education curricula?

In this context, I have worked to collect and formulate a set of theoretical and practical proposals for developing curricula in religious fields. I do not claim to be the first to address this topic, nor do I hold a monopoly over its exploration—indeed, I acknowledge the limitations of my expertise. Nevertheless, I have exerted my utmost effort in presenting an analytical and critical study, which I believe is thoughtful and well-founded. I hope it will serve as a tool and contribution to improving curricula on sound and proper foundations. My intention in engaging with this field is to preserve the dignity and relevance of Islamic sciences, ensuring their enduring impact. It is essential in every time and place to renew their landmarks and clarify their methodologies so they may confront challenges, align with the horizons of civilisational advancement, and guide toward paths of righteousness and safety.

To achieve the intended objective of this work, I have followed a methodology that generally aligns with established academic and research standards. I relied on the **descriptive-analytical method** to examine both traditional and modern curricula through the study and analysis of specific aspects to derive insights and conclusions. I also employed the **critical method** to identify and address the deficiencies affecting current curricula, aiming for correction and reform. When necessary, I supplemented these with other approaches as the need arose. I ask forgiveness for any unintentional shortcomings in this work, and I pray that Allah accepts it from us, forgives us, and guides us to the paths of

righteousness. He alone is capable and worthy of that. And Allah is the One who grants success to what He loves and is pleased with. Ameen.

1.. Definition of Educational Curriculum:

The term “curriculum” frequently appears in humanities studies and especially in educational literature, yet it carries multiple meanings depending on its context:

1.1.. Linguistic Definition:

The Arabic word "منهج" (plural: مناهج) means "clear path" or "way," as in the Qur’anic verse: *"To each of you We prescribed a law and a method"* [5:48]. Thus, it denotes the pathway leading to an objective or goal. From this stems the educational curriculum—referring to study programs, including their means, methods, and approaches. (Al-Azdi, Jamhurat al-Lughah, 1987, p. 498) (Abu al-Fayd, p. 251)

1.2.. Traditional Definition of Curriculum:

Some scholars trace the origin of the word "curriculum" to ancient Greeks, referring to the method one follows to reach a specific goal. (academy, 1979, p. 392)

*t has been defined as “the set of distinct topics scheduled for study in each subject”. (Madkour A. A., 2001, p. 57)

*Also described as “the totality of information, facts, and concepts that a school imparts to students to prepare them for life, based on learning from others’ experiences. These are presented across scientific, mathematical, linguistic, geographic, historical, philosophical, religious, and artistic domains.” (Hilmi, 1999, p. 6)

These traditional definitions reflect the goals of conventional schools, which viewed education primarily as transmitting cultural and social heritage. The curriculum consisted of content prepared by specialists to meet educational goals, with teachers lecturing and students memorising for exams, without considering students’ aptitudes or fostering critical thinking and creativity. This led to superficial learning and disengagement, especially when the material lacked relevance or innovation. Moreover, such curricula create a disconnection between school and real life, fostering dependency and discouraging initiative or honesty. Teachers are confined to rote instruction, unable to serve as role models for broader development. (aziz, 1985, p. 42)

Universities often replicate this model—delivering lectures, dictation, and silent recitation, with end-of-course exams that assess information retention only. The teacher–student relationship is authoritarian, ignoring individual differences and failing to develop practical skills or foster adaptive, responsive graduates. (al-aziz, 1985, p. 42) (Ahmed, 2001, p. 58)

1.3.. Modern Definition of Curriculum:

The concept of curriculum has evolved, and there remains ongoing discussion regarding its limitations. Yet scholarly definitions tend to converge:

-“All information, activities, and guidance the school provides under comprehensive pedagogical supervision.” (Ishaq Ahmad Al-Farhan, 1984, p. 9)

-Defined by Abdul Mohsen Al-Suwaigh as “an organised study track in school or university.” (al-Muhsin, 2002, p. 11)

-Muhammad Izzat Abdul Mawgood describes it as “the total experiences and activities schools offer students to adjust behaviour and achieve desired goals.” (Abd al-Mawjud, 1981, p. 11)

-Mahmoud Al-Hili defines it as “all educational experiences provided by the school, aimed at holistic development—mental, religious, social, physical, psychological, and artistic—to shape behaviour and achieve educational objectives.” (Al-Hilah & Mar'i, 2002, p. 27)

-Dr. Abdul Rahman Saleh Abdullah provides an Islamic definition: “The set of eternal truths derived from the Quran and Sunnah, and all associated knowledge and activities organised by the school, intended to lead every learner to his human perfection through submission to Allah.” (Abdullah, 1991, p. 23)

These definitions emphasise that the curriculum is more than just content—it includes objectives, instructional strategies, organisational methods, educational activities, assessments, and responsive adaptation to changing conditions. It aims to nurture well-rounded development and constructive engagement with society. Islamic educational curricula, derived from the Quran and Sunnah, offer a holistic, divinely guided framework toward human perfection. (Fuad, 1975, p. 70) (Al-Shafi'i, 1406 AH, p. 31)

2.. Reforming and Developing the Religious Curriculum:

Curriculum development encompasses all educational dimensions—materials, teaching strategies, assessments, the student and environment, and the teacher's role. Experts agree that curriculum reform must be a scientific, educational process involving planning, implementation, and evaluation to ensure societal progress and well-being.

2.1.. Reforming the Religious Curriculum:

Reform involves improving and adjusting the current religious curriculum by refining its objectives, content, and cohesion, without altering its overall structure. Effective reform requires breadth, incorporating all components: objectives, content, programming, teacher preparation, and institutional environment. This process is realised through scientific planning and experimentation.

Key methods include:

- a. **Comparative Studies:** Benchmarking against well-developed curricula in other fields and extracting applicable lessons.
- b. **Scientific and Experimental Research:** Generating new pedagogical strategies.
- c. **Future Forecasting:** Employing flexibility and foresight to respond to emerging needs. (Qura, 1977, p. 238)

The comprehensive development process begins with revising objectives, selecting and organising topics relevant to contemporary society, connecting tradition with current practices, and incorporating psychological theories to design modern teaching methods, evaluation systems, and examinations that accurately reflect students' cognitive, skill-based, and emotional learning.

2.2.. Developing Teaching Methods in Islamic Sciences:

Therefore, when designing a program, it is wise to take into account the inclusion of a set of facts, concepts, generalizations, and skills as a minimum requirement for all students. After that, various alternatives and options should be considered to meet the diverse needs and interests of each student or group of students. The difficulty lies in designing a curriculum that contains both essential materials and experiences for everyone, as well as diverse elements that address varying individual differences. (Abd al-Ghani, 2016, p. 323)

A possible solution to this problem is to diversify the methods used in a single educational setting by incorporating new ideas related to society, contemporary times, and current issues. This also includes using supportive tools for the curriculum to help shape desired behavior. The required curriculum is one that balances activities which develop students' cognitive, emotional, and motor domains.

There is no escaping the fact that designing and applying such a curriculum for Islamic sciences students is highly challenging. It requires a teacher who is well-prepared both in terms of Sharia knowledge and academic and professional qualifications. However, the increasing availability of audio-visual aids may assist teachers in their mission. Teachers must also be trained in how to use these tools during their preparation. Many teachers already use tools such as books, pictures, films, slides, recordings, tapes, radio, television, etc (Ahmed, 2001, p. 234).

However, the problem is not merely in the use of these tools but rather in *how* they are used. Students may use certain tools to achieve specific goals, and often with great skill, as they are accustomed to using modern equipment and inventions at home—such as smartphones, computers, and other electronic and automatic devices. Today's world is one of technology, scientific inventions, and satellites. Without a doubt, building a bridge between the world of abstract meanings and theoretical ideas and the world of sensory perceptions is essential

in education. Bridging this gap is one of the most important tasks for the Islamic curriculum today.

Furthermore, integrating supportive tools into the teaching process is not an easy task. It requires careful selection of appropriate content and suitable devices, as well as the correct methods for using these tools. A teacher alone cannot handle all these responsibilities. Such an effort calls for collaborative expertise in curriculum planning, cooperation among faculty members in implementing the curriculum and dividing the work, and the appointment of one or more technicians to supervise and prepare the equipment for use. These technicians should also be trained to work as advisors to the teachers. (Al-Shafi'i, 1406 AH, p. 79)

3.. Supervisors and Principles for Curriculum Renewal:

3.1.. Reforming the Religious Curriculum:

Enhancing religious curricula to be more intellectually and formatively effective requires collaboration among educators, scholars, and community actors. Teachers and students both play vital roles. Curriculum experts, Islamic scholars, university education specialists, and thinkers must participate with competence, sincerity, and courage, guided by methodological and objective standards within Islamic doctrine and societal values, free from external impositions. (Sharif, 2007, pp. 9-13) (Abd, 1985, p. 43)

3.2.. Foundtions for renewing religious curricula:

Effective reform must be grounded in robust philosophical, epistemological, social, psychological, and pedagogical **principles—not those that undermine Islamic beliefs. It requires** structural critique of outdated curricula based on studies highlighting their graduates' shortcomings. Modern curricula and scientific research must then be adapted to Islamic specialities. (Ishaq, 1399AH, p. 22)

Core principles include:

1. Islam as the ideal system for all human life across time and place.
2. Its worldview on the divine, cosmos, humanity, and life is comprehensive and absolute. (Sharif, 2007, pp. 13-14)
3. Aligning scientific training with real life by establishing clear philosophies that shape human understanding of nature and encourage awareness of contemporary change.
4. Avoidance of abstract research disconnected from people's lives and practical applications.
5. Activating the study of Maqasidal-Sharah (objectives of islamic law) in all islamic Disciplines.

6. Ensuring Comprehensive and Integrated Curriculum Development
Curriculum reform must comprehensively address all components: objectives, content, structure, resources, learning environment, educational activities, and assessment methods.

7. Recognizing the Qur'an as the Primary Source of Legislation
Islamic jurisprudence is necessary for understanding rulings, and the Prophetic Sunnah serves as a detailed explanation of the Qur'an.

8. Basing Curriculum Reform on Clear Developmental Objectives
These goals should aim at the holistic and balanced development of the individual, fulfilling their aspirations and nurturing their positive inclinations and tendencies. This must align with societal interests, reflect contemporary realities, and integrate developments in basic, psychological, and social sciences.

9. Fostering Islamic values and correcting Behavioral Deviations
This helps achieve psychological balance and stability in the Muslim personality.

10. Preserving the Identity and Specificity of the Muslim Society
There is an urgent need to strengthen and protect Islamic identity from the risks posed by value globalization and contemporary challenges. (Sharif, 2007, p. 14)

11. Emphasizing Continuous Reform and Development
Curricula must evolve to meet the times and societal needs. They should maintain a strong connection with community life, as they are tools for societal reform and goal achievement. Every societal change must be reflected in updates to Islamic curricula. What was once ideal may no longer be relevant, and cannot be assumed ideal in the future.

12. Avoiding Randomness in Planning
Reform efforts must rely on scientifically grounded methods, utilizing reliable tools and dealing with results with full honesty and objectivity.

13. Benefiting from Global Educational Experiences
This includes leveraging scientific research and studies related to education, teaching methods, strategies, principles, and foundations.

14. Keeping Up with Modern Educational Trends
These include active learning strategies such as metacognitive approaches, shifting from quantity to quality, prioritizing understanding over rote memorization, and integrating technology into learning and knowledge acquisition. (Berru Muhammad & Rahmouni, 2015, p. 169)

"Graduates from legitimate religious educational institutions, equipped with these foundations, can confront current challenges. These challenges include malicious campaigns aimed at undermining the value of religion under the guise of liberating minds from religious authority, separating religion from the state, and claiming that Islam is no longer relevant." These campaigns also accuse religious education curricula of promoting extremism and terrorism, as claimed by

advocates of change. Likewise, researchers and specialists in Islamic sciences, through the new academic program, can focus on the essential and vital aspects of the field and acquire the ability to practice independent reasoning (ijtihad) in the shortest possible time".

4.. Scientific and Objective Motivations for Curriculum Reform:

There is no doubt that educational institutions today bear direct responsibility for shaping future generations. This responsibility includes setting forward-looking policies, identifying sound educational foundations, and guiding the energies of youth toward the benefit of society. These institutions are charged with the advancement of nations, the progress of civilizations, and the pursuit of reform and development.

4.1.. Scientific Motivations for Curriculum Reform:

There is an urgent need—now more than ever—to reform traditional curricula in light of contemporary intellectual, political, economic, and social challenges that have arisen since those curricula were first designed. These outdated programs can no longer produce the type of generation capable of empowerment, modernization, or responding to the future.

Regular review, careful evaluation, and meaningful correction of religious curricula is a characteristic of advanced nations and conscious societies. These actions help elevate their roles and ensure their relevance by addressing the ever-changing needs of time and place. Renewal is impossible without review, reform, and development. (Abd al-Ghani, 2016, p. 221) (Mustafa, 1435 AH, p. 99).

It is neither right nor just to remain rigidly attached to curricula as if their goals, content, and evaluation methods are sacred, unchangeable texts. Instead, they must be continually revised, corrected, modified, and developed to reflect the lived reality of society. Without reforming educational thought and establishing a clear original vision, no effort will succeed, no work will flourish, and no sacrifice will be fruitful. This is the foundation of Islamic civilization—and that of other past civilizations. (Abd-al-aziz, 1985, p. 59).

If repetition of lessons brings no awareness or attention, then surely it is time to reflect. Lessons, warnings, and experiences have occurred repeatedly, and it is time to recognize our priorities and not neglect foundational principles—no matter how urgent the events or pressing the crises. We must focus on rebuilding the energy that leads to productive, purposeful work. Islam, in its comprehensive understanding, is the framework for human life, civilization, and construction. It is the ultimate goal of all human effort, struggle, and societal and Islamic organization. No aspect should be neglected or diminished. (Ahmad., 2001, p. 287)

Thus, it is the scholarly duty of the Ummah's scholars to exert their utmost efforts to renew the components of the curricula—its objectives, content, methods, and strategies—so that the student benefits themselves, their society, and their Ummah, and remains in tune with the realities of their time.

4.2.. Objective Motivations for Curriculum Development and Reform:

It is an undeniable truth that there is an urgent need for a comprehensive review of the entire educational system—both religious and secular curricula. It is evident, for instance, that most Islamic countries declare Islam as a primary source of legislation. However, upon closer inspection, one finds little genuine presence of Islam in practical reality. The main reason for this disconnect is the neglect of the practical and applied aspects of Islamic jurisprudence, along with the lack of clarity in the educational objectives of Islamic studies curricula. This makes achieving their intended outcomes in real life extremely difficult and often outright impossible. (Mustafa, 1435 AH, p. 89).

Furthermore, the educational content and subjects selected for inclusion in course materials tend to overemphasise controversial issues at the expense of those matters on which the broader Muslim community is united. Many historical, context-specific juristic opinions—around which extensive interpretations have been built and to which numerous religious texts have been attached—are often presented as foundational pillars of the faith that must be emulated and adhered to. In reality, however, these were merely context-dependent judgements shaped by the intellectual, political, social, and economic conditions that prevailed during the periods in which tafsīr (Qur'anic exegesis), fiqh (jurisprudence), creed, and other Islamic sciences were codified. (Nadheer., p. 349)

Therefore, there is both a religious obligation and a pressing need dictated by present realities to re-examine many of these materials. Some topics have been discussed exhaustively, and others are obsolete, yet they continue to be taught at all levels of education. It is imperative to purge curricula of content that promotes sectarian, doctrinal, or historical fanaticism among members of the Muslim Ummah.

Additionally, many of the Islamic studies courses taught in educational institutions bear little relevance to the current religious, intellectual, social, political, and cultural contexts in which Muslims live. These materials often originate from a specific time and region and may have been suitable for that context, but now hold no meaningful connection to contemporary life. As a result, generations of students are being raised on the remnants of past centuries. They expend their intellectual energy analysing outdated issues, delving deeply into ancient problems, and becoming preoccupied with their historical solutions and academic branches—efforts that waste time and resources without yielding substantial benefit. Ultimately, this reinforces lethargy, backwardness, and decline in all areas of life. (Mustafa, 1435 AH, p. 94).

It is also necessary to re-examine the teaching methods and tools used to deliver content in Islamic studies curricula. Many of these approaches deviate markedly from the Prophetic method and the path of the righteous predecessors, whose educational models balanced encouragement and warning, compassion for the learner, gentleness, and teaching through respectful dialogue. They embraced disagreement in matters of *ijtihād* (independent reasoning) and recognised the legitimacy of differing scholarly opinions. (Al-Shafi'i, 1406 AH, p. 39)

In contrast, most prevailing educational methods in Islamic curricula today rely on authoritarianism, intimidation, and psychological or even physical coercion. These approaches are rigid, closed to dialogue and critique, and resistant to innovation and creativity. They stifle emerging talents and regard intellectual freedom, openness, transparent interaction, impartial judgement, and objective discourse as unacceptable or even dangerous. This, in turn, negatively impacts the quality of the generations produced by such systems—generations trained through methods that are contrary to the approach of the best of creation, the leader of all messengers, peace and blessings be upon him. (Ahmed, 2001, p. 223).

Moreover, some treat Islamic curricula as if they are infallible and beyond critique, elevating them to the level of eternal truths. This reveals a dangerous confusion between varying levels of legal rulings and an unwarranted sanctification of the curriculum designers, treating them as if they were infallible beings rather than human scholars influenced by the doctrinal, intellectual, political, social, and cultural conditions of their time and place. (Mustafa, 1435 AH, p. 96) .

All of this has led educational institutions to produce generations incapable of fulfilling the intellectual and cultural needs of the Ummah. These institutions have largely failed to play a meaningful role in societal advancement comparable to that achieved by the righteous predecessors. Among the thousands graduating from Islamic universities and institutes, only a rare few possess the competence and effectiveness needed to engage with contemporary challenges and issues. This contributes to a chronic problem of weak academic standards, particularly in scholarly circles—an issue that is hard to address through conventional solutions because it stems from intellectual stagnation, a lack of critical knowledge frameworks, and a visionless academic environment.

Ultimately, the youth are unfairly burdened with the responsibility for the current state of the Ummah—when in fact, they are the victims of curricula that failed to equip them with insight and understanding. Graduates of Islamic institutions should have been prepared to benefit society through scholarly competence, able to contribute to the revival of the Ummah, engage with modern life, perform *ijtihād* in emerging issues, and offer viable solutions to contemporary challenges. (Nadheer., p. 250).

In conclusion, hope remains in Allah and then in the sincere and devoted reformers who recognise the importance of thoroughly reviewing and overhauling Islamic studies curricula—its objectives, content, and methodologies—in order to correct the abnormal practices that contradict the noble purposes for which the Islamic sciences were established. These sciences once brought prosperity to humanity and peace to the world—by land and by sea.

4.3.. Theoretical Proposals for Improving and Developing Curricula:

In order to improve and develop **Islamic (Sharī'ah) curricula**, I have formulated a number of theoretical proposals aimed at advancing them on sound foundations and along a straight path. These can be summarised as follows:

1. Islamic curricula must be built upon realistic studies that are grounded in the fundamentals and principles of the religion, while also meeting the needs and requirements of society. They should address contemporary issues and serve as a foundation for societal reform and guidance.
2. Develop critical thinking skills so that graduates are equipped with a thoughtful, analytical, and creative mindset. This can be achieved by implementing modern teaching strategies, enhancing cognitive abilities, and training students in classification, differentiation, comparison, and analysis.
3. Adopt a clear, forward-looking vision capable of proper planning and anticipating future prospects. This includes preparing serious scientific studies and plans that serve as guiding lights for curriculum reform and development.
4. Establish a committee of experts and scholars in Islamic sciences to undertake the task of curriculum reform and development, with the following objectives:
 - a. Provide high-quality education that develops students' skills and abilities to serve society, address its challenges, and enhance interpersonal relationships. This approach aims to open learners up to global perspectives instead of isolation and rejection of others.
 - b. Elevate all components of the curriculum and its practical and formative dimensions—planning, implementation, and evaluation—in ways that ensure societal well-being and progress.
 - c. Improve the curriculum to its best possible form, achieving educational goals with minimal time, effort, and cost.
 - d. Instill high moral values in learners, making them resilient against waves of moral decay, deviation, and vice, while planting in them the spirit of Islam based on chastity, tolerance, coexistence, and freedom.
 - e. Develop teaching methods and tools through intentional and qualitative reform of all curriculum components and content, raising its efficiency in achieving educational objectives.

f. Equip graduates with communication skills and the ability to engage with new developments and innovations, providing them with opportunities to access the world of research and knowledge.

5. Pay attention to scientific fields and seek to connect them with Islamic sciences through coordination between educational programs across different levels, with particular attention to translation and learning foreign languages.

6. Benefit from past experiences and serious studies concerned with curriculum development and reform, and work to adapt and refine them in a way that aligns with the nature and distinctiveness of Islamic education.

5.. Conclusion :

After this brief research effort, in which I sought to compile and present insights and proposals, I hope it contributes to enriching further discussion and dialogue, uncovering deeper problems, and developing new solutions for the curricula of Islamic education. The aim is to bridge the gap between Islamic sciences and the realities of society and to enable those affiliated with these sciences to keep pace with contemporary developments and emerging issues. This was pursued through a study concerned with the development of Islamic curricula and teaching methods, with the goal of contributing to their advancement and enhancing their effectiveness.

There is no doubt that the stage the Ummah (Muslim community) is currently experiencing is filled with storms and signs of change and transformation. The need for positive development in Islamic education—its curricula and institutions—is pressing. Those who are engaged in Islamic sciences must take the initiative and play an active role in society. If those responsible for Islamic education fail to take the lead in reform and evaluation, they will find themselves dependent on others, mere imitators rather than innovators, and their graduates will play no meaningful role. They will lose a vital position they once held—especially in the face of widening hostility and the increasing number of attackers against Islamic sciences, whether they be enemies of the faith, secularists, atheists, or even some sects claiming to represent religion yet suffering from misunderstanding and lack of insight.

No fair-minded and rational person among the Ummah can deny that simply closing ranks and excessively defending the boundaries of the religion is neither a permanent nor sufficient strategy. Rather, the sincere and passionate among those who carry the trust of Islamic knowledge must rise to carry the banner of renewal and take the lead in positive reform—reform that they themselves initiate, oversee, and guide. They must shift from merely defending and criticising opponents to a stance of objective evaluation and productive, serious action.

Given the immense importance of Islamic education, its broad scope across time, place, and subject matter, and the diversity of its disciplines and fields—and given the scholarly consensus that educational curricula are not suitable for all times and places—it is neither reasonable nor effective to reform them only once every generation. What worked for the previous generation cannot be assumed to work for this one. Curricula are not templates to be cloned across all specialisations. All of this requires that development projects and programs be the product of collective effort and not be reduced to individual opinions or preconceived judgements.

I ask Allah to guide this Ummah to wise decisions, to grant victory to knowledge and its people, and to defeat the corrupters and nullify their plots.

All praise is due to Allah, Lord of the Worlds, and may peace and blessings be upon His Prophet Muhammad and upon his family and companions.

6.. References and sources:

1. Ibrahim, Abd al-Latif Fuad. (1975). *An Introduction to Islamic Education* (1st ed.). Egypt.
2. Al-Azdi, Abu Bakr. (1987). *Jamhurat al-Lughah* (1st ed.). Lebanon: Dar al-‘Alam lil-Malayin.
3. Al-Zubaidi, Abu al-Fayd. (n.d.). *Taj al-‘Arus* (6th ed.). Lebanon: Dar al-Hadatha.
4. Al-Shafi‘i, Ibrahim. (1406 AH). *Islamic Education and Its Teaching Methods* (1st ed.). Kuwait: Al-Falah Library.
5. Al-Suwaigh, Abd al-Muhsin. (2002). *Sharia Curricula in Islamic Universities* (1st ed.). Saudi Arabia: Dar al-Tajdid.
6. Al-Farhan, Ishaq Ahmad. (1399 AH). *Toward an Islamic Formulation of Education Curricula* (1st ed.). Qatar: Publications of the Supreme Council of Sharia Courts.
7. Al-Farhan, Ishaq Ahmad. (1984). *Educational Curricula Between Authenticity and Modernity* (1st ed.). Jordan: Dar al-Furqan.
8. Al-Yousef, Hamad Abd al-Aziz. (1985). *The Extent of the Use of Teaching Aids in Teaching Religious Subjects* (Master’s thesis). Saudi Arabia: College of Education.
9. Brachliya, Abd al-Ghani. (June 1, 2016). *Social Sciences Between Academic Formation and the Requirements of Social Reality – An Analytical Perspective in Light of the New System*. Al-Khaldounia, 9(1), p. 321.
10. Berru, Muhammad & Rahmouni, Dalila. (March 1, 2015). *Educational Curricula Between Development and Future Challenges*. Linguistic Practices, (6), p. 169.
11. Hussein, Sulayman Qura. (1977). *The Educational Foundations in Curriculum Construction* (Vol. 5). Egypt: Dar Al-Ma‘arif.
12. Hilmi, Ahmad Al-Wakeel. (1999). *Curricula: Concepts, Elements, Foundations, Structures, and Development*. Egypt: Anglo Egyptian Library.
13. Hammad, Sharif Ali. (2007). *Challenges of Changing Sharia Curricula in the Islamic World*. In: *Islam and Contemporary Challenges*, College of Religion, Islamic University.
14. Hamadou, Nadheer. (n.d.). *Training Curricula in Islamic Sciences—A Critical Analytical Perspective*. Journal of Islamic Sciences, 8(15).
15. Sano, Qutb Mustafa. (1435 AH). *Islamic Science Curricula and Global Changes*. Kitab al-Ummah, (160).
16. Abdullah, Abd al-Rahman Salih. (1991). *An Introduction to Islamic Education* (1st ed.). Jordan: Dar Al-Fikr.



17. Abd al-Mawjud, Muhammad Izzat, et al. (1981). Curriculum Fundamentals and Applications. Egypt: Dar Al-Thaqafah for Printing and Publishing.
 18. Arabic Language Academy. (1979). Al-Mu'jam al-Wajeez. Egypt: Arabic Language Academy, Cairo.
 19. Al-Hilah, Mahmoud & Mar'i, Tawfiq. (2002). Modern Educational Curricula: Concepts, Elements, Foundations, and Processes. Jordan: Al-Maseerah for Publishing and Distribution.
 20. Madkour, Ali Ahmad. (2001). Curricula of Education: Their Foundations and Applications (1st ed.). Arab Thought House.
-