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EDUCATIONAL NEPOTISM AND GLOBAL EQUITY: CRITICAL AND ANALYTICAL STUDY OF UNESCO CONVENTION AGAINST DISCRIMINATION IN EDUCATION (1960) IN THE CONTEXT OF SEERAH AL-NABI ﷺ

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Abstract

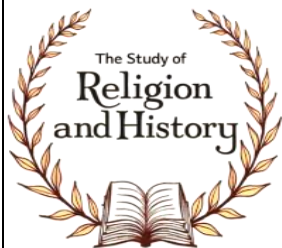
This paper examines a critical and analytical study of the UNESCO Convention against discrimination in education in the context of Seerah al Nabi ﷺ. The main objective of this research is to highlight the practical, moral and spiritual gaps in the said convention and compare them with the principles of justice, equality and merit established during the Prophetic era. Paper investigates that the said Convention is an important document for the elimination of discrimination in education, but lack of an effective strategy for combating the complex social and institutional problem of nepotism. On the other hand, the life of the Prophet ﷺ offers a practical model in which all forms of favoritism and nepotism were eliminated through the principles of piety, justice, transparency and accountability. This study explore that legal measures alone are not sufficient to promote educational equality globally, but moral and spiritual foundations is utmost necessary to root out this viral disease. This approach suggests that by integrating the principles of the biography of the Prophet ﷺ to international education policies, not only erode nepotism, but create a transparent and equitable education system.

Keywords: Quran, Hadith, Seerah of Prophet Muhammad ﷺ, Islamic History and UNESCO Convention against discrimination in education (1960).

Introduction and Historical Background of (UNESCO) 1946

United Nations Educational, Scientific and Cultural Organization (UNESCO) is an international organization known as the United Nations Educational, Scientific and Cultural Organization. It was established to promote international cooperation in the fields of education, science, culture and information, in order to promote sustainable peace, human rights, social justice and cultural harmony through knowledge and development. UNESCO's philosophy is based on the idea that knowledge and education, the advancement of science and cultural exchange are the fundamental pillars through which mutual understanding, tolerance and world peace can be strengthened worldwide not just political or economic agreements.

UNESCO was established in response to the tragic effects of the Second World War. During World War II (1939–1945), the world witnessed the loss of human lives and society, the destruction of educational systems and the destruction of cultural heritage. As a result, world leaders felt that international cooperation in the fields of education, science, and culture was not only necessary but also imperative after the war. UNESCO's constitution was signed on 16 November 1945, and it officially came into force on 4 November 1946, when the constitution was ratified by a number of countries. Its main purpose was to promote cooperation in education, science, culture, and information for world peace and social progress. Initially, 20 countries were members, and today almost all countries in the world are members.



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Objectives of (UNESCO) 1946

The philosophy behind the establishment of UNESCO was not only educational and scientific progress, but also human values, cultural harmony, and the creation of a world community in which everyone has equal opportunities for knowledge and development. The main objectives of UNESCO as under:

Promotion of peace through Education

Education is considered to be the cornerstone of human rights and social justice. Policymaking and cooperation are carried out to ensure equal access to education for everyone. The purpose of education is not only to read and write, but also to promote critical thinking, tolerance, and global responsibility. UNESCO universally declares education a fundamental human right. In education, it works for: equitable access, quality of education, improvement of curricula, and access to education for children and adults. Under this, the Global Education 2030 Agenda is promoted, which aims to provide quality education for all. Equal access to education, science and culture has ensured the promotion of human rights, which has led to significant progress in social justice.

Global cooperation in science

The development of science is included in the key objectives of global development and human well-being. To find solutions to global problems such as climate change, water resources, and natural disasters through science and research, so that developing countries can also benefit from modern research.

Preservation of cultural heritage

To preserve the world's cultural and natural heritage so that valuable places of human history are preserved. To achieve global recognition of the cultural heritage of different countries and to develop systems for their protection. UNESCO emphasis on the protection of cultural heritage worldwide: Global initiatives to identify, protect and develop historical sites. The World Heritage Program includes ancient structures, natural landscapes, and cultural sites of great importance to humanity.

Freedom of expression and access to information

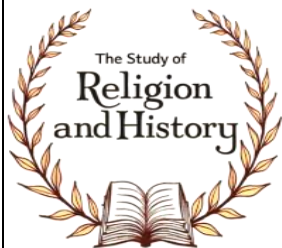
Promoting freedom of expression and transparent sources of information so that everyone can access the facts without fear. Regulating digital platforms and new media in the modern era so that freedom of expression is protected.

Sustainable Development and the 2030 Agenda

All of UNESCO's programs are aligned with the United Nations' 2030 Development Agenda, which is the foundation for peace, education, and economic and social development. Following are the conventions that explicitly and implicitly address educational nepotism and ensuring equality of opportunities in the field of education.

Convention against Discrimination in Education (1960)

The Convention against Discrimination in Education 1960, was developed under the auspices of the United Nations Educational, Scientific and Cultural Organization (UNESCO). Its main objective is to eliminate all forms of discrimination in education worldwide on the basis of race, color, sex, language, religion, social or economic status, etc. This convention ensures that everyone has equal access to educational opportunities and that no person or group is unfairly excluded from the education system. This provides a global framework for promoting equal educational opportunities and eliminating discrimination in the world. It guarantees equality in



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education not only at the legal but also at the moral and social level. Following are the articles that explicitly and implicitly address educational nepotism and ensuring equality of opportunities in the field of education.

Article 1 – Definition of Discrimination in Education

For the purpose of this Convention, the term "discrimination.....impairing equality of treatment in education and in particular:

- Of depriving any person or group.....any level;
- Of limiting any person.....inferior standard;
- Subject to the provisions of.....incompatible with the dignity of man.

Article 2 – Right to Education

When permitted in a State, the following situations shall not be deemed to constitute discrimination, within the meaning of article 1 of this Convention:

- The establishment or maintenance of separate.....equivalent courses of study;
- The establishment or maintenance, for.....for education of the same level;
- The establishment or maintenance of private educational...of the same level.

Article 3 – Educational Policy and Planning

In order to eliminate and prevent discrimination within the meaning of this Convention, the States Parties thereto undertake:

- (a) To abrogate any statutory provisions any.....discrimination in education.
- (b) To ensure, by legislation where necessary.....educational institutions;
- Not to allow any differences of treatment by.....studies in foreign countries;
- Not to allow, in any form of assistance.....same access to education as that given to their own nationals.

Article 4 — Equality of Opportunity and treatment in Education

The States Parties to this Convention undertake furthermore to formulate, develop and apply a national policy which, by methods appropriate to the circumstances and to national usage, will tend to promote equality of opportunity and of treatment in the matter of education and in particular:

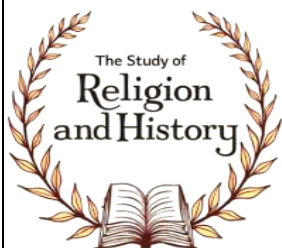
- To make primary education free and compulsory.....school prescribed by law.
- To ensure that the standards of education.....provided are also equivalent.
- To encourage and intensify by appropriate.....individual capacity;
- To provide training for the.....without discrimination.

Article 5 — Aims and Principles of Education

The States Parties to this Convention agree that:

- Education shall be directed to the full development.....maintenance of peace.
- It is essential to respect the liberty...inconsistent with his or their conviction.
- It is essential to recognize the right of members.....provided however:
- That this right is not exercised in a manner.....competent authorities; and that attendance at such schools is optional¹.

1 : Convention against Discrimination in Education, UNESCO, 1960, Tuesday, May 22, 1962



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Educational Equity in the context of UNESCO Convention (1960)

The Convention against Discrimination in Education adopted by UNESCO in 1960 is a fundamental document for the establishment of equality, justice and non-discrimination in education at the global level. The main objective of this convention is to provide equal educational opportunities to everyone without discrimination on the basis of race, color, sex, religion, and economic status, etc.

The purpose of article 1 is to ensure that no person or group of person avail benefits in education on the basis of social and personal background. It provides legal base for equality in education. Furthermore, illegal access to education of individual or group is strongly condemned, and aimed to ensure educational equity.

Article 2 explores that separate educational institutions would be established for both boys and girls with same standard and facilities without any discrimination on the basis of gender. The purpose of this article is to provide freedom of expression and choice in education. There is no room for individual to prefer on the basis of religion, color and gender. It further globally binds the communities to ensure equality, justice and strictly prohibits nepotistic activities in education. For example, if a teacher or institution gives preference to students on the basis of relationship or acquaintances, it is declared illegal behavior. According to this article, every student gets equal opportunity on the basis of his ability and potential.

Article 3 binds states to ensure legal measures to eliminate discrimination in education. It abolishes all the factors such as laws and administrative rules/regulations that contribute to discrimination in education. Furthermore, this clarifies that no person or group obtains illegal benefits based on their kinship or relationship, but ensures transparency, meritocracy and fairness in education.

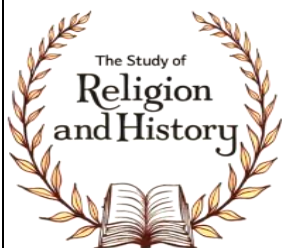
Article 4 of the convention emphasizes that states must develop a national policy to promote equality of opportunity in education, such as education for all, so that no one is left behind in education. This article ensures that every individual gets educational opportunities according to their ability instead of kinship and personal connection.

Article 5 explains the social and moral purpose of education and protects the rights of parents, minorities, and children. This article is a guarantee against giving illegal preference to any individual on the basis of kinship or relationship.

It is concluded that these five articles provide a comprehensive framework for the elimination of educational nepotism, ensure equal opportunities in education, and the protection of human dignity. These articles provide a strong legal and moral base against discrimination in education on the basis of race, religion, or economic status. In short, the UNESCO Convention provides a comprehensive framework for establishing educational equality. It not only talks about the elimination of discrimination but also suggests practical measures to provide access to quality education globally. Equality is the integral part to ensure merit, justice and accountability so that's why this convention is a guiding principle for the development of a civilized and sophisticated society.

Flaws and Shortcomings in UNESCO Convention against Discrimination in Education (1960) and their Solutions in the context of Seerah al Nabi ﷺ

Education is the foundation of any society's development, justice and equality. Recognizing its importance at the global level, the United Nations has declared education as a fundamental human right through various treaties. An important effort in this regard is UNESCO's 1960



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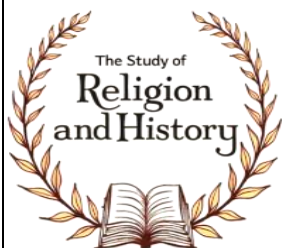
Convention, known as the “Convention against Discrimination in Education”. The main objective of this convention is to eliminate all forms of discrimination in the field of education worldwide and to provide equal educational opportunities to all individuals without discrimination. Among the various United Nations treaties one important chain is the 1960 UNESCO Convention, which aims to eliminate discrimination in education and provide equal opportunities. Although this convention is a revolutionary step towards equality, justice in education, but there are several flaws and shortcomings, that unable to maintain justice and equality in education globally.

Lack of Character building and Personality development

Convention is limited to curriculum and legal reforms while character building such as honesty, and trustworthiness is ignored which is the basic component for intellectual and moral training of society. There is no humanization in the Convention, humanization is the first priority in the Seerat. The UNESCO Convention is an important global document, but it has problems such as weak moral foundation, lack of implementation and accountability. Seerah of the Prophet ﷺ presents a complete system that includes law, ethics, spirituality and practical implementation. It is concluded that UNESCO Convention provides an important legal framework, but the Seerat-e-Nabvi ﷺ presents a much more comprehensive, practical and effective system, which fully guarantees the elimination of not only nepotism but also all forms of educational discrimination.

Socio-Cultural Barriers and Ideological Conflicts

This Convention is based on western dominance with liberal ideologies that unable to represent non-Western societies. With that lack of religious sensitivity that sometimes leads to contradictions in policy-making. Gender discrimination and class system are prevalent in some societies so that’s why could not solve these deep-rooted social problems. The UNESCO Convention against discrimination in education is largely based on Western liberal ideas, which do not fully take into account the values of other civilizations, especially Islamic societies. Sometimes these principles seem to conflict with local traditions and religious teachings, which makes their implementation even more difficult. Furthermore, the Convention lacks a practical framework. It talks about equality and justice in principle, but does not provide clear measures, policy models or guidelines for putting these principles into practice. This gap leaves different countries interpreting it according to their own preferences, which does not create uniformity at the global level. On the hand Seerat-e-Tayyaba ﷺ is a perfect example of human history that contains comprehensive solutions to not only religious but also social, cultural and intellectual problems. The society in which the Prophet ﷺ preached Islam was faced with many social and cultural obstacles and ideological conflicts, which He ﷺ overcame with wisdom, patience and practical measures. Even today, the world faces the same problems such as educational discrimination, nepotism socio-cultural prejudice, and ideological extremism. SThe life of the Prophet ﷺ teaches us that the solution to socio-cultural barriers and ideological conflicts is possible not only through laws but also through a combination of morality, wisdom, justice and spirituality. Holy Prophet ﷺ created a society that was based on equality, justice and brotherhood, and these principles still provide the best guidance for solving global problems today.



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Lack of moral and spiritual foundation

The UNESCO Convention against discrimination in education is primarily based on legal and institutional principles. However, the roots of nepotism are not only legal but also moral and spiritual that linked to self-interest, family bias, tribal affiliation, moral weakness, ethical training, and trustworthiness.

- **Reliance solely on the legal framework**
- Convention consists mostly of laws, policies and state obligations, while human character-building is not given a fundamental position. Legal restrictions may externally restrain a person, but discrimination will not end without internal reformation (self-purification). So legal measures alone cannot erode nepotism completely nor other contemporary social issues such as corruption, feudalism, misuse of power and injustice. That's why justice, trustworthy and honesty are considered the fundamental principles to eliminate nepotism.
- **Lack of Spirituality**
- Convention emphasize on "human personality development", but it does not include divine responsibility, the concept of the afterlife, or piety. It can be said that moral values are limited to secular foundations, accountability is only to the state, not to Almighty Allah. In Islam, the base of action is intention, while the Convention only looks at outward actions.
- **Emphasis on rights instead of moral education**
- The Convention emphasizes mostly rights, while duties and moral responsibility are weak. Right to education as a fundamental human right but students and teachers do not develop a sense of moral responsibility.

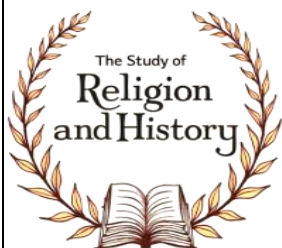
Despite the Convention, educational discrimination still exists in the world today. The reason is weak implementation of laws due to lack of moral foundation. The UNESCO Convention is limited to legal aspects only, and there is no effective system of character building. While the moral and spiritual foundation is the integral part of Seerah al Nabi ﷺ. Seerah-al-Nabi ﷺ both based on law + morality such as piety, sincerity and accountability before Allah that build a sense of responsibility and negation of nepotism and discrimination.

Source Difference

The UNESCO Convention against discrimination in education based on human intellectual, international consensus and the secular legal system. On the other hand Seerah al Nabi ﷺ based on divine revelation (the Quran and Sunnah), which is not merely a legal but a religious and moral obligation. The source of UNESCO Convention against discrimination in education is human law, while the source of Seerah al Nabi ﷺ is divine revelation.

Legal and Institutional weaknesses

The first and most fundamental flaw is the legal weakness of this convention. Although it is an international agreement, there is no effective and binding system for its implementation. Despite signing it, member states are not obliged to fully comply with it. If a state violates this convention, there is no strict legal action or clear system of punishment against it. In this situation, this convention remains mostly a moral appeal, not a strong legal document. This convention is non-binding in nature which is apparently an international agreement but there is no strict legal mechanism for its implementation. Countries are not obliged to change their internal policies despite signing it. In contrast, some agreements of the United Nations Human



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Rights Council have a relatively strong monitoring system. There is no independent body under the Convention that can take immediate action on violations. With that there is no international judicial forum to address complaints. Member states are not bind to implement these principles, with that there is no strong system of punishment and supervision. While Prophet Muhammad ﷺ practically ensure immediate and effective implementation in the state of Medina. Law applies equally to all even if close relatives. It is conclude that enforcement is weak in the Convention, strict and practical implementation is utmost necessary in the context of Seerat al Nabi ﷺ .

Theoretical and Document-based not practical

Practical implementation is utmost necessary for law enforcement, legal ratification and decision making process. Many countries have signed the Convention but does not fully incorporate its principles into their national policies. The Convention cannot challenge state sovereignty that's why each state formulates its own educational policy. As a result, uniform standards cannot be established at the global level. Many countries use education for political purposes. Depriving minorities of education or introducing bias in the curriculum is a common problem, which the Convention could not effectively prevent. A major weakness related to this is the lack of implementation. Many developing countries of the world, especially Asian and African states, suffer from a lack of financial resources, trained teachers and basic educational infrastructure. Although the convention talks about equality, it does not provide any concrete financial or technical assistance to solve the practical problems faced by these countries. As a result, the dream of equality in education cannot become a reality.

Limited definition of discrimination and lack of modern issues

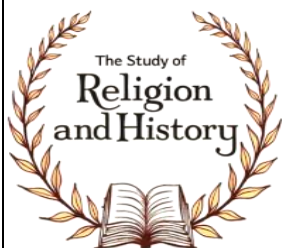
The definition of discrimination in this convention is limited to race, language, religion and gender, while the nature of discrimination in the modern world has become much more complex. In today's era, issues such as digital education, access to online resources, inclusion of people with disabilities, and the educational rights of refugees have become important, but the convention does not cover these modern challenges. This shows that the document was effective for its time, but does not compete the present era.

Economic & financial constraints and global Educational Inequality

Convention does not provide financial assistance or funding so that's why the educational infrastructure in developing countries remains unstable. The educational gap between developed and developing countries persists that's why the convention is failed to restore stability and overall development. In many countries there are lack of educational resources and basic facilities due to economic constraints that unable to achieve the desired goals. There are shortage of trained teachers, and the educational infrastructure that's why education becomes a mere dream.

Self-reporting, lack of accountability & effective monitoring

Self-Reporting system of countries contribute bias. This is the significant flaw of the convention is the weakness of the monitoring and accountability system. It allows countries to self-report their performance, which increases the possibility of bias and exaggeration. There is no independent and impartial international body to verify these reports or take action on violations. As a result, the practical status of the Convention is further weakened. Similarly, the Convention emphasizes "access" rather than the quality of education. While access to education is certainly necessary, if the quality of that education is poor, its benefits are limited.



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In many countries, the number of schools has increased, but the curriculum, teaching methods and teacher training have not improved, which affects educational outcomes. It emphasizes largely on “access to education” but less attention is paid to the quality of education, curriculum, and teaching skills. As a result, low-quality education is common. There is limited institutional accountability in the Convention, accountability system for government and educational leadership is weak. While in the days of Prophet Muhammad ﷺ even rulers are also accountable such as Hazrat Umar (R.A) accountability to the public is the glaring example.

Guiding principles of Seerah al Nabi ﷺ to erode educational nepotism in the world today

Education is the fundamental right of every individual and a key pillar of social development. Educational discrimination means depriving an individual from education on the basis of his/her color, race, sex, religion or social background, which consider the violation of human rights. Education is the main pillar of the intellectual and moral construction of human society. When discrimination, class division and nepotism enter into education, the process of justice and progress is disturbed. Prophet Muhammad ﷺ established a just educational system in which equality, justice and merit were fundamental. This system was not only theoretical but also practically implemented in the state of Medina, which is an ideal model for today's educational system.

The principle of Equality

As the Holy Quran says:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ¹

Indeed, Allah commands for justice and kindness.

The life of the Holy Prophet ﷺ is a perfect example of justice and equality where there is no room for discrimination and nepotism. Islam made education a fundamental right of every individual, without any kind of racial, economic or social discrimination. In Islam, education is a fundamental right of every human being. In the light of the Holy Quran education is mandatory for the intellectual, moral and spiritual development of man. Hazrat Muhammad ﷺ said that seeking of knowledge is the foremost duty of every Muslim man and woman, whether rich or poor². Hadith makes it clear that education is the fundamental right of every Muslim male and female. Prophet ﷺ, through his words and actions, established an educational system in which slave, rich, poor, Arab and non-Arab all were treated equally. There are a bundle of incidents in the life of Prophet Muhammad ﷺ that shows equality and justice instead of favoritism. Such as Hazrat Bilal (R.A), who was a former slave but given a prominent position, without any discrimination. He ﷺ in the eye of Allah the standard and excellence is only piety³.

The principle of Meritocracy

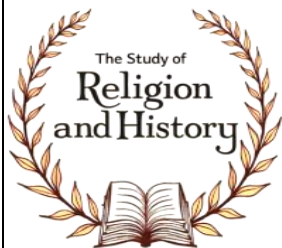
The example of Hazrat Bilal (R.A) is a prominent example in this regard. He was a former slave but after embracing Islam, he not only gained freedom but was also appointed as a Muezzin of the Masjid e Nabvi ﷺ instead of social prejudice. Similarly, Hazrat Salman e Farsi,

1 : Surah Al Nahal, 16:90

2 : Ibn Majah, Hadith: 224

3 : Muhammad bin Ismail, Sahih Al Bukhari, Kitab al-Adhaan, Hadith: 375

: Imam Ahmad bin Hanbul, Musnad Ahmad, Vol. 2, p. 287



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who was a non-Arab (Persian), achieved an extraordinary position in the scientific and intellectual field. Accepting his proposal on the occasion of the Battle of the Trench is proof that in Islam, decision-making is based on knowledge, competency not on race or nationality¹. Prophet ﷺ appointed Hazrat Usama (R.A) a former slave as the commander of a large army because of his ability instead of social prejudice. This shows that Prophet ﷺ Judgment based on ability instead of age, lineage or family status².

Masjid e Nabvi ﷺ was a prominent place and a center of education during the days of Prophet Muhammad ﷺ as well as educational institution in Islamic history. Quran, Hadith, jurisprudence, ethics, as well as social and political awareness were teaches. During the days of Prophet Muhammad ﷺ in Masjid e Nabvi a place named "Suffah", a welfare-based education system where the companions were taught. The Suffa established in the Prophet's Mosque was an educational institution where the poor companions (R.A) were acquiring knowledge without discrimination.³ After the Battle of Badr, Prophet Muhammad ﷺ adopted a revolutionary education policy. The prisoners who could not pay the ransom were given the option to teach Muslim children and in return they were given freedom⁴.

The principle of Transparency and Accountability

Transparency is the integral part of the Prophet ﷺ life. Transparency refers to ensuring openness, trustworthiness, accountability, and justice in dealings so as to prevent any kind of corruption, nepotism, or hidden interests. The life of Muhammad ﷺ is a practical interpretation of this principle. Before His ﷺ noble mission, He was known as Al-Sadiq Al-Amin. Honesty and truthfulness were prominent in every matter if trade or tribal disputes. These qualities later became the foundation of the administrative transparency of the state of Medina. Seerah Al Nabi ﷺ is a comprehensive system of life in which accountability, transparency, ethics and rule of law are highly appreciated, and was practically implemented. Prophet ﷺ consult in all important decisions and kept the public informed, so that no immoral preference or kinship-based decisions were made.

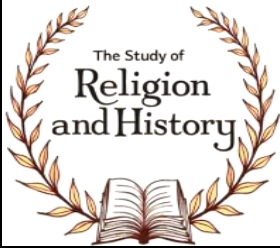
The incident of Zakat official accountability of Prophet ﷺ illustrates that transparent reporting and public knowledge play a fundamental role in government official's accountability. Prophet ﷺ did not make decisions and accountability secret but public. The incident of the Makhzoomi woman is the well-known example of public accountability. The transparent, impartial and accountable system that the Holy Prophet ﷺ implemented was more comprehensive and ethical than today's international audit standards. Seerah of Prophet Muhammad ﷺ examines whether financial transactions and expenditures are carried out transparently. The Prophet ﷺ forbade government officials from accepting gifts or any incentives. Prophet ﷺ teachings are the perfect example of financial regulation, transparency and the prevention of irregularities. Prophet's Life ﷺ provides a comprehensive, and sustainable model for effective accountability as well as

1 : Ibn Hisham, Al-Sirat Al-Nabawiyah, Vol. 1

2 : Sahih Al-Bukhari, Kitab Al-Maghazi, Hadith: 4469

3 : Muslim, Ibn e Al- Hajjaj Al- Nishapuri, Al- Qashiri, Sahih Muslim, Sahih Muslim, Kitab al-Zuhd, Hadith: 2972 : Seerat Ibn Hisham, Vol. 1, p. 330

4 : Seerat Ibn e Hisham, Vol. 2, p. 269 : Al-Tabaqat al-Kubra, Vol. 2, p. 22



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eroding nepotism, corruption and injustice. Establish a transparent system for accountability prophetic principles are the only solution.

The principle of Gender Equality

Islam granted full rights to women in the field of education, which was a revolutionary step compared to other societies of that time. Human equality is the integral part of Islam.

The Holy Quran says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ٢٤

O mankind, indeed we have created you from a man and a woman, and made your tribes that you may know one another, and the most noble in the eye of Allah is the one who is righteous among you.

This shows that the only criterion of excellence among humans is piety. Hazrat Ayesha (R.A) is the most prominent example of women education. The education of women was highly evaluated by Prophet Muhammad. During the days of Prophet Muhammad Hazrat Ayesha (R.A), and bundle of women were highly engaged in teaching learning process. Hazrat Ayesha (R.A) was a renowned scholar and teacher. She narrated more than 2200 hadiths from Prophet Muhammad ﷺ. She (R.A) has a prestigious role in the fields of jurisprudence, medicine, literature and history that's why the companions sought intellectual guidance from her. This is clear evidence that women were not only given education but were also given the position of intellectual leadership. Furthermore Prophet ﷺ established special educational sessions for women.

Hazrat Abu sai'd Al Khudri (R.A) narrated:

حَدَّثَنَا آدَمُ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنِي ابْنُ..... أَلْفِيهْنَ فِيهِ، فَوَعظهنَّ وَأَمَرهنَّ²

Some women requested Prophet (ﷺ) to fix a day for them as the men were taking all his time. On their proposal He assigned one day to teach them. He ﷺ appointed a separate day for women, which considered the guiding principle gender discrimination in the educational system.

UNESCO Convention against Discrimination in Education is based on the principles of equality, elimination of discrimination, rights of women and minorities. All these principles were the part of Prophet's biography in practical form. According to Islamic perspective education is not only a right but also an obligation and a responsibility, which enables a person to achieve success in this world and hereafter.

The Principle of Ethical and Spiritual integration in Education

Education in Islam is not just a mean of acquiring knowledge but also an important framework for the moral, social, and spiritual training of a person.

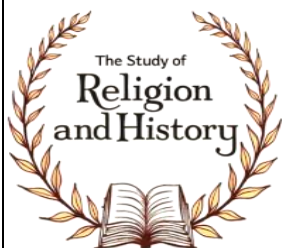
The Holy Quran says:

أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٢ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ٣ الَّذِي عَلَّمَ بِالْقَلَمِ ٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ٥³

1 : Surah Al-Hujrat: 49:13

2 : Sahih Bukhari, Kitab al-Ilam, vol:1, Hadith: 101

3 : Surah Al-Alaq,96: 1,2,3,4,5



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Read in the name of your Lord who created man from a clot such as clinging blood. Read your Lord is the most generous and He who taught by pen, and taught a man that he don't know.

In the Holy Quran Allah Almighty says:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا¹

This is the first command of Almighty Allah to first man Hazrat Adam (A.S) about the importance of education. We all know that in the Holy Quran, Allah Almighty has said that Allah Almighty was the first among humans to teach Adam (A.S) names and taught Adam (A.S) the names of all things. Similarly, Allah Almighty says in the Quran that Allah taught by means of the pen. In another verse, Allah Almighty says that Allah Almighty taught man what he did not know. In all these verses, it has been stated that the first teacher of man is Allah Almighty and Allah Almighty has taught him everything. Then after that, Allah Almighty sent to every nation among human its own prophet as its teacher².

Conclusion

In the life of the Prophet ﷺ, the purpose of education was not only to acquire knowledge but also to achieve equality, justice, and moral obligation. Prophet ﷺ provided opportunities to every individual to acquire knowledge without discrimination. Education is not just a legal but a moral and spiritual duty of a person. Prophet ﷺ set practical examples and said that to acquire knowledge is the foremost duty of both male and female without class differences and social prejudice.

Prophet ﷺ further clarified this principle in his last Sermon:

لا فضل لعربي على عجمي ولا لعجمي على عربي³

There is no superiority for an Arab over a non-Arab, nor for a non-Arab over an Arab.

According to Islamic perspective the poor, the rich, the slave, the free, the Arab and the non-Arab all have the right to acquire knowledge without discrimination. For example, Hazrat Bilal (R.A), who was a slave, not only acquiring knowledge but appointed as the muezzin of Masjid e Nabvi ﷺ. It is concluded that these articles provide a strong legal framework for the elimination of discrimination in education, but the Seerah of the Prophet ﷺ presents practical, and comprehensive and exemplary model for it. Holy Prophet ﷺ not only eliminated discrimination but also established a society where education, justice and opportunities were completely equal.

Suggestions and Recommendations

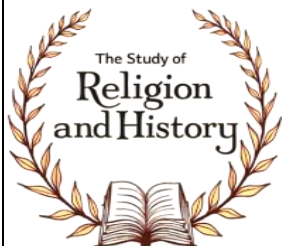
If this Convention is compared with Islamic teachings, especially the biography of the Prophet ﷺ, a clear difference emerges. In the Islamic system, education is not just a legal right but a moral and religious obligation. The Holy Prophet not only emphasized the importance of education but also practically established a society in which slaves and freemen, rich and poor,

1 : Surah Al- Baqarah, 2:31

2 : Muhammad Shakeel, Journal, Jahan-e-Tahqeeq, Vol. 7, No. 2, p. 285, 2024

3 : Musnad Ahmad ibn Hanbal, Hadith: 23489

Ibn Hisham, Sirat Al-Nabawiyyah, Vol. 4, p. 250



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Arabs and non-Arabs all had equal educational opportunities. The examples of Hazrat Bilal (R.A) and Hazrat Salman Farsi (R.A) are clear evidence that Islam implemented equality on a practical level, while international conventions often remain limited to theoretical level. It can be said that although the 1960 UNESCO Convention is an important and valuable initiative, it has fundamental flaws such as legal weakness, implementation problems, incompatibility with modern requirements, and cultural imbalance. Therefore, it is necessary to reformulate this Convention in accordance with the requirements of the modern era, establish a strong global system for its implementation, and include different cultural and religious perspectives. At the same time, by taking guidance from a comprehensive and practical system such as Islamic teachings, an educational model can be created that can truly ensure equality, justice, and human welfare. Despite its importance, UNESCO's 1960 Convention suffers from several fundamental weaknesses in the practical field. Its real success is possible only when it is updated according to modern requirements, its implementation is ensured, and various cultural and religious perspectives are included.