

Importance Of Early Childhood Education And Its Perspective In Islam

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Abstract

This research was conducted to explore the Importance of Early Childhood Education and Importance of Education in Islam. Design of this research was quantitative in nature. Sample of Study was 383 teachers teaching in education department of Punjab. Data was collected with the help of google form. Data was analyzed using SPSS 21. Early childhood education enhances STEM and analytical ability, motivation and attention, social skills, academic performance, and enjoyment in a loving and safe environment. STEM education should start early. Muslims believe Allah is the wise and true. Education is obligatory in Islam. Qur'an Majeed instructs Muslims, "Allah will raise those who believe and have knowledge." The Qur'an urges people to develop their abilities and traits through education. The educational study indicates that a child's primary skills have a philosophical impression on their improvement and in later stages of his life, various norms comes to contact in the form of positive and negative response. Learning during the first days of life is like "النقش على الحجر". On the commencement of the youngster's life, significant Islamic thinking in the student's mind is imperative because the Holy Prophet (peace and blessings be upon him) says: "كل مولود يولد على الفطرة و انما ابواه يهودانه او ينصرانه او يمجسانه"

"Every child is born from the original character of man, then his parents make him a Christian, Jew, Muslim or magician ". The Holy Prophet (Peace and blessings be upon Him) valued education exclusively at early age of life. There is a need to launch campaigns to highlight the importance and significance of ECE in Pakistan.

Keywords: Early Childhood Education, Importance, Education, Islam.

Introduction

A child's early years, from infancy until the age of five, six, or seven, depending on the country, are subjected to a type of education known as primary education (PE). Preschool names around the world are as different and distinctive as the establishments they represent. Infant schools, day cares, day nurseries, and creches are all terms

used to describe institutions that care for infants and toddlers aged three months to three years. These are common names for similar facilities. The term "crèche" is used not only in countries where French is the first language, but also in Russia, Israel, Poland, Scandinavia, and the United Kingdom (Moss, 2014).

The two institutional titles and locations most typically used for the second phase of early childhood education are "maternal school" (*école maternelle*), also known as a nursery school, and kindergarten. In most countries, a kid would attend maternity school (years three through four or five) before beginning kindergarten (the ages four or five to six). In some countries, such as Italy, a kid will transfer immediately from the maternal school to the primary school. In Germany, a *Schulkindergarten* is a type of school that serves as a transitional school between kindergarten and primary school. It is an alternative for school-aged children who are not quite ready to begin primary school but are ready to begin kindergarten. Kindergarten children are considered to be part of the primary school curriculum in the United States (Gambaro et al., 2019).

God bestows onto a kid a multitude of senses, including the ability to see and hear, as well as a sense of self-awareness (i.e., sense that in the opinion of its valid in the heart). A person's abilities and level of perception may evolve throughout time. Their hearing, vision, and cognitive abilities grew in lockstep with their age until they reached adulthood, at which point they stopped growing. Religion and religious consciousness are becoming increasingly common in today's culture. According to Dalyono's Educational Psychology book, every human being born into this world has a unique heredity, which can be characterized as a collection of distinct characteristics inherited from both of their parents (Terman, 1914).

Furthermore, it is hard to separate an individual's growth and development from the conditions in which they are immersed, whether those contexts be physical, psychological, or social. It is possible to conclude that both internal (nature) and exterior (culture) variables have a role in the creation of religious belief systems (nurture). The ability to think religiously is a fundamental gift that can be encouraged or

developed in humans. These are known as internal variables, or elements that originate within an individual. To be sure, a child's education, along with other components of their environment, influences both the quality and route of their religious development as they grow into adulthood (Cobb, 2007).

Objective of Study

Study was conducted to highlight the importance of early childhood education and its significance in Islam by surveying teachers in Pakistan.

Literature Review

Seeking information with the intention of illuminating one's soul and expanding one's understanding of Allah SWT, the Creator of all humans and the cosmos, is a necessary component of the Islamic educational process. As a result, people will experience a stronger sense of ownership over their worship of God and devotion to His will at all times and in all circumstances, as required by the Quran Majeed and Hadith (Yasin & Jani, 2013).

Preschool is available to children who have not yet turned three. Furthermore, preschool serves as a guide and support system for a child's early stages of growth and development, which is a vital step ahead in a child's life. This is due to the fact that a child's preschool years are some of the most formative years of his or her life. Several works of literature contend that because nature has both an external and internal structure, it is sinless and capable of having a connection with God (spirit). Muslims, like believers of other religions, believe that the interior structures of human beings, such as intuition, intelligence, the soul, and other mental faculties, exist in a modal and accidental manner (Saeed, 2011).

According to Charlesworth's theory, which includes Bloom's notion, the time of early childhood is marked by rapid intellectual development. A considerable portion of a child's intelligence develops before the age of eight or

nine, but the majority of it peaks around the age of eight or nine. Parents will continue to play an important role in future childrearing techniques because they are a child's first and most important educational resource. This is due to the fact that parents are a child's primary instructional environment (Gong et al., 2020).

When children reach the age of six, they are entitled to progress to the next stage of their education, and the fundamental goal of pre-school programs is to encourage the children's physical and mental growth and development in preparation for this transition. It is critical for children to take advantage of educational opportunities while their brains are still developing, as the first four years of a child's life are equally as important for brain development as the following fourteen years. As a result, this time period is commonly referred to as the "golden era" (or "golden age") because IQ levels will eventually plateau once this time period has passed. By this age, children should have a plan for their future, especially in this digital era where knowledge and technology are constantly flowing and cannot be stopped (Curtis, 2002).

Human life has undergone substantial transformation in the last few decades, affecting all element of our daily lives, including business banking and transportation, social and educational institutions, and politics. Technological improvements have facilitated this shift (Germain & Knight, 2021). The Quran Majeed and Sunnah should be used as key resources when it comes to teaching moral character traits in young Muslims. Furthermore, according to Harun Nasution, the major goal of Islamic teachings is the formation of moral character rather than the acquisition of scientific knowledge (Husin et al., 2012).

Islamic Perspectives on Children's Education Islam's teachings have a profound influence on all parts of Pakistani culture and society, including the educational system. The Islamic perspective on child development

emphasizes the need of engaging in activities that are appropriate for the child's developmental stage (Anzar, 2003). Throughout the evolution of Islamic educational traditions, play has always been seen as a positive form of behavior. When a child exhibits a desire to play, it is the obligation of adults to accommodate that need in order to encourage the child's growth and ensure the child's well-being (Fafunwa, 2018).

Cultural and societal values, as well as the relevance of activities initiated by the kid, may impact parents' attitudes about how children should be socialized and educated. The Islamic tradition says that children have the right to play and enjoy themselves throughout their lives, but especially during the first seven years of their life. "Play with your son for seven [years], cultivate him for seven more, and accompany him for seven more," according to one of the Prophet Mohammed's most renowned sayings (ibid, pp. 58). More than fifteen centuries ago, Mohammed spoke for the importance of a child's mental health and emphasized the role that play must play in the educational process (Franceschelli & O'Brien, 2014).

According to one of Mouhammed's (Peace and blessings be upon Him) legends, the prophet once noticed some youngsters having fun in the sand and informed his companions, "[Playing with] sand is the Spring of children." As a result, we witness an early understanding of the relevance of sand play, which is now widely acknowledged, as is the presence of a sandbox in the majority of kindergartens across the country. [Citation required] Toys are an important aspect of your child's development, and you should not judge him or her for using them. Instead, let your youngster run free and don't take them for granted. Throughout history, notable Muslim philosophers have also emphasized the importance of play for children (Donner, 2010).

Among these philosophers and educators are the Islamic intellectuals Al-Ghazali and Ibn-

e-Sina, who were early advocates for the importance of infant development. They contributed to the creation of educational theories that influence how young children are taught in the classroom. Al-Ghazali, an educator and philosopher linked with the Hجري school of thought who flourished in the fifth century, advocated spending a set amount of time to physical activity. If a child is not allowed to play and is assigned an excessive amount of homework, his spirit will fade, his mind will be strangled, and his life will be a living misery (ibid, pp. 62). Ibn Sina was a pioneer in the field of understanding the value of young children (Habib et al., 2021).

According to the author of the highly-received book *The Canon*, a child's daily routine should include ensuring both the child's physical and mental well-being, as well as providing many opportunities for imaginative and creative play. When the child reaches the age of six, he or she must be placed in the care of a teacher who will gradually educate them based on their specific talents. This reveals that Ibn-e-Sina devised a fascinating educational plan for a child's first six years of life, one that incorporates opportunities for play. He was not only years ahead of his time in Islamic civilizations, but also in Western civilizations, because he conceived of and polished the idea of a well-structured educational curriculum (Imankulova & Campus, 2020).

Various facilities and locations in the context of education and schooling Educational Facility Locations: The term "maktab," which refers to primary schools, remains a source of confusion. There is still a lot of mystery around how this group came to be (Velasco, 2014). Others argue that the term *kuttiib*, which might mean either *beth ha-sepher* or *beth ha-midrash* in Hebrew, was already in use prior to the arrival of Islam. This contradicts the results of certain academics, such as Gerard Lecomte and Marius Canard, who have proposed links between Byzantine and Islamic foundational education.

According to Waqidi, Jews initially taught the Arabic script in Yathrib, and even earlier, when Medina was founded. Zayd bin Thabit acquired his education at a Jewish institution before Muhammad (Peace and Blessings be upon Him) relocated his congregation to Yathrib. At the age of 14, Ali bin Talib would have been taught to read and write in Mecca, where the event would have occurred (Gil, 2004).

In addition to Yathrib, the hamlet of al-Hira may have been the birthplace of the Arabic script. This occurrence is thought to have occurred there. Indeed, we know, owing to Muslim witness, that Sa'd bin Waqqas' foster son Juhayna, a Christian from al-Hira, was sent to Medina with the aim of teaching people how to write. It is critical to remember that Arabia, notably Mecca and Yathrib, maintained diplomatic contacts with the kingdom of Lakhmid and its capital. According to Ibn Habib (245/860), in al-Hira, an eighth Quaraysh was entered into the *zandaqa*. Ibn Habib was most likely following in the footsteps of Ibn al-Kalbi (204/819), who had written about the incident previously (Gilliot, 2017).

After Muhammad (Peace and Blessings be upon Him) slaughtered several of them, one of them, Abu Sufyan bin Harb, the father of Mu'awiya, was the only one who converted to Islam. Even in its early stages, "basic instruction" in the pre-Islamic Hijaz was infamously difficult to detect. Nonetheless, we have Muhammad Hamidullah's work at our disposal, despite the fact that the references and quotations it contains are of poor quality. There is no extensive research on *kuttab* dating back to the early days of Islam (Karsh, 2013).

The article on this subject in the second edition of the *Encyclopedia of Islam* is succinct and to the point. As a result, it is critical to refer to more general studies on education that include a few pages on this time period (for example, works on education among Imams; the Ibadites; books on education and teaching in an area); "or

even studies of children in Islam" (as outlined above). When boys first began learning the Quran Majeed, it was important for them to memorize Hadiths and certain components of Islamic law (Fiqh). This was a requirement (Bulliet et al., 2013).

Both of Medina's so-called "institutions" operated as a barrier to the spread of Islam in the region. The first is what Muhammad Hamidullah refers to as "the school of Suffah," and even "the earliest Islamic university." This institution was founded in the seventh century. Despite this, it has been proved that the ahl al-suffa mythology is difficult to refute, and the concept of a "institution" in this setting is impossible. Even if the Medinian could have taught the ahl makkah to read and write, the ahl al-suffa mythology remains impossible to debunk. 'Umar sent three Quraysh genealogists to compile the state registry, including Nawfal al-Zuhri. The second is Medina's dar al-qurra (at least, that's how it's usually interpreted), which Ibn Sa'ad recorded. Most people called this location a "Qur'anic recitation house" or a "Qur'anic recitation house." Having said that, after considering everything, one would begin to wonder if this isn't a dar al-qarah (hospitium) (Newby, 2021).

The word "majlis" implies clearly that this was the goal of the mosque (sometimes written "masjid"), Islam's earliest educational institution. In the views of Muhammad (Peace and Blessings be upon Him) and those who went with him, the mosque had two functions: it was a place of worship and a community gathering place. This is something that Muhammad (Peace and Blessings be upon Him) is said to have said. A warrior, also known as a mujahid, is someone who visits a mosque with the intention of either instructing others or receiving knowledge. It is possible to convey the meaning of a tradition rather than the letter of the tradition itself; so, it is likely that this is an adaption of a slightly different tradition: "Anyone who enters a mosque, whether to perform good deeds or to

learn about them, is like a mujahid" (a warrior who fights for Allah) (Kadi, 2006). The late Danish scholar Johannes Pedersen (1977), who edited the first edition of the Encyclopedia of Islam, is recognized with creating the most thorough entry on mosques and Islamic ideas.

Other topics covered include the origins and evolution of mosque education, as well as the courses given, the professors who teach them, their pay, and the students who attend mosque classes. This article is now in its second edition, with an updated bibliography. Before his death in 2002, George Makdisi reworked the section on education and published it under the title "A school for the instruction of the religiously inclined" in his essay. During the last several months of his stay in Cairo in 1921, Pedersen was able to study under an Azhari Shaykh. This occurred during the year. For him, Al-Azhar was an enticing prospect.

Pedersen grew enthralled as a result of the strict flow of information from shaykh to student. Pedersen's interest in Islam can be traced back to his dissertation on the oath, which he finished in the 1980s. As a result, he made certain that his works included information on the mosque, madrasa, preacher, college, and book. As a result, he included chapters in the book he was writing on the publishing process and how the book was sold. Similarly, the book on al-Azhar presents a complete image of a university, including its teachers and students, revenues and wages, examinations and careers, disciplinary and health issues, teaching approaches, buildings, and patrons and politics. There had been many previous publications published before Pedersen's piece, but those that followed it tended to focus on specific eras and locales, such as Muslim Spain or more recent history (Hover, 2007).

Christopher Melchert's depiction of early Islamic learning habits is fascinating, and it's all based on writings from the third to ninth centuries. According to a report made in the 12th

century by Sam'ani, the methods of Islamic education that were popular in the ninth century continued to be used in the ensuing decades "as becomes clear by comparison" (p. 1). According to a case study on Nishapur written by Richard W. Bulliet, "the complete panoply of modern educational administration was absent," which explains why it is so difficult to accurately determine the age structure of the educational system in Nishapur prior to the gradual introduction of the mad rasa system (p. 51). Following that, the "advanced studies" organization set itself apart from others in the area by holding study circles and "sessions" (majlis) in places other than mosques. It is possible that these sessions (jalsa, majlis) will be dictated, and then an adjustment will be made later to indicate the date and location where they were held (Melchert, 2020).

Research Methodology

Research Design: Design of this research was quantitative in nature. Type of research was descriptive.

Research Population: Population of research was teachers of school education department in Punjab.

Sampling & Research Sample: Sample of Study was 1000 teachers teaching in education department of Punjab.

Data Collection: Data was collected with the help of google form. A link was generated online and was sent to teachers personally as well as in social groups and the responses were collected.

Analysis of Data:

Data was analyzed using SPSS 21. Excel sheet was downloaded, coded, analyzed at SPSS and was interpreted to draw the findings, conclusions and recommendations.

Table Frequency Distribution of Gender

Sr. No	Gender	Frequency	Percentage
1	Female	189	49%
2	Male	194	51%
Total		383	100%

Table Age of Respondents (In Years)

Sr. No	Age of Respondents	Frequency	Percentage
1	20-30 Years	287	75.33
2	31-40 Years	61	16.0
3	41-50 Years	30	8.0
4	51-60 Years	3	.7
Total		383	100

Table Qualification of Respondents

Sr. No	Qualification:	Frequency	Percentage
1	Masters	272	71.3
2	M.Phil.	111	28.7
Total		383	100

Table Area of Respondents

Sr. No	Area:	Frequency	Percentage
1	Urban	179	46.7
2	Rural	204	53.3
Total		383	100

Table Experience of Respondents (In Years)

Sr. No	Experience	Frequency	Percentage
1	1-5 Y	76	20
2	6-10 Y	196	51
3	11-15 y	92	24
4	>15 Y	19	5
Total		383	100

Table Frequency Distribution for Importance of Early Childhood Education

Sr#	Statements of Questions	SA f(%)	A f(%)	UD f(%)	D f(%)	SD f(%)	M	SD
1	Early childhood education can improve a child's STEM and analytical abilities.	176(46)	118(31)	57(15)	24(6)	8(2)	4.13	1
2	Early childhood education students may maintain motivation and focus on a challenging assignment for longer.	149(39)	156(41)	50(13)	20(5)	8(2)	4.10	.95
3	Early childhood education participants' children have better social skills.	138(36)	156(41)	50(13)	23(6)	16(4)	4	1.04
4	Early childhood education participants perform better academically.	134(35)	149(39)	54(14)	38(10)	8(2)	3.90	1.05

5	Early childhood education participants gain fundamental life skills that stick with them throughout their entire lives.	115(30)	134(35)	80(21)	42(11)	12(3)	3.78	1.07
6	Preschool is a place where children can have fun in a loving and secure setting.	122(32)	149(39)	50(13)	46(12)	16(4)	3.82	1.12
7	Early childhood education participants are less likely to commit a crime and end up in jail.	157(41)	134(35)	65(17)	23(6)	4(1)	4.10	.93
8	Preschool attendance increases a child's likelihood of attending college, which increases their lifetime earnings potential.	157(41)	134(35)	49(13)	27(7)	16(4)	4.02	1.08
9	Participants who attend preschool as children have a lower risk of later needing government assistance.	138(36)	138(36)	65(17)	38(10)	4(1)	3.96	1.01
10	Early childhood education participants are less likely to develop dependence problems in later life.	125(33)	146(38)	54(14)	42(11)	16(4)	3.82	1.20
11	Children can start learning about STEM in early childhood education at a very young age.	125(33)	146(38)	73(19)	23(6)	16(4)	3.90	1.05

Table Frequency Distribution for Significance of Education in Islam

Sr#	Statements of Questions	SA f(%)	A f(%)	UD f(%)	D f(%)	SD f(%)	M	SD
1	According to Islam, Allah is the creator of knowledge and education, and He is also the source of truth.	137(36)	161(42)	43(11)	27(7)	15(4)	3.99	1.05
2	Islam holds that education is the cornerstone of the humanity.	126(33)	154(40)	57(15)	38(10)	8(2)	3.87	1.11
3	The first verse of the Holy Scripture, the Qur'an, was only revealed in Islam for the purpose of providing educational guidance.	111(29)	172(45)	50(13)	27(7)	23(6)	3.83	1.10
4	Reading (knowledge) is the method to approach the creator of all that exists, according to Islam.	88(23)	188(48)	57(15)	42(11)	8(2)	3.78	1.01

5	"Allah will elevate those who have believed among you and those who have been given understanding, by degrees," the Qur'an states.	130(34)	157(41)	61(16)	27(7)	8(2)	3.93	.98
6	Allâh has blessed people with unbounded abilities and qualities, and he has given instructions for cultivating these abilities via education.	130(34)	157(41)	61(16)	27(7)	8(2)	3.73	1.16
7	In line with Islam the person who owns a slave girl, raises her standards of behavior and education, then later manumits and weds her will get a twofold prize.	100(26)	119(31)	57(15)	84(22)	23(6)	3.47	1.27
8	Not only did the Prophet Muhammad (Peace and Blessings be upon Him) advocate for education, but He also followed the guidelines for education.	80(21)	134(35)	73(19)	73(19)	23(6)	3.45	1.19

Table Comparison of Opinion of Respondents at the Base of Gender (Independent Sample t-test)

Qualification	N	M	SD	df	t	Sig.
Female	189	30.67	1.66	381	1.76	.03
Male	194	30.45	2.19			

*P < .05 Level of Significance

Table demonstrates that the empirical data for female (N=189, M=30.67, SD=1.66) and for male (N=194, M=30.45, SD=2.19) with t-statistics (t (381) =1.76, P<.05= .03), It illustrates

that there is a wide discrepancy in opinions of male and female respondents about the Importance of Early Childhood Education and Importance of Education in Islam.

Table Comparison of Opinion of Respondents at the Base of Qualification (Independent Sample t-test)

Qualification	N	M	SD	df	t	Sig.
Masters	272	31.68	1.67	381	2.36	.01
M.Phil.	111	30.88	2.29			

*P < .05 Level of Significance

Table demonstrates that the empirical data for masters (N=272, M=31.68, SD=1.67) and for M.Phil. (N=111, M=30.88, SD=2.29)

with t-statistics (t (381) =2.36, P<.05= .01), It illustrates that there is a wide discrepancy in opinions of respondents about the Importance of

Early Childhood Education and Importance of Education in Islam.

Table Comparison of Opinion of Respondents at the Base of Area (Independent Sample t-test)

Area	N	M	SD	df	t	Sig.
Urban	176	31.20	2.09	381	-1.53	.12
Rural	207	31.67	1.68			

*P > .05 Level of Significance

Table demonstrates that the empirical data for area of respondents from urban (N=176, M=31.20, SD=2.09) and for rural (N=207, M=31.67, SD=1.68) with t-statistics (t (381) = -1.53, P > .05 = .12). It demonstrates that there is

no significant disparity in the views of people from urban and rural areas about the Importance of Early Childhood Education and Importance of Education in Islam.

Table Comparison of Opinion of Respondents at the Base of Age (One-Way ANOVA)

Age of Respondents	Sum of Squares	df	Mean Square	f	Sig.
Between Groups	9481.50	3	3160.50		
Within Groups	72405.09	379	495.92	6.37	.00
Total	81886.59	383			

*P < .05 Level of Significance

Table demonstrates that the empirical data for Between Groups (Sum of squares=9481.50, df=3, Mean square=3160.50) and for Within Groups (Sum of squares=72405.09, df=146, Mean square=495.92) with one way ANOVA (F (382)

= 6.37, P < .05 = .00). It demonstrates that there is significant disparity in the views of people of different age groups about the Importance of Early Childhood Education and Importance of Education in Islam.

Table Comparison of Opinion of Respondents at the Base of Experience (One-Way ANOVA).

Experience of Respondents	Sum of Squares	df	Mean Square	f	Sig.
Between Groups	1760.43	2	880.21		
Within Groups	80126.15	380	545.07	1.61	.20
Total	81886.59	382			

*P > .05 Level of Significance

Table demonstrates that the empirical data for Between Groups (Sum of squares=1760.43, df=2, Mean Square=880.21) and for Within Groups (Sum of squares=80126.15, df=147, Mean square=545.07) with one way ANOVA (F (382)

= 1.61, P > .05 = .20). It demonstrates that there is no significant disparity in the views of people from different experience regarding the Importance of Early Childhood Education and Importance of Education in Islam.

Findings

This research was conducted to explore the Importance of Early Childhood Education and the Importance of Education in Islam. As the importance of early childhood education is concerned, respondents agreed that Early childhood education can improve a child's STEM and analytical abilities, maintain motivation and focus on a challenging assignment for longer, children have better social skills, children perform better academically, children gain fundamental life skills that stick with them throughout their entire lives, children can have fun in a loving and secure setting, children are less likely to commit a crime, increases a child's likelihood of attending college, which increases their lifetime earnings potential, children have a lower risk of later needing government assistance, children are less likely to develop dependence problems in later life and Children can start learning about STEM in early childhood education at a very young age.

Second aim of study was to highlight the Importance of Education in Islam. Respondents agreed to the statements of questionnaire that According to Islam, Allah is the creator of knowledge and education, and He is also the source of truth, Islam holds that education is the cornerstone of the humanity, The first verse of the Holy Scripture, the Qur'an, was only revealed in Islam for the purpose of providing educational guidance, Reading (knowledge) is the method to approach the creator of all that exists, according to Islam, "Allah will elevate those who have believed among you and those who have been given understanding, by degrees," the Qur'an states, Allâh has blessed people with unbounded abilities and qualities, and he has given instructions for cultivating these abilities via education, In line with Islam the person who owns a slave girl, raises her standards of behavior and education, then later manumits and weds her will get a twofold prize and Not only did the Prophet Muhammad (Peace and Blessings be

upon Him) advocate for education, but He also followed the guidelines for education.

Discussion

According to Lifter et al. (2011) and others' studies, the natural activity of play that child engage in has a substantial impact on the domains of early intervention, preschool special education, and preschool education. There is ongoing debate within these professions about how play should be conceptualized and employed. Because of these conflicts, evaluation, intervention, and curriculum development are all hampered, weakening their links to academic learning and the application of that information in the real world. Findings like this help to validate those we uncovered in our own research.

The Islamic religion encourages and facilitates education for both young men and women. According to Islam, everyone has the responsibility to better themselves through education. Learning is required in order to fulfill the divine mandate; hence it is mandatory. The goal of education in Islam is to bring together and balance the physical and spiritual growth of students. Furthermore, the Islamic educational system emphasizes not just universal education, but also the teaching of ethical and practical values (Atique, 2012).

Conclusion

It is concluded that Early childhood education improves a child's STEM and analytical ability, motivation and attention, social skills, academic performance, and enjoyment in a caring and safe setting. Early childhood education should include STEM disciplines. Muslims believe Allah is the source of knowledge and truth. Islam believes that pursuing education is everyone's obligation. Qur'an 1 was revealed to Islam to provide instructional counsel. "Allah will gradually raise those among you who believe and have insight," says the Qur'an. Allâh has given individuals endless skills and characteristics, and the Qur'an

instructs them to cultivate them via education. Islamic education, early childhood nurture, and enhancing skills, behavior, and abilities within children to prepare themselves to face the modern era is vital for any society. Holy Prophet Muhammad (Peace and Blessings be upon Him) always encouraged and practiced education from early age for a balanced personality to develop.

Recommendations

At the basis of findings and conclusion following recommendations are made;

1. There is a dire need to launch campaign to highlight the importance and essentiality of ECE in Pakistan and allocate proper budget to come at par with the needs of present era.
2. The curriculum at ECE/Preschool level must be according to the injunctions of Holy Quran and Hadith for proper nurture and upbringing of child at early age for balanced and smooth development of sound and pious personality at individual and societal level.

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