



Islam and Sustainable Development Goals (SDGs): An Analysis of Gender Equality towards Education

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ABSTRACT

Islam, as a divine religion, presents a comprehensive code of life through the teachings of the Qur'an and the Shariah of Prophet Muhammad (SAW), addressing every aspect of human and social development. Among the Sustainable Development Goals (SDGs), Islam particularly emphasizes gender equality in education, recognizing both men and women as equal human beings in their spiritual and intellectual capacities. Islam advocates that education is a universal right without discrimination of gender, race, or social status. This study explores the correlation between Islamic principles and SDG 4 and SDG 5, which promote inclusive education and gender equality. It demonstrates that Islam established educational equality more than fourteen centuries ago, ensuring women's active participation in knowledge and social progress. The findings conclude that Islam and the modern SDGs share a unified vision: social harmony and human development can only be achieved when both genders are equally educated, empowered, and engaged in societal growth.

Keywords: Islam, Sustainable Development Goals, Gender Equality, Education, Shariah.

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The second author supported to manage the references and contributed in discussion regarding the social affairs.

A. Introduction

The correspondence between women and men has been a sounded and charming issue for various years. Through a long outing to convince the world that women have experienced isolation fundamentally because of real differentiations, direction, and social differences (direction), In 1979, the United Nations (UN) assented to a social occasion on the removal of a wide range of exploitation women, which later transformed into the essential reference for women's fundamental opportunities.¹ Generally speaking, direction is the perceptible differentiation among individuals when seen from values and leads. So far, direction issues have been overpowered by women's perspectives, while men's perspectives have not been discussed a great deal. The strength of women's perspectives regularly achieves a stalemate in finding the best course of action since it finally prompts issues starting with men.

The Maintainable Improvement Objectives (SDGs), or Worldwide Objectives, are an assortment of 17 interlinked objectives intended to be a "plan to accomplish a superior and more feasible future for all." In 2015, all Part Conditions of the Unified Countries (UN) focused on accomplishing the SDGs by 2030 as a feature of Joined Countries General Gathering Goal A/RES/70/1, Changing Our Reality: The 2030 Plan for Economic Turn of Events. This all-inclusive worldwide plan contains 17 objectives, 169 targets, and 247 pointers.²

The SDGs address an extent of serious issues: desperation; hunger; incredible prosperity and thriving; quality guidance; direction consistency;

¹. United Nations General Assembly, *Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)*, GA Res. 34/180, 18 December 1979, U.N. Treaty Ser., vol. 1249, p. 13, accessed July 29 2023, <https://www.un.org/womenwatch/daw/cedaw/cedaw.htm>.

². United Nations General Assembly, *Resolution Adopted by the General Assembly on 25 September 2015, 70/1. Transforming Our World: The 2030 Agenda for Sustainable Development*, A/RES/70/1, September 25, 2015, accessed June, 20, 2023, https://www.un.org/en/development/desa/population/migration/generalassembly/docs/globalcompact/A_RES_70_1_E.pdf.

clean water and sanitization; perfect and sensible energy; fair work and money-related improvement; improvement, industry, and system; diminished incongruities; viable metropolitan networks and organisations; able use and creation; climate movement; life in the world; life under water; congruity, value, and strong associations; and relationship for the goals. Leaving no one behind is the central, unprecedented responsibility of the 2030 Arrangement and its viable progression targets.³

Women and young ladies make up half of the total populace and thus hold half of the world's human potential. At the point when their lives are improved, the advantages resound across society. Admittance to respectable work and ordinary pay in the possession of women, for instance, contribute not exclusively to destitution decrease, but in addition support better training, wellbeing, and sustenance results for women and young ladies and the people who rely upon them. The fantasy of a world liberated from destitution, hunger, bondage, orientation-based and racial segregation, relocation, and viciousness is implanted in the aggregate consciousness of humankind.

Making the world a spot worth living in for all people has been the inspiration of the United Nations since its commencement. Notwithstanding, assuming one example has become clear nearly the third decade of the 21st century, it is that connecting the holes between manner of speaking and reality requires various types of associations. Understanding and relating the perspectives and meta-story of religions as far as human prosperity, ecological security, financial and civil rights, equity, learning, and schooling has been a persevering hole being developed. Concentrating on the upsides of strict frameworks and the shared beliefs between them uncovers that most religions have areas of strength for moral and political responsibilities to good causes, common liberties, and the prosperity of people and nature overall. The investigation of Islamic practice (the Qur'an, the Hadith, the Sunnah, and Sharia) shows that there is a clear shared trait and association between regularising Islam and the Manageable Improvement Objectives.

³. <https://www.un.org/sustainabledevelopment/sustainable-development-goals/>

B. Research Objectives:

The principal objective of this study is to investigate and examine the idea of women's value in Islam, which is uncommon for education. This study means to figure out the Islamic lessons and rules as far as women's freedoms in the Qur'an and the Prophet Muhammad's (PBUH) models and to grasp the privileges of women in Islam. The examination will additionally explore the verifiable commitments of powerfully educated Muslim women to feature their part in the public eye as mindful women.

C: Research Methods:

1. The investigation of this exploration utilises written information. Writing taken from the Sacred Qur'an and Hadith to look at refrains and Ahadith connected with women, their privileges, their social cooperation, their situation in society, and their balance in Islam, books, public and worldwide diary articles, and other writing where the data taken is as per the topic and broke down top to bottom so ends and discoveries can be attracted to research.
2. Subjective examination procedures to decipher and break down the gathered information. Topical examination can be utilised to distinguish normal subjects and examples in Islamic lessons with respect to women's value. Investigate alternate points of view and understandings to give a complete perspective on the subject. Verifiable Investigation: Look at the authentic setting and cultural standards during the hour of the Prophet Muhammad (PBUH) and ensuing periods to figure out the utilisation of Islamic lessons and their effect on women's privileges and values.

D. Discussion:

1. The Universal Significance of Education:

There is a certain worldwide affirmation of the meaning of preparation as an indispensable instrument for development. The overall neighborhood underlined the meaning of guidance for humanity through various declarations and shows. In like manner, it is expected for state-run

organisations, worldwide foundations, and normal society relationships to work on and advocate for the availability of significant worth-enlightening entryways that are accessible to all. The right to guidance is focal and part of the natural balance, surprisingly; it is a gadget to work with correspondence and bring cooperation among social orders and, similarly, a strategy for bringing concordance, security, and more normal understanding among organisations and nations (UNHCR 1966). The option of tutoring has been made obvious in different overall explanations and shows. Article 26 of the Bound Together Nation General Declaration on Normal Freedoms approaches the right of everyone to free, fundamental, simple preparation with additional raised degrees of tutoring to be made available to all without isolation, yet high-level training may be merit-based. While seeing a solitary's more right than wrong to pick their kind of tutoring, that is the thing the assertion complements: "Guidance will be composed to the full headway of the human person. This is resonated in the Worldwide Settlement on Monetary, Social, and Social Opportunities, in which Article 13 burdens that the endorsing states of the Promise see the right of everyone to tutoring and require all get-togethers to keep up with the responsibilities and focuses resounded in the UN Proclamation on Essential Freedoms, Article 26 (UN 1948 and UNHCR 1966)⁴. Article 9-an in the Cairo Statement on Basic Liberties in Islam declares that looking for information is mandatory in Islam and that the arrangement of training is the obligation of the general public and the state. Nonetheless, the announcement underscores that it is the state's liability to guarantee the accessibility of administrations for people to obtain training and information⁵. Furthermore, the state will guarantee the assortment of tutoring, considering a genuine concern for the overall population (Relationship of

⁴. United Nations, *The Universal Declaration of Human Rights* (New York: United Nations, 1948), 54, accessed July, 29, 2023, https://www.un.org/en/udhrbook/pdf/udhr_booklet_en_web.pdf.

⁵. Organization of the Islamic Conference, *Cairo Declaration on Human Rights in Islam*, August 5, 1990, U.N. GAOR, World Conference on Human Rights, 4th Sess., Agenda Item 5, U.N. Doc. A/CONF.157/PC/62/Add.18 (1993), accessed August, 15, 2023, <http://hrlibrary.umn.edu/instree/cairodeclaration.html>.

Islamic Gatherings, 1990). The overall neighborhood views tutoring as an essential freedom and recalls that it is a requirement for sweeping, sensible new developments. Preparing is instrumental in monetary and social development. Preparation and progression are more than money-related improvements; they consolidate monetary, social, and political viewpoints. The UN's Declaration on the Right to Progress, Article 1, emphasises that "every human individual and all social classes are able to partake in, add to, and see the value in money-related, social, and political development" (UNHCR 1986)⁶. Advancement centers around further developing the prosperity of people based on their investment and the fair dissemination of advantages that come about because of their dynamic interests. Subsequently, alongside being an essential common liberty, training is perceived as being at the centre of improvement. Instruction intricately affects networks, and it is generally perceived as one of the building blocks for a maintainable turn of events. As World Bank research notes, "premium in preparation benefits the individual, society, and the world with everything taken into account," and "sweeping-based tutoring of good quality is among the most amazing instruments known to decrease poverty and irregularity" (World Bank 2009)⁷.

Consequently, notwithstanding other interrelated instruments of advancement, elevating schooling is vital to the financial turn of events and destitution decrease. For sure, the monetary and social ramifications of schooling are huge. Interest in training effectively advances monetary development through upgrading the abilities and efficiency of poor people⁸. In the end, this will support the development of human resources. of the 1990 global declaration on "Training for All" and the Jomtien meeting in Thailand promote high-quality education and adult learning

⁶. United Nations, *Yearbook of the United Nations 1986: Part 1, Section 2, Chapter 20 – Refugees and Displaced Persons* (New York: United Nations, 1988), accessed August, 15, 2023, <https://www.unhcr.org/media/yearbook-united-nations-1986-part-1-section-2-chapter-20-refugees-and-displaced-persons>

⁷. Ruth E. Todd, *Econoracism: The Next Great Divide* (Bloomington, IN: iUniverse, 2007), 102.

⁸. George Psacharopoulos and Harry A. Patrinos, "Returns to Investment in Education: A Further Update," *Education Economics* 12, no. 2 (2004): 111–34.

for everybody. The 2000 Dakar World Training Discussion Meeting in Senegal reiterated the goal of Education for All and established goals to consistently increase the global competence rate by half. February 2009 population, 2015. Human resources theories state that investing in education will expand people's skills, which will increase productivity and contribute to economic growth.⁹, underscoring the connection between people's degrees of tutoring and the degree of financial turn of events. Furthermore, as per the World Bank (1997). "similar benefits among countries come less from regular assets or modest work and more from specialized developments and the cutthroat utilisation of information" ¹⁰.

Consequently, schooling has flowing impacts: nations with more prominent human resources improvements are bound to have higher paces of monetary development and pay. In this way, legitimate interest in training will assist with combating worldwide neediness as well as lessening the monetary hole among rich and unfortunate countries. Aside from the general advantages of schooling for improvement, young ladies' schooling specifically has been shown to have significant monetary and social advantages. That's what research recommends: "Orientation disparity in training straightforwardly influences financial development by bringing down the normal degree of human resources" ¹¹. This shows that interest in young ladies' schooling will build the typical degree of human resources in the populace, which will ultimately add to the course of monetary development. On a cultural level, studies have shown that networks with a high percentage of instructed moms have fewer medical

⁹. Zoe Oxaal, *Education and Poverty: A Gender Analysis*, BRIDGE Development and Gender Report No. 53 (Brighton: Institute of Development Studies, University of Sussex, 1997), 3.

¹⁰. Ajay Chhibber et al., *World Development Report 1997: The State in a Changing World* (Washington, D.C.: World Bank, 1997), accessed August 20, 2023, <http://documents.worldbank.org/curated/en/518341468315316376/World-development-report-1997-the-state-in-a-changing-world>.

¹¹. Stephan Klasen and Francesca Lamanna, "The Impact of Gender Inequality in Education and Employment on Economic Growth in Developing Countries: Updates and Extensions" (Working Paper, University of Göttingen, 2008), accessed August 20, 2023, <https://www.researchgate.net/publication/23529948>.

conditions. Also, the quantity of tutoring years contributes decisively to engaging women and bringing up their mindfulness in regards to childbearing, individual, and local area wellbeing.¹² Subsequently, training might help bring down baby and maternal death rates. Moreover, training advances more prominent women's support in the work market and improves the probability that their youngsters will partake in proper schooling. Furthermore, taking into account the pulverisation brought about by HIV/AIDS, women's schooling is a vital aspect of diminishing the spread of the sickness by teaching women family arrangements and conceptive freedoms (World Bank 2009). All in all, women's schooling can contribute to social changes that emphatically affect the wellbeing and job of the local area. Notwithstanding these realities, women keep on having lower training rates than men. While the proportions of proficiency rates shift among women and men, women face altogether diminished instructive open doors in the most unfortunate nations.¹³

The reasons might shift, like social or social perspectives, the expense of schooling, or the monetary imperatives of families that require their little girls to remain at home and aid family errands. In any case, on the off chance that negative perspectives towards women's schooling and the requirements that neutralise their consolidation into the schooling system can be survived, the advantages can be huge for families as well with respect to society all in all.¹⁴ Besides, training is instrumental in advancing equivalent open doors and higher pay levels among the whole populace. Financial development, fundamentally, doesn't guarantee a decrease in monetary disparity. Battling destitution requires having equivalent open doors in monetary exercises and more impartial pay appropriation. While the past 20 years have seen a noticeable decline in worldwide destitution rates, the imbalance in numerous districts has expanded. Among creating locales, disparity is most noteworthy in Latin

¹². Zoe Oxaal, *Education and Poverty: A Gender Analysis*, BRIDGE Development and Gender Report No. 53 (Brighton: Institute of Development Studies, University of Sussex, 1997), 4.

¹³. Ibid., 4.

¹⁴. Ibid., 4.

America and sub-Saharan Africa, and it is expanding in Asia as well.¹⁵ While schooling alone can't tackle the issue of monetary imbalance, it is one significant device in advancing equivalent open doors for all, including youngsters from underestimated social or financial foundations and women. February 2009, 6 "Except if repaying approaches are presented, particularly focusing on kids from the least advantaged foundations," battles UNESCO, "existing financial disparities might be supported due to unfortunate instruction quality, low accomplishment, high dropout rates, separated educational systems, and restricted admittance to advanced education levels".¹⁶ Where instruction is considered a component of a more extensive device to advance equivalent open doors, the impacts are probably going to be more significant. Relating strategies, for example, advancing equivalent work open doors are essential if the "potential balancing advantages of training extension are to emerge".¹⁷ Consequently, instruction is one apparatus that can help poor people and minimise their ability to add to and benefit from monetary development.

2. UNO SDGs and Gender Equality for education:

Directional balance is a principal objective and fundamental thought in the fight to achieve ladies' normal freedoms. Directional consistency implies "comparable honours, commitments, and chances of ladies and men and young women and young fellows."¹⁸ Individuals ought to have comparable opportunities to participate in the full scope of essential freedoms in all circles of life.¹⁹

¹⁵. UNESCO, *Education for All Global Monitoring Report 2008* (Paris: United Nations Educational, Scientific and Cultural Organization, 2008), 14.
accessed September,01, 2023,
<http://www.unesco.org/education/gmr2008/chapter1.pdf>.

¹⁶. Ibid., 12.

¹⁷. Ibid., 12.

¹⁸. Office of the Special Adviser on Gender Issues and Advancement of Women, *Gender Mainstreaming: Strategy for Promoting Gender Equality* (New York: United Nations, 2001), 1.

¹⁹. Committee on the Elimination of Discrimination against Women (CEDAW), *Convention on the Elimination of All Forms of Discrimination against Women*,

The Collected Nations has upheld direction value since its foundation, and direction correspondence transformed into a focal point of worldwide essential freedom guidelines through the Broad Proclamation of Normal Opportunities, embraced by the UN General Party in 1948. Seeing the particular encounters that ladies and children experienced during WWII, ladies' opportunities transformed into a central goal for development, inciting the continuous focus on the reinforcing of ladies and young women and decency between all genders at all levels. Completing exploitation, ladies and young women, is imperative for keeping up with fundamental opportunities and getting a conservative future. The direction value that draws in ladies and young women advances the monetary turn of events and human development. Then again, lopsidedness limits valuable open doors and denies a wide range of individuals opportunities for achieving their most extreme limits. Social concerns are a central subject of monotheistic religions, particularly Abrahamic convictions (Judaism, Christianity, and Islam), with an emphasis on supporting and drawing in individuals who are mistreated in light of direction, race, personality, and various components.

3. Perceptions about the role of women are developed through the process of Islamic educational philosophy

Islamic custom troubles the underrated spots of slaves, youths, and ladies. During the early presence of the Prophet Muhammad (P.B.U.H.) in *Mecca*, a social improvement called *Hilf al-Fudul*²⁰ hoped to counter monetary power and female kid murder in the Bedouin Projection. During the studio and gatherings held for this audit, severe scientists validated that Islamic custom has comparable suppositions for a wide range of individuals concerning excellencies, requests, guidelines, directness,

Preamble, and Human Rights Committee, *General Comment No. 28: Article 3 (The Equality of Rights between Men and Women)*, UN Doc. HRI/GEN/1/Rev.9 (Vol. I) (March 29, 2000).

²⁰. Muhammad Hamidullah, *The Emergence of Islam* (Islamabad: Islamic Research Institute in collaboration with Da'wah Academy, International Islamic University, 1993), 99–105.

propensities, and "perceptive responsive characteristics." In the Favoured *Quran*, *Allah* the Almighty makes sense of the same supernatural spot for individuals. Section 4 of the Consecrated *Qu'ran*, *An-Nisa*²¹, admits that Allah expects identical significant, mental, and genuine moderations from a wide range of individuals: "For men there is grant for what they have obtained, and comparatively, for ladies there is remuneration for what they have gained and demand *Allah* from His overflow. Irrefutably, *Allah* is ever-all knower of everything"²². As there is a comparable interest in high-upstanding individuals and virtue among a wide range of individuals, there will be identical honours for the two genders in this world and in the extraordinary past. Furthermore, the *Quran* sees that particular authenticity is significant for *Adl* (consistency). The Sacrosanct *Quran* teaches that we are not completely permanently established by heredity, overflow, race, sex, transitory titles, or religion, but by genuineness, which includes both *Iman* (the right feeling) and just action. It points out that no individual can stress over another's anxiety or accomplish anything without making a pass at it²³. Fundamentally, the *Quran* takes on an extensive controlling role in ensuring ladies' significant normal opportunities and observing the ethical guidelines of reasonableness and worth.

Different intellectuals on the *Quran*, and that's what the *Hadith* summarises, "individuals are identical anyway extraordinary." For example, according to an assessment of Islamic practice by Educator Fateh Usman and Educator Riffat Hassan, Islam ponders that ladies are comparable to, but exceptional corresponding to, men. Islamic practice accords ladies all of the comparative honours of men—that is, the opportunities to tutor, the choice to partake in business, the choice to take part in return, the choice to pick a perfect partner, and so forth. According to Quranic teaching, each man and woman has the honour to work, whether this work involves beneficial businesses or purposeful reorganization. The results of a singular's work have a spot with them, whether they are a man

²¹. *Al-Qur'an*, 4:1-176.

²². *Al-Qur'an*, 4:32.

²³. *Al-Qur'an*, 53: 38–39.

or a woman. *Surah An-Nisa* states: "Thus, don't want the bounties that God has introduced more generously to some of you than to others. Men will benefit from what they obtain, and ladies will benefit from what they get. Ask, along these lines, God [to give you] out of His overflow; notice, God has definitely full data on everything"²⁴.

Focuses on the matter certify that Islam gives identical honours and capabilities to a wide range of individuals in fluctuating foundations. Research by Dr. Riffat Hassan, Educator of Humanities at Louisville School, addresses the likeness of Islam and fundamental opportunities. She includes Quranic text as a statement to exhibit that a wide range of individuals have comparable honours in Islam to a respectable life, enunciation, security from censuring, tutoring, opportunity, value, work, assurance, food, making jazzy sensibilities, and getting data ²⁵. The investigation of pre- and post-Islamic culture in the Bedouin Promontory mirrors an adjustment of women's social condition and position.

In *Surah Al-Noor*, ladies are taught to show subtlety and reject the common trouble to become show pieces or items that bring happiness to men to satisfy their sexual craving. Basically, ladies' honours to heritage moved, as ladies were ahead of time significant for heritage, like products, in pre-Islamic Arabia. The authorised *Hadith* specialists *Abu Dawud* and *Al-Tirmidhi* both report that the Prophet Muhammad (P.B.U.H.) said, "Verily, ladies are the twin pieces of men."²⁶. Additionally, the ethical guidelines of the Quran portray individuals as ordinary accessories who complete each other. Their veneration, fellowship, and interest are the fundamental wellsprings of the movement of individuals in the world. The Quran further states: "Followers, individuals, are collaborators, partners, or safeguards of one another; they charge perfect (all that Islam orders one

²⁴. *Al-Qur'an*, 4: 32.

²⁵. Riffat Hassan, "Woman and Man's 'Fall': A Qur'anic Theological Perspective," in *Muslima Theology: The Voices of Muslim Women Theologians*, ed. Ednan Aslan, Marcia K. Hermansen, and Elif Medeni (Frankfurt am Main: Peter Lang GmbH, 2013), 101–13.

²⁶. Abū Dāwūd, *Sunan Abī Dāwūd*, Hadith no. 234. Abu 'Isa Muhammad ibn 'Isa al-Tirmidhi, *Jami' al-Tirmidhi* (Beirut: Dar al-Fikr, 2005), hadith no. 113.

to do) and block people from dreadful (all that Islam has unlawful); they perform petitions, give mandatory reason or *zakat*, and agree with *Allah* and His Messenger. *Allah* will offer His grace to them. Absolutely, *Allah* is Almighty and All-Wise. Allah has ensured disciples (individuals) gardens under which streams stream to remain in that time everlasting and magnificent estates in nurseries of 'Adn (Eden Paradise), yet the best happiness is the incomparable delight of *Allah*. That is the unique accomplishment" ²⁷. The Consecrated Quran also communicates that the preparation of the family is divided with respect and love among a woman and a man. "And among God's signs is this: He made for you mates from among yourselves (folks... for females as well as the opposite way around) that you could find tranquilly and concordance in them. Furthermore, He has put love and care among you. This unquestionably completes administrative work for individuals who reflect" ²⁸. Different *hadith*, as well as *the Sunnah*, *Sharia*, and *Fiqh*, call for ladies to be treated with thought, lowliness, honorability, and love. The examination of the *Hadith* uncovers a highlight on direction decency and an anticipated mission to work with the chains of man-driven society and keep up with the honours of ladies. *Imam Al-Tirmidhi*, in his record of *the Hadith*, records that the Prophet Muhammad (P.B.U.H.) once said: "Irrefutably, the most ridiculously complete fan to certainty is the most unimaginable in morals, and the best among you is marvelous to their life partners." ²⁹

During the last illustration of the Prophet Muhammad (P.B.U.H.), one of the most dependable wellsprings of the custom of *Hadith*, He said: "Notice your commitment to Allah with respect to the ladies and treat them well"³⁰. An interesting moral story associated with the possibility of

²⁷. *Al-Qur'an*, 9: 71–72.

²⁸. *Al-Qur'an*, 30: 21.

²⁹. Al-Tirmidhi, *Jami' al-Tirmidhi*, hadith no. 1162.

³⁰. Al-Tirmidhi, *Jami' al-Tirmidhi*, hadith no. 1163.

Muslim ibn al-Hajjaj al-Naysaburi, *Sahih Muslim*, Book 15, Hadith 159., (Riyadh: Darussalam Publishers and Distributors, n.d.).

Ibn Mājah, *Sunan Ibn Mājah*, vol. 3, Kitāb 9, ḥadīth no. 1851. (Beirut: Dār al-Kutub al-ʿIlmiyyah, n.d.).

Ummah is that people with impact and overflow ought to lift up others who live on the edges of society. *Ummah* is derived from the Arabic articulation *umm*, and that suggests mother. According to this thought, a Muslim society ought to act with a mother's faculties and knowledge. In male-driven social orders in which ladies are limited, for instance, in Islamic culture, resources should be allocated and more essential thought should be paid to ladies and other misjudged get-togethers.

E. Conclusion:

This study's examination of the nexus between Islamic practice and the Sustainable Development Goals is basic, as it uncovers understanding into the associations that exist among Islam and desires for exhaustive, acceptable improvement that leaves no one. It is really the situation that creates a vision about the common conviction between the regularising arrangement of Islamic custom and the SDGs. The perspective of the SDGs includes the three pillars of reasonable new development: monetary, social, and environmental. These parts and wants are also central subjects in Islam, reflecting the sensible equivalents between the SDGs and Islamic practice. The viewpoint of Islamic custom relies on the perspectives of individuals, nature, and God. This common triangle considers individuals mindful of Allah for their deeds in the typical world. Individuals are Allah's vicegerent (*Khalifah*) and generally good creatures (*Ashraf-ul-Makhlukat*).

As such, individuals are responsible for being mindful, sympathetic, serene, and persevering in deeds that benefit mankind and nature. As this study shows, all wellsprings of Islamic custom (the Sacrosanct Quran, the *Hadith*, the *Sunnah*, *Fiqh*, and *Sharia*) are absolutely consistent with the possible improvement plan. Both hope to help individuals, life aground, life under water, and the planet. The Quran compares the protection of the environment and the balance of human life with the security of religion³¹, and the protection of life³². People use the point of convergence

³¹. Al-Qur'an, 16:90; 39:10; 7:56.

³². Al-Qur'an, 5:32; 4:29.

of religion to contextualise their lives. Spreading out agreeable energies between the SDGs and Islamic custom will make plausible improvement more far-reaching and reasonable generally. The qualification between severe sensibilities and improvement practices is reflected in the high dropout rates from tutoring.

Islam has a widely inclusive viewpoint on human development, which sees tutoring and data as central. Islam empowers the gathering of data and its use to serve humankind. Also, the principles of value, reasonableness, and worth are huge in Islam; moreover, this includes getting the data, adroitness, and capacities to finish one's commitments. While data is supposed to fulfill severe and significant commitments, it is also extraordinarily huge for achieving social and monetary new development, for the success of the neighborhood, and for ensuring social concordance, opportunity, and fundamental opportunities. Direction tutoring is a tutoring framework that implies the potential gains of Islamic illustrations that, in its overall perspective, mirror the encapsulation of value and decency among individuals, embeds regards that keep up with the value of opportunities among ladies and men, and supplements against isolation dispositions among certain genders. The Prophet (S.A.W.W.) has thought about tutoring as a requirement for a wide range of individuals, paying little mind to assortment and philosophy. Since the people who search for data will simply get reality concerning this world, this is an ordinary arrangement of the SDGs of UNO.

F. Policy Recommendations:

1. Align SDGs with Islamic Values:

Integrate principles of *justice (adl)*, *stewardship (khilafah)*, and *compassion (rahmah)* into Pakistan's SDG framework to ensure ethical and faith-based implementation.

2. Strengthen Faith-Based Education

Reform curricula to combine Islamic ethics with modern knowledge, promoting equality, critical thinking, and social responsibility.

3. **Empower Women through Qur'anic Justice**

Advance gender equality by grounding policies in Qur'anic teachings on dignity, equity, and shared responsibility.

4. **Revitalize Zakat and Waqf Systems**

Modernize *zakat* and *waqf* mechanisms for transparent poverty reduction and community development.

5. **Promote Green and Ethical Economy**

Encourage *Islamic finance* and sustainable business practices reflecting environmental stewardship and social justice.

6. **Build Faith-Sensitive Governance Capacity**

Train policymakers to integrate Islamic perspectives into national planning for inclusive, sustainable growth.

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