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**University of Durham
Faculty of social Sciences
School of Education**

**Islamic Education in the Understanding
Of
Present Day Muslim Educationists**

**" A View of the Concept of Islamic Education
Within the Islamic Context"**

Ph.D. Thesis in Education

1994

Prepared by: `Abdul Qader H. Ramzi

Ph.D. in Philosophy - 1982

M.A. in Education - 1976

B.A. in Philosophical and Social Studies - 1966

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27 JUL 1994

**ABSTRACT
of Ph.D. Thesis in Education**

Title: Islamic Education in the Understanding of Present-day Muslim Educationists.
Author: Dr. `Abdul Qader Hashim Ramzi
Ph.D. in Philosophy 1982
M.A. in Education 1976
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Year of Submission: 1994

The thesis is an attempt to introduce a view of the concept of Islamic education in the Islamic conceptual context and to explore this concept in the understanding of present-day Muslim educationists.

According to certain justifications the author hypothesizes the existence of a crisis in the understanding of present-day Muslim educationists with respect to the Islamic dimensions of education. He views it as a degree of uncertainty representing a conceptual crisis that he calls 'the conceptual gap'.

In Part I, which comprises three chapters, the author highlights the resources and restrictions of concept formation in Islam, discusses the existence of the gap and introduces the main factors that brought about the gap and still affect it namely:

- 1) Sectarian fanaticism and non-Islamic thought of Muslims.
- 2) The conflicting duality in the education systems being applied in Arab and Muslim countries.
- 3) The failure to practise Islamic concepts in actual life.
- 4) The ineffective role assigned to Arabic language.

The author considers that the concept of Islamic education is better dealt with through a conceptual analysis of the Islamic context, and that the constituent parts of this context are, Islamic faith, Islamic life, Islamic education and Islamic civilization. On the basis of this conceptual analysis, he designs a questionnaire which he presents to a sample of 100 Muslim educationists, in order to:

- a) Introduce the conceptual analysis of the concept of Islamic education within the Islamic context.
- b) Explore the size of uncertainty - the conceptual gap - in their understanding.
- c) Relate the concepts to the Islamic context.

The conceptual analysis and the exploratory reading that the author holds in Part II reveals that the average percentage of the conceptual gap with respect to 124 concepts is about 34% which represents a significant indication that 34% of present-day Muslim educationists are uncertain of these concepts.

In Part III, the concluding part, and in light of discussion in Part I, and of the findings in Part II, the author restates the concepts of Islam, Islamic life, Islamic education and Islamic civilization in postulated definitions from each of which he derives certain prerequisites. In accordance with these prerequisites he suggests a set of directives to assist Muslim educationists to gear the educational activities along the Islamic lines of concept formation, theory making and application.

The author is hopeful that the study will make a constructive contribution to the concept of education in Islam and to the Muslim understanding of this concept.

**`Abdul Qader H. Ramzi
November 1993**

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Presented to

Faculty of Social Sciences

University of Durham

Acknowledgements:

" Praise be to Allah, Lord of the worlds "

I would like to express my gratitude to those who showed their concern with the concepts of Islamic education and with the integrity of these concepts of Islamic faith, life, education and civilization within the Islamic context.

Mr. Dick Goodings was the first person to urge me to begin this study in July 1987. I am so sorry for his death in 1992, I shall never forget his encouraging smile whenever I met him.

The foremost favour has been lent to me by my supervisor, Mr. Robin Minney, whose guidance, patience and understanding were the main support that I very much needed.

Mrs. Kate Zabiri is another encouraging person who has shown interest in the study.

Every Muslim educationist with whom I met and discussed the concepts during the conducting of the questionnaire was most responsive and helpful.

The teachers who volunteered to assist in filling out the frequency tables and drawing the field data in the final tables were kind and enthusiastic.

To each of these kind supporters I am grateful.

I am also proud of, and grateful for, the special patient care and respect I received, during the preparation of this study, from my family:

- Kadeejah, my wife.
- Saedah, my daughter.
- Saed and Anas, my sons.

**A/Q H. Ramzi
November 1993**

Preface:

This study, resulting from a theoretical preparation and conceptual investigation begun in 1987, was submitted to the School of Education in the Faculty of Social Sciences at the University of Durham for the degree of Ph.D. in Education.

The study extends earlier academic research which comprised a thesis for a Ph.D. in Philosophy entitled "The Islamic Theory of Socio-educational Studies", 1977 - 1982, and a comparative study entitled "The Humanistics in the Islamic View". Both works were published in books in 1984.

The study introduces a view of the concept of Islamic education within the Islamic context and discusses the conformity of the understanding of present day Muslim educationists to the Islamic dimensions and concept formation in Islam.

The discussion held in Part I reveals and confirms the existence of a "conceptual gap", and tries to underpin the main factors behind it.

To introduce a conceptual analysis of the Islamic context within which Islamic education interacts, and to explore the degree of this conceptual crisis the author conducts a conceptual investigation by designing a questionnaire and introducing it to a sample of Muslim educationists. The findings (part II) appear to have necessitated the suggestion of a set of directives in part III.

Through the discussion held in each of the eight chapters that make up the study the author has made suggestions for further studies in related areas.

The questionnaire, the lists of concepts and directives, and the transliteration system with the English meanings of the Arabic words, are annexed.

A/Q H. Ramzi
November 1993

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Introduction

1. Early Concern and Experience

The author's early concern with the subject stemmed from arguments regarding Islamic concepts that broke out among teachers and political parties in the 1960s. Those heated arguments were daily occurrences, and attracted the attention of individuals, as well as that of wider society and religious parties, in every Arab country.

As a teacher with three years' experience, these conceptual disputes motivated him to study philosophy and social sciences at Damascus University from 1962 to 1966. During that period of his education he had the opportunity to enlarge and deepen his conceptual knowledge to some extent and it encouraged him to take part in those arguments whenever he had opportunity to do so.

The author observed that each participant in those disputes had been concerned mainly with his own understanding and with the experience and views of a certain party leader, Imam, philosopher, Sufist or sect.

Those disputes gave no attention to the Islamic concepts of education within the Islamic context. What every party member had been concerned with were his party's own views and his personal commitment to those views. Muslim views, experience and understanding appeared to be substituted for the concepts of Islam.

His need for accuracy and his inclination not to be a follower of any school of thought or any political party led him to keep a record of points on which the disputes concentrated. As his lists grew in length he felt the need to define every point and to write down the idea behind it through consulting references, scholars and parties as well as the Islamic sources. By this means he had a device which helped him take a reasonable and moderate part in those arguments.

Studying education at the University of Jordan for two years (1970 - 1972) gave the author a more helpful device to use, and a wider scope for argumentation.

His readings for the M.A. degree in education, at the University of Jordan (1972-1976), and the preparation of a thesis entitled "The Principal of the Secondary School in Jordan, The requirements of his role and his competencies", gave him little chance to follow his concerns with the concepts of Islamic education. However, through this study and the thesis, he had to deal with educational concepts of

the personal, cognitive and practical competencies of the educational leader.

His involvement in the arguments continued after 1976, but his lists eventually began to undergo deletions, corrections and amendments, until he found himself confronting what he thought to be the six major concepts, the explanation of which (if explained clearly and dealt with soundly), would dispel the conceptual causes of arguments about Islamic theory.

These concepts are: (1) Personality, (2) Thinking, (3) Culture, (4) Society, (5) The Socio-educational Process and (6) the Social Leadership.

When the author had the opportunity to read for and prepare a Ph.D. thesis in the philosophy of education at Saint Joseph University (1977-1982) these six concepts were the bases on which he built his thesis "The Islamic theory in the philosophy of social-educational studies."

2. A Problem is Hypothesised to Exist in Muslim Thought

By 1985, the author had a preliminary list of points that appeared to make the frame of reference and the network of a view of Islamic education in its relation with Islamic faith, Islamic life and Islamic civilisation. It appeared to the author as a probable answer to new questions such as: "What are the reference concepts of Islamic education?" "How will these concepts be introduced to present day Muslim educationists and be discussed with them?" "What are the resources and restrictions of concept formation in Islam?"

In light of this list, he became interested in:

- 1) Reviewing the Islamic educational experience of Muslims.
- 2) Consulting the respective literature, scholars and educationists about the Islamic dimension of each point in his lists.
- 3) The possibility of exploring these concepts in the understanding of Muslim educationists (conceptual investigation).
- 4) Introducing the results, conclusions and information to Muslim educationists.

When the author indulged in activities related to these four points he found himself facing a kind of uncertainty or obscurity in present day Muslim thought. This appeared to him as a conceptual lag, and also suggested that concepts of Islam in education are deformed in the understanding of Muslim thinkers in general, and of present day

Muslim educationists in particular. The crisis that he hypothesises to be existing in Muslim thought was the core of the first proposal he submitted to discussion with Mr Minney, the supervisor, in July 1988. The first paper he discussed with him in addition to the proposal was a draft of 124 Islamic concepts inculcated in linguistic statements to be checked and approved as the content of conceptual analysis which he intended to introduce in a questionnaire.

With this questionnaire the author intended to avoid dealing with theories as totalities, and to introduce a conceptual analysis in which concepts are micro units (points) that helped him explore the understanding of a sample of present day Muslim educationists in regard to the concept of Islamic education within the integrity of the Islamic context.

The author also considered what H.A.R. Gibb had advised Muslims to do on the religious plane to meet the challenges of understanding and adjustment confronting them:- 'One was to start from the basic principles of Islam and to restate them in the light of contemporary situations. The other was to start from a selected western philosophy, and to attempt to integrate Muslim doctrines with it'⁽¹⁾.

He chose the first, and spent the years 1988 and 1989 working along and across two main streams, namely:-

- a) The conceptual investigation through the questionnaire, including interviews and discussions with individual Muslim educationists.
- b) The readings and consultations he had to make about the Islamic dimensions of the concepts of education and about the Islamicity of the concepts that make up the Islamic context.

Through these discussions and readings the author came across certain ideas concerning the concept of Islamic education in its interaction with Islamic life and Islamic faith. These ideas appeared to him misleading in the light of what Islam prescribes or indicates.

Confronted with this, the author felt the pressure of the conceptual conflict and confusion that was pointed out by H.A.R. Gibb when he spoke of the western influences confronting the Muslim. The author viewed that the conceptual conflict and confusion stemmed, mainly, from the false supposition that what Muslims say and practise in education and life necessarily and always, represents the Islamic stand and fulfils their commitment towards Islam.

⁽¹⁾ H.A.R. Gibb, Islam, (Oxford: Oxford University Press, 1987), p.119.

It seems that these misleading ideas were - in his view - indications of the existence of a conceptual crisis in the Muslim understanding.

In addition to their conflicting and misleading function, these ideas, as the author viewed, are being introduced to be ascribed or attributed to Islam and to Islamic thought.

The discussions he held on the contents of the questionnaire, and the information he gained through it, established evidence that this misunderstanding had been adopted and advocated to establish the Islamic concept formation and theory making on the experience and Muslim suppositions. Further reading and discussions in conferences and interviews, together with the information gained through the questionnaire, led him to hypothesise that there is a conceptual gap between the Islamic view and the understanding of present day Muslim educationists with respect to the concept of education.

3. A Postulated Definition

The hypothesised crisis appeared to the author to be defined as:

“A degree of uncertainty or obscurity in the understanding of a certain set of reference concepts”.

According to this postulated definition, the conceptual gap in this study is a degree of uncertainty in the understanding of present day Muslim educationists in regard to the concept of Islamic education within the Islamic context.

In procedural terms Muslim educationists are viewed by the author to have misunderstood the concept of education in Islam and, accordingly, have, theoretically the same degree of incapability to guide Muslims to meet and direct the Muslim society towards Islam.

He assumes that this crisis did and still does prevent Muslims and Muslim educationists from having a thorough and comprehensive understanding of Islamic education, and also prevents them from maintaining their Islamic capabilities of concept formation and theory making in accordance with Islam.

At this stage certain questions began to arise, among these are:

1. What are the sources and restrictions of concept formation and theory making in accordance with Islam?
2. Does this gap exist in the understanding of present day Muslim educationists?
3. What are the main factors that originated and still affect this gap?

4. How wide and acute is the conceptual gap appearing in the understanding of present day Muslim educationists?
5. Is it possible to suggest a set of related directives for present day Muslim educationists?

The above questions have been tackled during the introductory stages of preparing and conducting the questionnaire. The author will try to answer each one of them respectively through the chapters that constitute the study.

4. The Nature of the Study

The centuries of history which separate Muslims of the past from those of the present, is supposed by the author to have created a state of gradual stagnation in which Muslim mentality of concept formation together with the educational experience of Muslims took a retrogressive direction. This state affected the Muslim understanding and caused a degree of obscurity and uncertainty that veiled their vision and understanding.

This study is an attempt to introduce a view of the concept of Islamic education within the Islamic context.

The main feature of this study is that it is a conceptual research which deals with concepts rather than with issues. It concentrates on the concepts on which the educational issues are to be dealt with. It does not focus on these issues themselves.

These concepts are not introduced or discussed in the conceptual analysis as mental images, or sweeping assumptions, but as controversial definitions, and issues that are ascribable to Islam.

These concepts were subjected to discussion, and revision and consultation before they were adopted as components of the concept of Islamic education, so the author views them to be Islamic in their theoretical dimensions.

In addition to a concise review of the related literature, the author carried out field investigation in order to obtain information from a representative sample of Muslim educationists in respect of each concept.

The field investigation has been a means for highlighting the Islamic dimensions of the concepts (their ascribability to Islam and their integrability with Islamic thought).

PART I

PART I

ISLAMIC DIMENSIONS AND MUSLIM UNDERSTANDING

**Chapter One:- Resources and Restrictions of Concept
Formation in the Islamic Context**

Chapter Two:- The Existence of the Conceptual Gap

Chapter Three:- The Main Factors Behind the Conceptual Gap

CHAPTER ONE

Sources and Restrictions of Concept Formation in the Islamic Context

Foreword:

Since Islam is believed to be a revealed system of life, an attitude of mind, and a way of thinking, the adjective *Islāmi* (Islamic) can not be applied to the human attitudes or to thinking and living or to the educational system or to knowledge in general, unless these are established and practised in accordance with Islamic doctrines and basic principles.

Islamic doctrines are enshrined in the Islamic Scripture (*Al-Qur`ān* and *As-Sunnah*). They are evident or indicated, therein, and at the same time are inferable from the *Ayat*^{*} and sound *Āḥādīth*^{**} by scholars and educationists of Islam. In accordance with these doctrines, *Al-Mujtahidūn*^{***} are able to find out the rulings of *Shari`ah* in respect to things and actions and new situations not judged before.

Practising the Islamic doctrines during the life of the Prophet gave Muslim scholars detailed situations to help them form Islamic deductions through which they were able to form Islamic concepts and give Islamic opinions in legal and educational matters, taking into consideration both the accumulation of human experience and the changing situations and circumstances of daily life.

In other words those scholars were able to practise *Al-Ijtihād*^{****} in accordance with Islamic doctrines and making use of Islamic resources, which are:-

1. The Holy Qur`an:-

In Islam the original source from which every principle of Islamic thought is derived or derivable is the Holy Book, *Al-Qur`an*, which was revealed to the Prophet Muhammad piecemeal over a period of twenty three years of the Prophet's life.

* *Āyāt*: Plural of *Āyah* which is a statement in a *Sūrah*. *Suwar*: plural of *Sūrah* which is a chapter of the *Al-Qur`ān*. A *Surah* consists of a number of *Āyāt*.

** *Āḥādīth*: plural of *Ḥadīth*: which is a tradition relating an action, utterance or decision of the Prophet. The corpus of *Ḥadīth* constitutes one of the major sources of Islamic law.

*** *Mujtahid*: one who exerts himself to form an opinion in legal matters in Islamic life, singular of *Mujtahidūn*.

**** *Ijtihād*: exerting one's self to form an opinion in legal matters, singular of *Ijtihādāt*.

'In Islam the doctrine of the infallible word of God, *Al-Qur`ān* is an article of faith."⁽¹⁾

Al-Qur`ān recognises revelation as the source of knowledge which is, in the Islamic view a higher guide of reason, but at the same time it acknowledges that the truth of the principles established by revelation is confirmed by reason; hence it repeatedly appeals to reason and denounces those who do not use their reasoning faculties.

But human reason in the Islamic view is likely to deviate where there is no revelation as represented in *Al-Qur`ān*, and the Prophetic *Sunnah*.

'There emerges from *Al-Qur`ān*, taken as a whole, a consistent body of doctrines and of practical obligations. These have remained in all ages the core and inspiration of the Muslims' religious life and such will be the later refinements of Muslim theology and practice."⁽²⁾

As for the opinions regarding the arrangement of *As-Suwar* of *Al-Qur`ān*, or the question of abrogation, these do not lie within the concern of this study, but the author holds the view that no abrogation had been made in *Al-Qur`ān*,⁽³⁾ and he plans to pursue this subject in another study.

Judgments, ideas, derivations, *Ijtihādāt* (opinions on legal matters), theory making and concept formation, as well as educating and being educated, to the Islamic view, should be consistent with *Al-Qur`ān* precepts and their indications, provided that they are inferred in Islamic terms.

If an idea or a concept is found inconsistent with *Al-Qur`ān* and not conformable with it, this idea or this concept may not be called Islamic.

2. The Prophetic Sunnah and Ahadith:-

As-Sunnah of the Prophet is the second source from which the teachings of Islam as well as its concepts and theories are drawn. *Sunnah* literally means: a way or a rule or any saying conveyed to the Prophet either through hearing or through revelation.

(1) Alfred Guillaume, *Islam* (London: Pelican Books, 1987, p.55).

(2) H.A.R. Gibb, *Islam* (Oxford: Oxford University Press, 1987), p.36.

(3) Àḥmad Saqqa, *No Abrogation in Al-Qur`ān* (Cairo: Darul-Fikril Arabi, 1978), pp.20-25.

In its original sense, *As-Sunnah* indicates the doings and *Al-Aḥādīth* (the sayings) of the Prophet. In the terminology of Islam, *Sunnah* and *Ḥadīth* are used interchangeably and purport to convey any saying of the Prophet, or any action or practice of him, as well as his silent approval of an action or practice done by another Muslim in his presence.

The Muslim scholars who dealt with *Sunnah* are doctors of the Islamic law but not theologians.⁽¹⁾ They were scholars and collectors of *Ḥadīth* within the regulations of *Al-Qur`ān* and the Islamic directives and restrictions. They did their best to follow *Al-Aḥādīth* and to collect them, and exerted great efforts to distinguish the sound *Aḥādīth* from the false or forged ones. Their endeavour has to be completed and is being completed, to some extent, by present day scholars and educationists.

According to the restrictions of *Ḥadīth* Critique only the genuine and the good *Aḥādīth* can be regarded as sources of the Islamic conceptualisation (concept formation and development).

Thus *Al-Qur`ān* and *As-Sunnah* established restrictions and limitations within which concept formation and *Al-Ijtihād* have to be practised.

3. Ijtihad

The third source through which Islamic thought is drawn is *Al-Ijtihād*, or the experience of judgment with *Al-Qur`ān* and *As-Sunnah*,

⁽¹⁾ The representatives of these scholars, and of their *Sunan* corpuses (or Books of Hadīth) are:-

- Anas, Ibn Malik, A.H. 93-179, A.D. 720-795, His Corpus Al-Muwatta.
- Al-Bukhari, Muhammad, Ibn Ismā'il, A.H. 194-258, A.D. 809-870, *As-Sahih*, (The Genuine of Al-Bukhari).
- Muslim, A.H. 204-261, died A.D. 873, *Sahih Muslim*, (The Genuine of Muslim).
- Al-Shāfi'i, A.H. 150-204, A.D. 767-820, His Corpus, Al-Umm, and Ar-Risālah.
- Ibn Mājah, died A.H. 279, Sunan Ibn Mājah.
- At-Tarmidhi, A.H. 209-274, A.D. 824-892, Sunan At-Tarmidhi.
- Ibn Hanbal, A.H. 164-241, A.D. 780-820, In His Corpus (The Musnad of Aḥmad).

especially with respect to matters which have not been conclusively decided upon therein.

The word "*Ijtihād*" means exerting oneself, and a *Mujtahid* is "one who exerts himself to form an opinion in legal matters", or "one who claims the right to reinterpret tradition".⁽¹⁾

According to the Islamic view, no one has the authority to stop or close the gate of *Al-Ijtihād* or claim that only the early Jurists had the right to be *Mujtahidūn*.

Al-Ijtihād is correlated with *Al-Fiqh* which is the technical term for "the Science of the Islamic law. The doctors of the Islamic law are called *Fuqahā*"⁽²⁾ and *Mujtahidūn*.

Al-Ijtihād, is technically applicable to any Jurist exerting the faculties of his mind to the utmost for the purpose of forming an opinion in the light of Islamic principles, in case of law where *Ash-Sharī'ah* is silent or in controversial opinions derived from *Al-Qur'ān* and *As-Sunnah*.

With respect to schools of *Al-Fiqh*⁽³⁾, there should have been, according to the Islamic view, no schools⁽⁴⁾ or rites to confine *Al-Ijtihād* within them, because they ought to have been regarded as ways of understanding what *Sharī'ah* shows in accordance with the power of *Ad-Dalīl*^(*) (evidence), instead of being acknowledged as schools or rites.

(1) Lewis Bernard, Islam from the Prophet Muhammad to the Capture of Constantinople, vol.II (Oxford: Oxford University Press, 1987), p.20.

(2) Ibid p.291.

(3) Ibid p.291.

(4) Those are, namely:

- Àbu Ḥanīfah, Al-Madhabul Ḥanafī (the Hanafī School).
- Mālīk Ibn Anas, Al-Madhabul Malīkī (the Malīkī School).
- Ash-Shāfīī, Al-Madhabush-Shafīī (the Shafīī School).
- Àhmad Ibn Ḥanbal, Al-Madhab Ḥanbalī (the Hanbalī School).
- Ja'āfer As-Sādiq, died A.D. 854, Al-Madhabul Ja'afarī (the Ja'afarī School).

(*) Dalīl is the documented proof or the evidence (*Āyah* or *Ḥadīth*), or an analogical deduction done by the previous *Faqaha*, or the Consent of a group of the Companions of the Prophet. On these the *Mujtahid* builds his derivation or inference and informs his opinion (*Ijtihād*). `Adellah plural of *Dalīl*.

Every *Mujtahid* should present his *Ijtihād* to the Islamic authority to be rectified and accredited as applicable by Muslims, if found to be so, instead of collecting admirers or subordinates and followers around him to make a ritual school of *Fiqh*. Islamic *Ijtihād* is to be made individually and discussed collectively. Only *Ad-Dalīl* (evidence) has the authority, and *Al-Mujtahid* who proves his evidence as the most powerful is entitled to be approved and his opinion accredited as a correct *Ijtihād*. *Al-Ijtihādāt* of other *Mujtahidūn* may be taught and propagated not for establishing schools of *Fiqh*, but for covering the details of the derivation and for revising and retesting the power of *Al-`Adellah*.

Opinions of other *Fuqaha*, can be taught and studied and scrutinised and may become evidence in further *Ijtihād*, but they are not justifications for establishing *Fiqh* schools or *Madhāhib*.^{*}

No one of the jurists or *Al-Mujtahidūn* has the right to consider his opinion final or claim the right to establish a *Madhab* (school).

In fact none of the great jurists did so, but their followers turned their ways of *Ijtihād* and understanding into *Madhāhib* (confined schools of opinions), which should have been and be eliminated through the educational process.

This obligation is one of the main tasks of Islamic education, and of the role of present day Muslim educationists in particular.

Al-Ijtihād, therefore, has to be open and eligible for every *Mujtahid*. The so-called schools or rites or *Madhāhib* represent the juristic experience that may serve as references. These references ought to be consulted by researchers, students, scholars and *Fuqaha* in respective situations in any age.

Al-Ijtihādāt are not confined to *Fiqh* matters or *Al-Ibādāt* (worship) but cover every aspect of life including education.

Successful derivations through *Ijtihād* are considered by Muslim scholars as gifts and great bounties granted by God. They should not create fanaticism towards any *Mujtahid* or towards any *Ijtihādāt*. They are expected to be changed or to be understood differently by *Mujtahidūn* in generations to come.

* *Madhab*: is the way of understanding a *Dalil* by a *Mujtahid* and not a ritual practice or a sectarian opinion. Most Muslim Scholars today reject being followers of *Madhāhib* (plural of *Madhab*).

4. The Islamic Faith and the Main Duties

One of the meanings of Islam is obedience to God and submission to His will. It is a matter of common sense that this obedience cannot ensue unless man knows all the basic Islamic concepts of life and reposes firm faith in them. Islamic faith also lays down some restrictions and limitations to regulate concept formation, to control theory making, in order to preserve the permanence of the Islamic faith in Muslim understanding.

Faith consists of knowledge and belief. The Arabic word “*Yu'min*” literally means to know, to believe and to be convinced beyond the least shadow of doubt. Faith, in Islam, is a firm belief arising out of knowledge and conviction.

Al-Mu'min (the faithful) in the Islamic view, is the person who knows and reposes unshakeable belief in the oneness of God, in His attributes, in his Laws, and in the Revealed Guidance and in the Divine Code of Reward and Punishment on the day of Judgment.

“Without *’Imān* (Faith) there can be no Islam.”⁽¹⁾ The articles of Faith in Islam are:-

Faith in the oneness of God, faith in God’s Angels, faith in God’s Books and faith in His Prophets and Messengers, and finally, faith in life and resurrection on the Day of Judgment.

One who believes in these articles is a Muslim who is enjoined to practice the five major duties in Islam, five pillars,⁽²⁾ or *Al-’Ibādāt* (the obligatory religious duties) which are:

- Testifying that there is no deity but God and Muhammad is His Prophet.
- Establishing (practising) prayer five times a day.
- Giving *Az-Zakāh* (the Alms).
- Practising *Aṣ-Ṣiyām* (Fasting) in the month of *Ramaḍān* (abstaining from food and drink and sexual engagement from dawn to evening daily).

(1) Begum Aisha Bawani Waqf, Islam, An Introduction, (Doha: Ali Ibn Ali Press, 1969), p.26.

(2) Tariq Abbarah, Pillars of Islam and ’Imān, (Doha: Darul Thaqafah, 1987), p.6.

* *’Ibādāt*: Plural of *’ibādah* which means regulated religious duty. *Al-’Ibādāt* are regulated by God inclusively in *Al-Qur’ān* and *As-Sunnah*.

- Performing *Al-Hajj* (the pilgrimage), which is obligatory at least once in a lifetime.
- "*Al-Jihād* is another obligatory duty, but it is a nation's duty which is regarded as one of the basic *Ibādāt* (regulated religious duties) in the Islamic *Shari'ah*."⁽¹⁾
"*Al-Jihād* is a collective duty imposed on the Muslim community by the holy law."⁽²⁾

The articles of Islamic faith and the religious duties suggest more restrictions and limitations to the process of concept formation and theory making in Islamic thought and Islamic education.

It is presumed that ideas, statements, theories, hypotheses, strategies, etc., cannot be accepted as Islamic if they contradict Islamic faith in general and any of its articles or duties.

Regarding the changing circumstances of life and education, the Islamic life, as well as the Islamic educational system are open to human achievements and international experience in every related field and in every aspect of life, provided that the respective experience or achievement is consistent with and applicable within the Islamic unchangeable doctrines. Consequently Islamic faith and Islamic duties include certain rulings and restrictions that control theory making and concept formation as well as understanding and practice.

These restrictions prevent arguments and discussions from going beyond Islamic limits. They make limits that thinking may not go beyond.

The following four postulates are examples of such limitations:

1. Islam is a revealed religion.
2. Islam is an integrated code of faith, *Shari'ah* and life.
3. Muhammad is the Prophet and Messenger of Islam sent by God.
4. *Al-Qur`ān* is literally the word of God to mankind.

The first postulate indicates that Islam is one of the religions revealed to Man, but does not tackle the question of its being the last of these revealed religions. The doctrine shown in *Āyah* 48 from *Sūratul Māidah* (the Table) states:

⁽¹⁾ Begum Aisha Bawani Waqf, *op. cit.*, pp.28-32.

⁽²⁾ Lewis Bernard, *op. cit.*, p.294.

"And unto thee we revealed the Scripture with the truth confirming whatever scripture was before it and a watcher over it. So judge between them by that which Allah hath revealed. And follow not their desires away from the truth which hath come unto thee, for each we have appointed a divine law and a traced out way."⁽¹⁾

"And we have sent down to thee the Book with the truth, confirming the Book before it, and do not follow their caprices to forsake the truth that has come to thee. To every one of you we have appointed a right way and an open road."⁽²⁾

So, religions, to the Islamic view, are of the same origin but they differ in *Shari'ah*. Islam has its faith, Law and code of life, and it embraces every aspect of life. This is indicated in the second postulate.

The third restriction confines the Message of Islam and its Prophethood to Muḥammad, in accordance with the Qur`anic doctrine revealed in *Sūratu Muḥammad* and many other *Suwar* and *Āyāt* such as:

- a) Muḥammad is the Messenger of God and those who are with him are hard against unbelievers, merciful to one another."⁽³⁾
- b) Prophet: lo we have sent thee a witness and bringer of good things and a warner."⁽⁴⁾

The fourth postulate states the revelation of *Al-Qur`ān* by God to Mankind, in accordance with many *Āyāt*, such as:

- "We have sent it down in a blessed night."⁽⁵⁾
- "The sending down of the book is from God, the Almighty, the allwise."⁽⁶⁾
- "We have not sent thee, save as mercy unto all beings."⁽⁷⁾

(1) Muḥammad Marmaduke Pickthall, Meaning of the Glorious Qur'an, (New York: New American Library), *Suratul Maidah* (the Table), Ayah 48.

(2) Arthur Arberry, The Koran Interpreted (Oxford: Oxford University Press, 1988), p.107.

(3) Ibid in: *Sūratun Nasr* (The Victory), Ayah 24.

(4) *Al-Qur`ān*, *Sūratul Āḥzāb*, Ayah 45.

(5) *Al-Qur`ān*, *Sūratud Dukhān* (The Smoke), Ayah 3.

(6) *Al-Qur`ān*, *Sūratul Āḥqāf* (The Sand-Dunes), Ayah 2.

(7) *Al-Qur`ān*, *Sūrahul Anbiyā`a* (The Prophets), Ayah 107.

5. Islamic Educationists*

The Arabic verb “*Rabbā*” means ‘took care of the infant, reared him, taught and guided him from his birth until his adulthood’. The verb “*Yurabbī*” is the present tense of *Rabbā*.

One of the meanings of the verb “*Rabbā*”⁽¹⁾ in *Al-Qur`ān* is: Took care of the child and raised him until he became an adult and able to undertake his responsibilities.⁽²⁾

The verbs “*Raba*”, “*Yerbu*” mean grew, to grow. “ *Ana rabawtu*” means I was reared and brought up. The verbs: *Rabba*, *Rabbeitu*, *Tarabbeitu*, *Tarabbabtu*, *Rabbabtu*⁽³⁾ mean brought up and reared so I am a *Murabbi* which corresponds to the English word “educator”.

Other Arabic words such as *Mu`addib*, *Mu`allim*, derived from the verbs *Addaba*, *‘Allama*, may also correspond to the word ‘educator’. Yet a *Murabbi* is *Muaddib* and *Mu`allim* at the same time.

As for definitions of the terms ‘educator’, ‘education’ and ‘educationist’, these were not tackled by Muslim authors in the past.

In the early 1980s, a book entitled *Tarbiyatul Aawlād Fil Islām* (The Education of the Young in Islam) was published. The book introduced these terms without trying to define any of them. It classified *Anwā’ut Tarbiyah* (The types of education in Islam) as:

- The education of faith.
- The education of morals.
- The education of reason.
- The education of psyche.
- The social education.
- The sexual education.⁽⁴⁾

* Annex III includes the English meanings of the Arabic words.

(1) *Al-Qur`ān*: a) *Sūratul Isrā`a* (the Night Journey), *Ayah* 24.

b) *Sūratush Shu`arā* (The Poets), *Ayah* 18.

(2) ‘Abdullah Muḥammad Al Ansāri Al Qurṭubi, *Al-Jami’ li-Āḥkamil Qur`ān*, (*The Collector of the Rulings of Al-Qur`an*, (Cairo: Darul Qalm, 1966), vol. 10, p.144 and vol. 13 pp.92.

(3) Ibn Manẓur, *Lisānul ‘Arab*, (*The Tongue of Arabs*), (Beirut: Darul Arab), vol.1, p.1117.

(4) ‘Abdallaḥ Ṣālih ‘Alwān, *Tarbyatul-Awlad-Fil-Islām*, (Beirut: Durus Salam, 1980), pp.60-140.

The author considers that it is generally acknowledged that the English term 'education' corresponds to the Arabic word "*Tarbiyah*", with more stress, in the latter, on the role of the parents, the family and the community.

Furthermore, the Arabic word "*Tarbiyah*" in Islam means Islamic education, which stresses also the selection of the parents and family relations even before marriage and conception and after that. It stresses more the content of education; the Islamic dimensions of faith, teaching, learning, morals, behaviour, knowledge and skills of the educated, and his contribution to daily life and his commitment to his responsibilities.

Accordingly parents and teachers are educators. They are entrusted to undertake the responsibility of educating the young.

At-Tarbiyah in Islam stresses also the permanence and continuation of the process of education. Both parents and teachers give education and receive education all through their lives.

In light of the above views, the English definition of education is compatible with the Islamic *Tarbiyah*:

Gene R. Hawes introduces the term 'education' as follows: 'Any process, formal or informal that helps develop the potentialities of human beings, including their knowledge, capabilities, behaviour patterns, and values'.⁽¹⁾

The author considers that the Arabic terms *Murabbi* (educator) or "*Mu'alleem*" (teacher or instructor) do not correspond to the English term "educationist".

The term 'educationists' has been adopted in this study to mean those educators who are more concerned with theory making and with concept formation in education, and who are more dedicated to the ideological reference of the educational system. Consequently the Arabic words *Murrabi*, *Mu'alleem* and *Murshid* (guide) do not cover the meaning of educationist.

The author suggests that *Ālim* (Scholar), or *Mufakkir* (Thinker) or *Munazzir* (theorist) or *Faqīh* or *Mujtahid* in education, correspond to the term 'educationist'. Accordingly he views an Islamic educationist as: The Muslim educator who acquires Islamic education, who educates others, and is mainly concerned with theorisation, concept

⁽¹⁾ Gene R. Hawes, The Concise Dictionary of Education (New York: Van Nostrand Reinhold Company, 1982), p.73.

formation and understanding, and who is dedicated to the ideological reference of Islamic education.

The author believes that the concept of Islamic education can be highlighted through the experience of Islamic educationists who exerted themselves for the cause of Islam and represented the Islamic personality in Islamic society. Those educationists are:

5:1 The Prophet Muḥammad

In the Islamic view, the Prophet Muḥammad is the embodiment of the Islamic doctrines revealed in *Al-Qur'ān*. He is the perfect incarnation of the Islamic personality, the perfect slave of God, the perfect Prophet and Messenger, and the perfect Islamic educationist.

According to the Islamic Faith, the infallibility of the Prophet and his being guided by God through revelation, are basic concepts that underline Islamic concept formation, Islamic education, and Islamic learning.

These basic concepts are believed to control and guide concept formation as well as the actions of Muslims and Muslim society in their movement towards becoming Islamic.

Through practice, sayings, approvals and disapprovals (the Prophetic *Sunnah*), the Prophet Muḥammad established the Islamic ordinance that comprehended life, state, society and the Islamic nation. He also established the fundamental concepts that guide Muslim scholars and educationists in holding on to Islamic lines of thought.

His lifetime is considered the main part of the reference period for Islamic life, law, education and conceptualisation. That part began from A.D. 610 until A.D. 632 - the period of revelation.^(*)

His *Sunnah* is believed to be the actual interpretation of *Al-Qur'ān*, and the essential reference for *Fuqahā*, jurists and educationists for all ages after A.D. 632.

Under the dynamic leadership of the Prophet, the final good for Mankind was not merely indicated but was translated into practice

^(*) The reference period began from the beginning of revelation A.D. 610 and ended by the death of the last of Al-Kulafaur Rashidun (the Rightly-Guided Khulafā) A.D. 661. The message of the Prophet took place from A.D. 610 - 632.

and a system and organisation for the realisation of the ideal, were established.”⁽¹⁾

In war, in peace, and in daily life as well as in political relations, he embodied the Islamic way of thinking and theorisation. In education, in establishing the state, in organising society and in building up the personalities of his Companions, he was the perfect educationist.

‘It would, however, be a serious mistake to imagine that Muḥammad’s interest and attention during these years were given solely to politics and war. On the contrary, the centre of all his preoccupation was the training, educating and disciplining of this community.”⁽²⁾

His morals were Qur’anic, his teachings were Islamic and his worship and loyalty were to *Allah*. The contents of his practices and sayings had been Islamic rather than religious or spiritual in content. They comprehended and covered every aspect of life. *Al-Qur’ān* instructs him to say:

‘I follow nothing except what was revealed to me, say I am not an innovation among the Messengers, and I know not what shall be done with me or with you, I am only following what is revealed to me.”⁽³⁾

It is misleading to say that ‘It was because of his moral qualities not because of his religious (Islamic) teachings that Men of *Al-Madīnah* invoked his assistance.”⁽⁴⁾ He had those moral qualities at *Makkah*, where the enmity was bitter and strong.

Since he is the messenger of Islam who was sent by God to all mankind his morals and teachings are and must be Islamic (established in accordance with Islamic doctrines). They are not social, or tribal, or national, or racial.

On the basis of the Islamic faith he was enjoined to establish the obligatory unification of the community (the nation and the way of life). Since being religious does not apply to his leadership and is inconsistent with Islam, religious affairs as well as spiritual aspects are amalgamated with mundane affairs in the Islamic context.

⁽¹⁾ S.A. Ashraf, The Concept of an Islamic University, (Cambridge: The Islamic Academy, 1985), p.19.

⁽²⁾ H.A.R. Gibb, *op. cit.*, p.23.

⁽³⁾ *Al-Qur’ān* in 35 Ayat.

⁽⁴⁾ H.A.R. Gibb, *op. cit.*, p.23.

Because of the all-embracing nature of Islam, there is no separation between religious and spiritual affairs,"⁽¹⁾ or between these and mundane affairs.

Through his divinely guided efforts the Islamic way of thinking, educating and establishing societies, leading battles, worshipping Allah and exercising daily life, have been actually formed and completed. He brought nothing from his own, so Muslims may not consider him a "genius"⁽²⁾: "Islamically, Prophethood is higher than being a genius".⁽³⁾

Al-Qur`ān says:

"Today^(*) I have perfected your religion for you, and I have completed My blessing upon you, and I have approved Islam for your religion."⁽⁴⁾

Thus, Muhammad, in the Islamic view, is the perfect educator and the perfect educationist and the unique Islamic personality with respect to education and every aspect of life.

His life and his *Sunnah* are the conclusive and practical application of *Al-Qur`ān* in particular and Islam as a message.

5:2 As-Sahabah (The Companions) of the Prophet Muhammad as the First-class Educationists in Islam:-

As-Sahabi (a Companion of the Prophet) is:-

"One who met the Prophet (peace be upon him) and believed in his Message, and died as a Muslim."⁽⁵⁾

⁽¹⁾ A.L. Tibawi, Islamic Education, (London: Luzac Company, 1972), p.20.

⁽²⁾ H.G. Wells, A Short History of the World, (Cairo: Al-Nahda Library, 1958), pp.200-203.

⁽³⁾ "Abdul Qader H. Ramzi, The Islamic Theory in the Philosophy of Socio-Educational Studies, (Doha: Darath aqafa, 1984), p.57

^(*) That day was Friday the ninth of the 12th month (*Dhulhijjah*) of the 10th year of *Al-Hijrah*, which corresponds to A.D. 10th March 632.

⁽⁴⁾ Arthur Arberry, The Koran Interpreted (Oxford: Oxford University Press, 1988), p.100.

⁽⁵⁾ Mahmoud Sālim, The Islamic Encyclopedia for Juniors, (Cairo: Cairo For Press, Culture and Publications, 1982), p.271.

A number of those died before the death of the Prophet. However more than 129 thousand⁽¹⁾ passed on to the next generation eye-witness accounts of events that they had heard during the lifetime of the Prophet.⁽²⁾ The number of those who embraced Islam and had seen the Prophet is estimated to be more than 144 thousand.⁽³⁾

Every one of those *Ṣahābah* is an example of the Islamic personality that has been educated and brought up through the guidance and companionship of the Prophet. Those people exemplify the product of the Islamic way of life within which the Islamic education process took place, and was brought into reality.

That activation took place in the light of *Al-Qur`ān* and under the supervision of the Prophet, and through interaction in daily life, including established rulings and restrictions comprising schooling and non-schooling.

So, Muslim educationists and thinkers are required to refer to that period as reference for theory-making and concept-formation.

It is essentially necessary to state that the infallibility of the Prophet Muḥammad (p.b.u.h.) does not imply the infallibility of any of his Companions, including the rightly guided *Khulafā*.

None of the Prophet's Companions according to the Islamic view, is infallible as an individual, but *Al-Ijmā'a* (*consensus*)^(*) of the Companions is regarded as infallible and is eligible to be a source for theorisation in education, in *Al-Ijtihād*, in *Al-Qaḍā'a*^(**) (jurisprudence), and in juridical deductions.⁽⁴⁾

(1) Maḥmoud Sālim, *op. cit.*, p.438.

(2) A.A.A. Mawḍūdi, The Message of Prophet's Sirah (Beirut: The Holy Koran Publishing House, 1983), p.16.

(3) Maḥmoud Sālim, *op. cit.*, p.271.

(*) Al-Ijmā'a (the Consensus) of the Islamic community is one of the foundations of law and practice and the consensus of the Companions of the Prophet is considered higher than the consensus of the Islamic Community.

(**) Qaḍā'a: Judgment by *Shari'ah*, the Islamic system of executing the *Shari'ah*.
Qāḍī: Judge of the Islamic law. *Quḍāh* plural of *Qāḍī*.

(4) Yaḥya Àbu Bakr Al-Amiri, Ar-Ryadul Mustatabah (The Joyful Gardens) (Doha: Department of Religious Affairs), pp.110-115.

Through their consensus, *Al-Qur`ān* has been assembled, and *As-Sunnah* has been passed on to the following generations. The noteworthy fact is that they practised educating the younger generations and bestowed upon them what they had known and practised in the lifetime of the Prophet without any hint whatsoever to attract followers or to establish schools.

Al-Qur`ān enjoins Muslim generations to refer to the guidance of their consensus.⁽¹⁾

"These are they whom God has guided, so follow their guidance."⁽²⁾⁽³⁾

With respect to Islamic education, the Prophet's followers of the first generation were numerous examples of the Islamic character that had been formed in Islamic life when Islam as revealed dictates was being practised. They numbered thousands whose collective and individual dedication to Islam and Islamic life and education proved the practicality of the Islamic code of life. The whole confirmation of community leadership and individuals played consistent and integrated roles in the process which was a constituent part of the whole context of Islam. On the basis of their education the chain that links Muslim educationists with Islam was established.

Every *Ṣahābī* (one of the Companions) except a number of *Al-Munāfiqūn* (hypocrites) was prepared to be a true believer, pure, sincere, courageous, generous, intimate, *Faqīh*, *ʿĀlim* (Scholar), *Mujtahid*, *Jurist*, *Qāḍī*, trustee in family affairs, learner, educator etc.⁽⁴⁾ The Prophet prepared no-one to be an apologetic or theologian, or an ascetic, or mystic or sufi, nor was any of them prepared to practise philosophy or sufism. Thus they were raised as a reference generation to live in accordance with the Islamic

(1) Samīḥ ʿĀṭif Az-Zayn, Culture and Islamic Culture (Beirut: The House of the Lebanese Book, 1979), p.248.

(2) *Al-Qur`ān*, *Suratul An`ām* (the Cattle), Ayah 90.

(3) Arthur Arberry, *op. cit.*, p.131,

The word chosen by Arberry (follow) does not give the exact meaning of the Arabic word "Iqtadeh", which means "take as an example and imitate with full respect."

* Two representatives of these are Al Walid Ibn ʿUqbah and Bishr Ibn ʿArṭāh.

(4) Yaḥya ʿAbū Bakr Al-Amiri, *op. cit.*, p.12.

teachings expounded by the Prophet and to pass what they had acquired on to others.

Generations of Muslims were later concerned with writing down the life story of every Companion, keeping strict and clear accounts in order to help in narrating *Al-Aḥādīth* either in their *matn** (contents) or in its *Sanad*** (the chain of narrators), and in establishing *Ḥadīth* Critique and *Fiqh*, and with directing Muslim educationists of every generation towards the guidance of the Companions.

It is also essential to state that they were not prepared to be sectarian fanaticists or dialecticians, instead they received Prophetic guidance, and comprehended the universality of the Islamic Message and their role (individuals and generation) in the continuous process of educating the Islamic nation.

As no Companion of the Prophet is regarded as infallible, any Muslim at any time is eligible to acquire the degree of piety that a Companion had, with respect to *Fiqh* or *Ijtihād*, *Jihād* and to relation with Allah. This is the fundamental inspiring principle in Islamic education.

That generation of the Prophet's Companions also passed on to Muslims, and to mankind in general, the unity of the Islamic polity, leadership, allegiance to Allah and to His Prophet, and loyalty to the Islamic state. Furthermore, through scrutinising the lives of the generation of the Prophet's Companions, one can easily see that Islamic education aimed at:-

- a) Maintaining and elevating the unity of the Islamic nation, and
- b) Extending and deepening knowledge (concepts and experience) in all aspects related to Islamic life.
- c) Helping adults to play their full roles in the process of bringing up younger generations.
- d) Maintaining and purifying the Islamic concepts of education and learning.
- e) Producing and elevating the character of the Muslim individual to the standard of the Islamic personality.
- f) Forming and developing Islamic statesmanship.

* - *Al-Matn*: the contents of *Al-Ḥadīth*, singular of *Mutūn*.

** - *As-Sanad*: the chain of *Ar-Ruwāh* (narrators) (plural of *Rāwī*).

- *Al-Isnād*: narrating the names of *Ar-Ruwāh*.

Al-Khulafā'ur Rāshidūn (The Rightly-Guided Khulafa)⁽¹⁾ are the eminent representatives of that generation, whereas the rest of the Companions in *Al-Madīnah* and cities of Islam were successful examples within their individual merits.⁽²⁾

Because they were the carriers and disseminators of *Al-Qur'an* and *As-Sunnah*, *As-Ṣahābah* (Companions) made themselves available to everyone who sought Islamic information about revelation and the Prophet's life throughout the first century of *Al-Hijrah*. So, they were considered and still are the educators of the generations that followed them and at the same time the leaders of the Muslim educationists in times that followed.

5:3 Al-Mujtahidūn and Hadith Collectors:-

According to the Islamic doctrines a *Mujtahid* has to be an expert in *Al-Qur'ān*, *As-Sunnah*, previous opinions of *Al-Fuqahā* and *Al-Qiās*, (Analogy) and in the linguistic sciences of the Arabic language.⁽³⁾

As every Muslim is entitled to attain this capacity and to meet these requirements, there emerged from the beginning of the second century of *Al-Hijrah* a number of great *Mujtahidūn* who led *Al-Ijtihād* and educated Muslim individuals and groups as well as the whole nation for more than 250 years.* Every one of them depended mainly on *Al-Qur'ān* and on the authentic *Aḥādīth* which had been passed down to him.

(1) Those Khulafa were:-

- (a) Àbu Bakr, was given the oath of *Bay'ah* (allegiance) and became *Khalīfah* in A.H. 11, Died A.H. 13.
- (b) Omar Ibn Al-Khattāb, A.D. 583-644 became *Khalīfah* in A.H. 13 and was assassinated in A.H. 24.
- (c) Othmān Ibn 'Affān, A.D. 574-656.
- (d) 'Ali Ibn Abi Tālib, A.D. 661 (A.H. 40).

(2) Ibn Sā'ad, At-Tabaqatul Kubra, (The Great Classes of Prophet Companions) (Beirut: Darus Sayyad, Undated).

(3) Maḥmoud Sālim, *op. cit.*, p.7.

- * a) Abu Ḥanīfah, A.H. 80-150 (A.D. 694-767).
- b) Mālik Ibn Anas, A.H. 93-179 (A.D. 712-792).
- c) Ash-Shāfiī, A.H. 150-204 (A.D. 767--852).
- d) Ibn Ḥanbal, A.H. 164-241 (A.D. 780-855).

Àbu Hanifah, being the earliest of them found few authentic *Àhadith*, so he depended on *Al-Qiās* (Analogy) as a third source of his *Ijtihad*.

Malik adhered mostly to *Al-Qur`an* and *Al-Hadīth*, and to *Al-Ijmā'a* of *As-Şahābah*, with little functioning of *Al-Qiās*.

Ash-Shāfiī did the same as Abu Hanīfa^h and established *Uṣūl-UI-Fiqh* (*the Fundamentals of Fiqh*) which resembled the basic obligatory function of the Islamic scholars and educationists of the following generations. *Uṣūl UI-Fiqh* also maintained the Juristic mentality of the Islamic nation.

Ibn Hanbal worked along the same lines as Àbu Hanīfa and Ash-Shafii depending on *Al-Qur`ān* and *As-Sunnah*, and the consensus of *As-Şahābah*. He regarded *Al-Qiās* as a secondary source of his *Ijtihād*.

Al-Qiās (the Analogy) is erroneously thought to be the personal opinion of *Al-Mujtahid*. It is however the rational judgment that *Al-Mujtahid* derives from *Sharī'ah* according to *Al-'Illah* (a certain cause) that interrelates two cases and joins them together. *Al-'Illah* is the cause of judgment, that has to be indicated in *Ad-Dalīl* (proof) which may be an *Ayah* or *Sunnah*. *Al-Mujtahidun* have to search for *Al-'Ilal* to infer their *Ijtihādāt*

Being Islamic personalities, scholars and educators, they did not get involved in the arguments of theology or in philosophical debates that broke out among Muslim thinkers in their time.⁽¹⁾

None of them preached mysticism or asceticism or Sufism, and none used logic analogy in his deductions, neither as *Adallah* (evidences) nor as *'ilal* (causes) nor as subjects of thinking.

"The founders of the Schools of law did not claim finality for their reasonings and interpretations."⁽²⁾

Muslims who followed their *Ijtihād* formed what was known as schools of law that were considered in later centuries as creeds or *Madhāhib*, which is totally erroneous, because they did not intend to do so, nor did they claim it, and Islam forbids it.

(1) S.A. Ashraf, *op. cit.*, p.5.

(2) Alfred Gillaume, *op. cit.*, p.162.

Nevertheless, these schools formed an integrated body of *Fiqh* (Islamic understanding) serving Islam as a whole and Islamic education in particular. “They do not differ in principles but in minor details. Their opinions laid down a broad road of *Shari’ah* for all those who follow *Al-Qur`ān* and *As-Sunnah*.”⁽¹⁾ Every one of these four Jurists said that his opinion should be ignored if it was found inconsistent with *Al-Qur`ān* and *As-Sunnah*.⁽²⁾

Because they were Absolute *Mujtahidūn* whose *Ijtihād* covered every aspect of life their great endeavour paved the way for Muslim scholars and educationists of the future to deepen and enlarge Muslim understanding and concept formation along this way.

This great task of dealing with all aspects of life, including *AL-’Ibadat* (religious duties), *Al-Mu’āmalāt* (dealings) were dealt with by the four great Imams in such a manner “that a code of Islam in the light of *Al-Qur`ān* and *As-Sunnah* was more or less finalised and a strong fort of *Shari’ah* was built up leaving only the door of *Al-’Ijmā’a* (consensus) open for the future great scholars of Islam.”⁽³⁾

As for the Islamic attitude towards philosophy, theology and apology: “The Companions of the Prophet and the pious *Khulafā* in particular and those *Aimmah* (leading jurists) treated Theology and Apology as offshoots of *Fiqh*”.⁽⁴⁾

The most remarkable point in their lives is that they tried to follow the leading group of *As-Ṣaḥābah* of the Prophet who were headed by Ibn ʿUmar (A.D. 613-692) in taking a neutral political stand (political neutrality).⁽⁵⁾ But it was difficult for Ibn-Ḥanbal to avoid *Mūʾtazili* persecution which stemmed from fanaticism. Those *Aimmah*, together with *Ḥadīth* collectors, were the people who enlightened the Islamic way of life, and drew the Islamic lines for the educational process, and protected to some extent Muslim concept formation and understanding from sectarian fanaticism.

(1) S.A. Ashraf, *op. cit.*, p.5.

(2) ʿAbbāsī Maḥmūd, *The Ritual Fanaticism is Heresy*, (Damascus: Darul waay Al-Arabi, 1970), p.55-58.

(3) Ashraf, S.A., *op. cit.*, p,5,

(4) *Ibid*, p.7.

(5) W. Montgomery Watt, *Islamic Philosophy and Theology* (Edinburgh: Edinburgh University Press, 1974), p.28.

In every succeeding century they were followed by Muslim scholars and *Fuqaha*, imitated by Muslims wherever and whenever there were Muslims. Their exertion is acknowledged as the most valuable experience that Islamic life had gained.

Hadith collectors, including Malik and Ibn-Hanbal, performed a similar task which sustained the four *A'imma* of *Fiqh*.^(*) They provided *Al-Mujtahidūn* with collections of *Hadith*, that enabled them to "devise a critique of traditions to distinguish the false from the genuine."⁽¹⁾ Not less than 35 approved collections of *Hadith* were written, headed by *As-Ṣaḥīḥ* (sound) of *Al-Bukhari*,⁽²⁾ and not less than 715 scholars in the science of *Hadith* Criticism, *Al-Jurḥ-wat-Ta'dīl* (impugnant and justification), were well known before the end of the 8th century of *Al-Hijrah* (14th century A.D.). Sciences of *Al-Hadīth*, and of *Al-Qur`ān* have been integrated through the work of those professors and their followers all through the succeeding century.

By the end of the ninth century of *Al-Hijrah* Islamic thought was suspended or fossilised.

For nearly five hundred years the Arab world stagnated. No creative writer or thinker appeared among the Arabs, and they were not awakened from their slumber until the Western nations appeared in the East."⁽³⁾

(*) Represented by the following *Hadith* collectors:-

- a) *Al-Buhkāri*, A.H. 194-256 (A.D. 809-870).
- b) *Muslim*, A.H. 204-261 (A.D. 817-889).
- c) *Abu-Dāwūd*, A.H. 209-275 (A.D. 817-889).
- d) *At-Tarmidhi*, A.H. 209-274 (A.D. 817-889).
- e) *An-Nasāii*, A.D. 830-915.
- f) *Ibn Mājah*, A.H. 209-273 (A.D. 780-855).
- g) *Ibn Ḥanbal*, A.H. 164-241 (A.D. 780-855).

(1) S.A. Ashraf, *op. cit.*, p.7.

(2) Jalalud Din As-Suyūti, died A.H. 911 and Al-Manāwi, died A.D. 1031, The Non-Authentic Ahādīth (Doha: Dar Ishraf, 1988), p.16.

(3) Alfred Guillaume, *op. cit.*, p.87.

During this period of stagnation many events took place in the Muslim world such as: closing 'the gate of *Al-Ijtihād*', in spite of the fact that *Al-Ijtihād* leads the process of concept formation and judgment in Muslim society, and activates the potentialities of Islamic understanding among Muslim *Fuqahā* and educationists:-

".. The scholars of later centuries were limited to commenting and explaining the treaties in which these decisions - judgments of *Al-Mujtahidūn* - were recorded. The door of *Al-Ijtihād* was shut once and for all, and that no scholar, however eminent, could henceforth qualify as a *Mujtahid* (an authoritative interpreter of law)."⁽¹⁾ Yet that destructive issue did not prevent some few scholars from claiming the right of *Mujtahidūn*, but the fact remains that a gap of concept formation had been originated and had been existing to a degree which was described to be a state of "fossilisation".⁽²⁾

Ibn-Taymiyyah (1262-1327) applied his capacity to lead Islamic thought along the same lines with an anti-neutral political stand, followed by *Al-Fuqahā* and *Ulamā* of his time, and by the graduates of *Al-Azhar* Islamic College.⁽³⁾ He tried to maintain the understanding of Muslims and their concept forming to revive the relation between Islamic faith, life and education, but to a limited extent. He was stopped by political persecution.

Five centuries passed before any real initiative in reviving Islamic thought was taken, except for Muḥammad Ibn 'Abdul Wahhāb (A.D. 1730-1791) who preached that Muslims should purify their Islamic faith based on the teachings of Ibn Hanbal and Ibn Taymiyyah, in particular,⁽⁴⁾ without any hint of innovation, which enabled his followers, with the support of the House of Saud, to establish another fanatic sect (The New Puritan Hanbalites).⁽⁵⁾

(1) H.A.R. Gibb, *op. cit.*, p.60.

(2) Michael Gilson, Recognising Islam, (London: Croom Helm, Sydney, 1984), p.51.

(3) Al-Azhar was established in A.H. 361 (A.D. 972) by the Fatimides, and is regarded as the first Islamic University for Islamic Sciences.

(4) In AD 1169 Ṣalāḥud-Dīn (Saladin) founded 5 colleges in Cairo to propagate the faith and practise the Sunni School of thought. The members of Dynasties after him added schools in different cities of the Islamic world that reached above 239 colleges.

(5) Gibb, H.A., *op. cit.*, p.114.

The author believes that Islamic educationists of the second and third centuries did contribute to the creation of the conceptual crisis.

Because they had full confidence of the permanence of *Al-Qur'ān*, they adopted the same confidence in the Islamic ordinance and in the adherence of Muslims to Islam. They did not expect that conceptual deviations would originate any degree of obscurity in the understanding and concept formation of Muslims. They restricted themselves to meeting the needs of the interaction between the actual life being lived in their age and the unchangeable doctrines of Islam. Thus they avoided the futuristic deductions for the innovators and *Al-Mujtahidūn* of the Muslim generations to come.

They believed that every generation has its responsibility towards Islam and has to carry out this obligation. Consequently they did not involve themselves in concept formation in the field of education or in concept analysis. They depended on the fact that education is a part of the ordinance of Islam and did not expect that Islam will be separated from life and education will be dealt with apart from Islam.

In other words, the educationists of the second and third centuries of *Al-Hijrah* contributed to the origination of the conceptual crisis in the understanding of Muslim educationists of the centuries that followed.

CHAPTER TWO

The Existence of the Conceptual Gap

Foreword

The discussion in the preceding chapter was intended to reveal that *Al-Qur`ān* was the Head fountain from which Islamic scholars and educationists drew Islamic concepts for educating the younger generations, and on which they established the Islamic understanding of concept formation and theory making in light of the interaction with daily life.

The Prophetic *Sunnah* was the practical interpretation of the Islamic doctrines revealed in *Al-Qur`ān*. The Prophet himself was guided by revelation to interpret the words of revelation whether through his actions or by his approvals or disapprovals of the actions done in his presence. Thus his *Sunnah* is believed to be part of the guidance bestowed upon him and his followers from God. This is the role that Islam assigns to *Al-Qur`ān* and *As-Sunnah*.

The Islamic state was the homeland of Muslims. Within its territories they were eligible to be received, respected and acknowledged as honourable personalities.

Islam considered children and learners in general, a part of the trust assigned to adult Muslim individuals, groups, societies and leadership, who are enjoined to protect, bring up and educate them to be Muslim personalities who would upgrade themselves to become Islamic personalities and play their roles in accordance with Islam.

Owing to their confidence in Muslims' adherence to Islam, Muslim educationists neglected or ignored the possibility of deviations in this adherence. They did not expect or anticipate any obscurities in the understanding of Muslim generations or impurities in the future.

Yet these impurities percolated and presented themselves in a form of a conceptual crisis:

1 - The Impurities of Sufism and Sects:-

When other nations embraced Islam, especially from other religions, , and when Greek philosophy and Neoplatonism mixed with other Persian and Indian religions, sufism began to take place in the Muslim societies. Consequently non-Islamic concepts began to be used in Muslim life such as: *Al-Fan`ā'u Fillah* (extinction in God) , and *Al-Hulūl* (indwelling in God or union with God) , etc.

At the same time, non-Islamic ways of life began to appear in Muslim societies. Such as *Ad-Darāwīsh*, *Al-Masākīn* and *Az-Zuhhād* (the Ascetics), all of whom represented the non-Islamic attitude of avoiding normal life, neglecting Islamic teachings in living and in educating the younger generations.

Their *Aḥwāl* (states) and their claims to be part of the divine (Ibn Al-Fārid, Al-Hallāj and Ibn 'Arabi), as well as their *Qutbiyyah* (polarism) - *Ad-Darāwīsh* who were believed by Sufist orders to represent the imagined poles of the Universe - were the contents of their *Ṭuruq* (orders) and the main pivots of *At-Tarbiyatus Ṣūfiyyah* (Sufi education).

Al-Hallāj, for instance, represented the first leading personality whose claims were clear evidence of the non-Islamicity of Sufism, especially in the field of faith which is the basis of learning and educating young generations: "At his death Al-Hallāj expressed his desire to die as an unbeliever in the Islamic *Sharī'ah*." ⁽¹⁾ Also "he claimed that he had indwelled in God and had unified with Him." ⁽²⁾

In general, "Sufism is not consistent with the doctrines of Islam." ⁽³⁾ When sufism developed from individual non-Islamic claims, into dances and closed *Ṭuruq* and other non-Islamic practices that were borrowed from other religions and civilizations, it played a destructive role in Muslim understanding. It led the way to Theology and Philosophy by planting non-Islamic seeds in the Islamic soil which had been pure and fertile. They began the experience of separating pure Islam from the life of Muslims.

Since Islam is a complete code of life, the formation of any given ritual order and establishing such a technical terminology within the Muslim civilization or the Muslim society is alien to Islamic education.

Annex III includes the English meanings of the Arabic words.

⁽¹⁾ Qamar Kaliani, The Islamic Sufism, (Damascus: The Egyptian Library 1962), p.120.

⁽²⁾ Ibid, p.101.

⁽³⁾ Mājid Fakhri, A History of Islamic Philosophy, (New York: Colombia University Press, 1974), p.331.

The wording used by these sects and orders is not Islamically acceptable, although they are erroneously accepted by certain Muslim educationists. They consider Sufists to be Islamic educationists, and therefore consider Asceticism and sectarian experience to be components of Islamic education.

Following on from Chapter One, Islam does not enjoin Muslims to be Sufists or to practise Sufism. Neither *Al-Qur`ān* nor the sound *Hadīth* propagate Sufism or Asceticism. The Companions of the Prophet Muḥammad, as well as the great jurists of Islam practised Faith but never practised Sufism, nor Asceticism.

Islamic faith is built on the articles of faith and the five religious duties that are regulated by revelation. In accordance with these duties nobody is eligible to separate himself from other Muslims or exclude others from the Muslim society. No Muslim, according to Islamic view, has the right to confine his followers to *Dhikr** and to reciting liturgical songs to his followers or his ritual colleagues or prevent them from other duties of daily life in order to avoid and free himself and others from the obligations of life.

The same applies to asceticism that adopts self-denial, and to Ascetics (men who deny themselves) for religious reasons. Self-denial in Islam is situational and temporarily practised on a voluntary basis by Muslims in situations of need, provided that they take care of their responsibilities towards their personal needs and societal obligations, including their faith, life and education.

It is non-Islamic for the Muslim to be dirty or idle or having no concerns or neglecting his duties. At the same time Muslims are not supposed or encouraged to run madly after wealth and authority or after societal prestige. They are enjoined to disdain this world and act for the Hereafter through living the normal and actual Islamic life among Muslims, but not to be Sufists or Ascetics.

Thus Sufism and Asceticism are not Islamic doctrinal practices, even if they are practised by Muslims. They are experiences of Muslims but not Islamic duties, nor are they educational practices in the Islamic sense.

* *Dhikr*. Remembering and Mentioning God. A technical term for the ritual recitation of *Ad-Darāwīsh* and *Zuhhādī* in their services and dances.

2 - The Impurities of Apology and Theology:-

Al-Kalām (the Muslim apology and theology) as well as *Ta'awil* (exaggerated explanation of *Al-Qur'ān* and *As-Sunnah*) were viewed by Abul Ḥasan An- Nadwi to be among the causes of the backward state of Muslims. They were viewed in the same way by Muhammed Iqbal.⁽¹⁾

“Islam also enjoined those who possessed intelligence and reason to think of God's bounties but not to dispute about His Entity.”⁽²⁾ Besides, “Defence and Apology on behalf of Islam was not known among Muslims during the lifetime of the Messenger of Islam.”⁽³⁾

Thus Muslim Apologists and Theologians had no Islamic justification for arguing about the nature of God or His Divinity. Instead they were urged to discuss the educational issues. When they violated this restriction they ceased to be Islamic educationists and their disputes became non-Islamic.

Al-Mu'tazilah represented the sects which had strong connections with political matters. They had an influence on the political and ritual conflicts that overwhelmed the Muslim World. So were the *Al-Khawārij*, *Al-Qarāmiṭah* and other sects.

The extremist sects that stemmed from those roots added more non-Islamic colourings to Muslim concept formation and understanding inclusively in the field of rearing and educating the young.

The Apologetic arguments that broke out among Muslim theologians and philosophers carried within them religious and political conflict that threatened the unity of the state, the Muslim society and the Islamic, faith.⁽⁴⁾ It is noteworthy that the Muslim understanding of education is expected to be established and preserved through the Islamic activation of these three axes in one integrity.

Islam introduced, in *Al-Qur'ān* and *As-Sunnah*, the concepts of faith, life and creation in addition to concepts of the divinity of God, including *Al-Asmā'ul Ḥusnā* (the Beautiful Names and Attributes) and other related

(1) Abul Ḥasan An-Nadwi, What the World Lost by the Decline of Muslims, (Doha: 1471) pp.284-285.

(2) Ḥasan Al-Bannā, An article published in Ash-Shihab Magazine, 1947, Republished in 1987, p.11.

(3) Muḥammad Farūq An-Nabhani, The Principles of the Islamic Culture, (Beirut: The House of Scientific Research, 1974) , pp.. 50 - 51.

(4) Ibid, pp.40 - 54.

concepts. Islam also restricted the discussion of these subjects within the clear and simple articles of faith, and supported them with clear *Āyāt* that were established as criteria of Islamic faith and reasoning but not for philosophical arguments or bitter disputes. Islamic Scripture dealt simply and comprehensively with the systematic organization of life and community. It established the understanding of Muslims on simple, pure and unchangeable doctrines. It also enjoined the state and society to protect the permanence of Islamic domains and to practise educating the Muslim generations in accordance with these lines. Yet Muslim Sufists and Theologians ignored these Islamic dimensions.

The exertion made by apologetics did not follow Islamic procedures and did not achieve Islamic aims. Instead it introduced a non-Islamic device, the apology, which geared the efforts of many Muslim scholars to extraneous areas of thought and involved the most intelligent personalities in marginal corners and exhausted their original capabilities of Islamic concept formation in fruitless arguments. In addition, their disputes gave rise to schism and sects and helped to motivate sectarian fanaticism.

3 - The Impurities of Philosophy

Arabs of *Al-Jāhiliyyah* (the period of ignorance before Islam) did not know Philosophy, since their nature was not philosophical. They were famous for fluency in their tongue. Their acquaintance with Philosophy accrued through the Philosophy of the Greeks, Persians and Indians.

“Theology was said to have stemmed from the need to defend Islam with the help of philosophy.”⁽¹⁾ The non-Islamic philosophical experience, of Muslims began with criticizing the Prophetic *Hadīth* through Al-Jahiz, from that beginning until our age, Muslim philosophers may be divided into three groups:

- a) Most of them, such as *Ikhwānus Ṣafāā* (Brothers of Purity), Ibn Sina and Ibn Rushd, (Averroes) tried to reconcile Philosophy and *Shari'ah*, which was a non-Islamic exertion.
- b) Certain Philosophers such as Al-Ghazālī saw that what *Ash-Sharī'ah* introduced was truth, and what philosophy brought as contradictory to *Ash-Sharī'ah* was false and refutable.

⁽¹⁾ Aḥmad Amīn, Zuhurul Islam, (Cairo: An-Nahdah library, 1973) , p.50. Vol II, 3rd Ed. p.50.

c) Other philosophers saw that the philosophical theories were true and the teachings of religion were true, but to reconcile them was impossible, since every concept of both fields is different and has its own territories.

Nevertheless, most of them criticized Prophethood and Prophets, which excluded their experience and theories from being Islamic.

“Every Muslim philosopher, had to make a convenient position for Prophethood in his theory if he wanted to be a Muslim ” ⁽¹⁾ or a Muslim educationist.

As a result of their non-Islamic views, they were criticized by Muslim scholars of *Ash-Sharīfah* who accused them of injecting alien elements into the fundamentals of Islamic thought and of “leading people into ambiguous and misleading obscurities that made them deviate from what was revealed in *Al-Kitāb* (the Book) and *As-Sunnah*.” ⁽²⁾

Modern Muslim educationists stress that philosophy was hateful in the Muslim society of the East. But in the Muslim society of the West, (Andalus) philosophers concealed their views behind *Al-Fiqh* to protect themselves against persecution. ⁽³⁾

Muslim philosophers were also accused of “following marginal and unreal concepts and of wasting their immense efforts in obscure issues that were impossible to solve ” ⁽⁴⁾ or to apply either in education or in the life of the philosophers themselves.

Those Muslim philosophers were admirers of the Greek philosophers. Every one admired and advocated one or more as his favourite philosopher. They expressed their allegiance and loyalty to the Greek thought in many different types of their works.

⁽¹⁾ Hanna Fakhūri, and Kahilil Al-Jurr, A History of the Arab Philosophy, (Beirut, Badran organization, 1964) , p.424.

⁽²⁾ Muḥammad Mūsa, *op. cit.*, p.150.

⁽³⁾ Aḥmad Amīn, *op. cit.*, p.245.

⁽⁴⁾ Maḥmoud Qāsim, Modern Logic and Research Methodology, (Cairo, Al - Anglo library 1970) , p.67.

“The different degrees of allegiance to the Philosophy and Logic of Greeks did not result in motivating apologetic sects only, but created also a Philosophy ” ⁽¹⁾ which affected the understanding of Muslim educationists in regard to the concept of Islamic education.

“ Most Muslim philosophers deviated from the general Islamic stream of thought ” ⁽²⁾ and “tried to turn Philosophy towards political and societal targets.” ⁽³⁾

As educationists, Muslim philosophers did not treat education seriously, but their views affected the understanding of Muslims and prevented them from making constructive contributions to the concept of Islamic education.

“There is surprisingly little Philosophy of education in the writings of Muslim philosophers.” ⁽⁴⁾

The Islamic view denies what is called Islamic Philosophy but urges scholars to formulate the Philosophy of Islam in life, in education, in religion, in state, in society etc, in the sense that it guides theorization, concept formation and the understanding related to these fields.

As modern Arab philosophers discuss the relation between Philosophy and Religion. the role of Philosophy is being tackled again with stress being placed on the relation between *Al-ʿAql* (reason) and *An-Naql* (*Al-Qurʿān* and revelation).

The Final declaration of the First Arab conference of Philosophy held in Jordan University from 5 to 7 of December 1987 praised the view of Ibn Rushd (Averroes) and criticised Al-Ghazali and Ibn Sina for their attempt to reconcile *Sharʿah* and Philosophy. The view of the participants was as follows:

“ The crisis of reason and religion which started the apologetic, theological, and philosophical arguments is the same crisis that started most of the political conflicts which are expressed in the modern liberal Arab literature such as secularisation (the separation of religion from the state).” ⁽⁵⁾

(1) Majid Fakhri, *op. cit.*, p.14.

(2) *Ibid*, p.8.

(3) Hanna Fakhuri, and Khalil Al-Jurr, *op. cit.*, p.378.

(4) A. L. Tibawi, *op. cit.*, p.39.

(5) Ad-Dustour Newspaper, Amman, 27-7-1990.

It can be said now that modern Arab Philosophy is returning to the previous aimlessness of arguments, perhaps to achieve the same destructive aims in the understanding of present day Muslim educationists.

It may be concluded that, Muslim philosophers had: (a) Avoided relating their work to Islamic thinking and the Islamic way of life. (b) Neglected what the life of the ordinary Muslim requires. (c) Followed the Greek lines of Metaphysics in their long and tedious pursuit for wisdom. (d) Did not care to integrate their views with the Islamic context. Thus they contributed passively to the conception of Islamic education and to the Islamic life of their age and of the ages that followed.

4 - The Conceptual Gap Does Exist

If a Muslim educationist is supposed to have soundly understood the Islamic concepts Indicated in *Al-Qur'an* and the Prophetic *Sunnah*, and is supposed to have comprehended their applicabilities and practicalities, and tried to refer his understanding and comprehension to other Muslim educationists, this hypothetical educationist will confront this conceptual gap in the form of uncertainty in their understanding of every concept that he might have referred to them.

In later contacts with Muslim educationists and scholars, in conferences, seminars and planned interviews, the previously stated conclusion is supported and confirmed.

Regarding the educational experience of Muslims, Islamic concepts of education had been veiled by non-Islamic views and practices which led Muslim educationists to attribute to Islamic thought what is - by the nature of Islam - unacceptable, and also to reject what is Islamically obligatory.

If we assume that:

“ Islam developed its own moral, cultural, social and economic tradition, and its philosophical outlook, and evolved its own education system based on the Islamic concepts of life ” ⁽¹⁾, then it must be a defect in Muslim understanding when Muslims mix Islamic concepts with concepts of non-Islamic ideologies within the matrix of the Islamic

⁽¹⁾ S. H. Ashraf, New Horizons in Islamic Education, London: The Islamic Academy, Cambridge, 1985), p.16.

concepts, if they are concerned with putting Islamic education into practice and with living the Islamic life.

Since Islam embraces all aspects of life including education, there can be no Christian Islamic education or Communist Islamic education or Secularist Islamic education.

Secularism for instance, claims that: "Religion had to give way to new forms of associations and social relations" ⁽¹⁾ and that:

"The place of organized religion in society was (thus) a very uneasy one" ⁽²⁾ and that:

"Secularisation is the instrument in transformation of the (nation state) in ideology, law, education and bureaucracy." ⁽³⁾

It is clear that these views contradict the Islamic view. When Muslims exclude Islamic concepts or misunderstand them they are affected by certain factors and alien ideologies.

Another indication of the existence of the crisis is found in the writings of many Muslim educationists who wrote and published many works in education and education-related areas of thought without including any notion of Islamic education or the Islamic way of life in their works.

There are concepts that have no existence in the understanding of present day Muslim educationists, such as "Islamic statesmanship" and "Islamic personality."

If a researcher felt the need to consult an educational reference on the concept of "Islamic statesman", he will search in vain, although this concept had been practised in the Islamic life and in the literature of the educational experience of Muslims. It is also indicated in the Islamic scripture.*

Furthermore, because they are mistaken about the Islamic life, advocates of Islamic thought, including many Muslim educationists, misunderstand certain concepts and introduce them as Islamic:

(1) Michael Gilson, *op. cit.*, p.36.

(2) *Ibid*, p.36.

(3) *Ibid*, p.39.

* - Scripts: *Al-Qur`an* and *As-Sunnah*.

- Scripture: *Al-Qur`an*.

a) An aim of Islamic education is said to be:

“ To produce men with higher knowledge and noble character, enlightened with higher values, having courage to work for the betterment of their own inner selves.” ⁽¹⁾

The conceptual gap in this quotation is explainable as follows:

- “to produce ” does not give the Islamic meaning of the concept, to guide and bring up is more appropriate.
- “ higher ” is a non-Islamic expression, and should have been replaced with “ Islamic ”.
- “noble character ” is a non-Islamic concept in this context; no man is more noble than any other man in Islam, “ The Islamic character “is better.
- “higher values ” is also a non-Islamic concept, and should have been replaced with “ Islamic values ”.
- “of their own inner selves ” should have been replaced with “(of Islam and Muslims).”

b) One of the main aims of Islamic education is stated as follows:

“ To produce a good Muslim who is both cultured and expert.” ⁽²⁾

Here we are closer to the Islamic understanding in regard to this aim, but the word “faithful ” must replace the word “good ” because “good ” is not inclusive as a practicality, and is not proper, in accordance with the Islamic terminology.

The conceptual crisis has been noted by contemporary Western scholars and Arab and Muslim thinkers, but without giving it a specific definition. Instead, they introduced personal remarks to meet what they called “conflicting and confusing influences ” and their implications in the attitudes of Muslims.

They also did not attempt to specify its causes or its size or point out in which areas of Muslim thought it appeared more acute, even when they spoke of mental (conceptual) *Jihad*.

They spoke of stagnation of the Muslim mind, and of a petrified mentality among Muslims but they did not try to discover its capacity or size in respect of the Islamic concepts or to find out the variables interacting within it.

(1) S. A. Ashraf, *op. cit.*, p.40.

(2) *Ibid*, p.39.

The Islamic scripts (*Al-Qur`ān* and *As-Sunnah*) introduced certain concepts as Islamic which must be practised by Muslims and acknowledged as bases for establishing the Islamic mentality of concept formation and theory making.

The Islamic educationists, thinkers and *Mujtahidūn* were keen to define theoretically so many concepts in the Islamic *Fiqh*, and practically in the Islamic life, in accordance with the Islamic doctrines enshrined in *Al-Qur`ān* and *As-Sunnah*. Thus they established the Islamic mentality of concept formation and guided the adherence of Muslim thinkers, and laid down the directives that control and protect its conformity and consistency with Islam.

The concepts of ˆ: *Ṣalāh, Ṭahārah, Qiyāmah, Ḥajj, Zakāh, Tawhīd, Masjid, Rak'ah, Mu'min, Mu'minun, Kāfir, Kāfirūn, Qur`ān, Ayah, Āyāt, Surah, Suwar, Khalifah.* etc. were introduced in *Al-Qur`ān* to be used and practised by Muslims and to be defined and adopted by Islamic educationists, *Mujtahidūn* and thinkers.

On the bases of the concepts introduced by *Al-Qur`ān* and *As-Sunnah*, and after the Islamic lines of conceptualization had been established in the understanding of the Companions of the Prophet, the Islamic thinkers, including educationists and *Mujtahidūn*, were able to formulate further Islamic concepts in every field of knowledge.

The concepts of *Fiqh, Faqīh, Mujtahid, Ijtihād, Qiās* in *Shari'ah, Kharāj, Muḥtasib, Khilāfah, 'Imān, Amīrul Mumīneen* and *Dāru'l Islām*, etc. are examples of the Islamic concepts applied to Islamic life.

From the practice of reciting *Al-Qur`ān*, for example, in the presence of the Archangel *Jibreel*, and in accordance with revelation, the Prophet Muḥammed could pass this practice - including the revealed instructions - to the generation of his Companions, who passed them - through Islamic education - to the next generation, who in turn, established the science of *At-Tajwīd* (rules of reciting *Al-Qur`ān* as it was revealed) .

The science of *At-Tajwīd* protected *Al-Qur`ān* against being interpolated, and the sounds of the Arabic letters against being changed by slang and tribal accents.

The structure of *Al-Āyāt* and *As-Suwar*, and the methodology of addressing the Prophet and Muslims and other groups gave the linguistic rulings and the conceptual bases for the establishment of the sciences of the Arabic language, and the sciences of the Islamic

* Annex III which includes the English meanings of the Arabic words.

Sharī'ah, Ijtihād, Fiqh, Tawhīd, Tajwīd etc, and established the basic dimensions of the concept of Islamic education.

The theoretical and applied sciences witnessed the development of this Islamic understanding of concept formation which was characterized by certainty, conformity and consistency with Islam as long as the educationists and *Al-Mujtahidūn* adhered to the Islamic dimensions.

Putting the Islamic concepts into practice in actual life enhanced the Islamic efficiency of concept formation. but when educators failed to adhere to the Islamic concepts these concepts were violated. This gave rise to the conceptual disconformity with Islam and to the practical inconsistency with Islamic life.

Historically, this gap was behind many significant attitudes of the Islamic nation:-

- a) The Prophet (p.b.u.h) led and established the Islamic capability of concept forming in the minds of Muslims in Makkah. In Al-Madinah he guided their concept formation and understanding in every aspect of life, in accordance with Islam.⁽¹⁾
- b) *Al-Bai'ah* (the oath of allegiance), given to Àbu Bakr after the death of the Prophet was the first effort exerted by the Islamic leadership to close this gap in respect to loyalty to Islam and to the unity of the Islamic *Ummah* (nation) .
- c) The battles led against the Arab tribes among whom the rebellion spread against Abu-Bakr was another action that was undertaken by the Islamic nation to bridge this gap in respect to the unity of the state and leadership and in respect to the concept of *Az-Zakāh* (Alms) and *Arkānul Islam* (the Pillars of faith), as well.⁽²⁾
- d) The war that broke out between Ali Ibn Abi Talib the fourth *Khalīfah* and Mu'āwiyah Ibn Abi Sufian was another means with which the Islamic nation tried to narrow or bridge this gap.
- e) The Islamic efforts exerted by scholars of *Sharī'ah, Fuqahā, Ḥadīth* collectors and educationists were aimed at closing the conceptual gap opened by sects and sectarian orders, and by external influences of alien thought that permeated into the Muslim understanding through different channels.

(1) Nizār 'Abdul-Ḥaṭīf Al-Ḥadaithy, The Nation and the State in the Policy of the Messenger and the Rightly-Guided Khulafa, (Baghdad: The National Library, 1987), pp.129-160..

(2) Ibid, pp.150-192.

“The channels through which western ideas percolated were not only literary and educational but almost infinite in their variety and complexity.”⁽¹⁾

In Gibb's view, these western ideas have been contributing to this gap. The fragmentation of Islamic unity since 1850 was the result of the stagnation that ruled in the Muslim world for more than five centuries before. This gap had been one of the causes and at the same time one of the results of this disunification.

When we try to clarify the lines of the Islamic Faith that underline the education process in Muslim life, since A.D. 1850, we find ourselves confronted with the fact that Islamic thought was dispersed into many personal views that were partly attributable to the Islamic doctrines and to Islamic education.

Muḥammad 'Iqbal (1876-1938), Jamālud Din Al-Afghāni (1838-1873), Muḥammad 'Abduh (1845-1905), Muḥammad Rashīd Riḍā (1865-1935), Aḥmad Amīn (1886-1954), Ṭāhā Ḥussain (1889-1973), and 'Abbās M. 'Aqqad (1889-1964), Adīp Ishāq (1856-1885), Kheirud Dīn At-Tūnsi (1825-1889), Rifā'ah At-Ṭaḥṭāwi. Each of these Muslim thinkers represents an individual line of thought regarding the reformation of the Arabic and Islamic world. Their views add new colours which do not resemble the Islamic concept formation or help in the purification of Muslim understanding or lead towards the Islamic life, or define Islamic education.

We should bear in mind that those men, who did their best to indentify their standpoints, emerged after the dark and petrified state of more than five centuries. They tried to reform the societies of Arabs and Muslims by means of individual experience, which was affected more or less by their non-Islamic experience, and by the impact of the Western progress in scientific and military fields.

The absence of a unified nation made it even harder for them to purify their views or to keep steady in accordance with the Islamic concept formation and with the obligations of putting it into practice either in the field of education or in other aspects of life.

Those educationists and thinkers had very limited opportunities to think of education within the Islamic context and to practise the Islamic way of life.

⁽¹⁾ Gibb, H. A. R. , *op. cit.*, p.18.

Modern Arab and Muslim educationists, headed by Jamalud Din al-Afghani, tried to revive Arab nationalism and the rise of Islam through national and Muslim theoretical assumptions. This added more obscurity and uncertainty to the Muslim understanding of Islamic educational concepts.

Al-Afghani advocated the concept of a "Muslim League" in which the Muslim states might bond together. This was acknowledged by Muslim educationists to be the first stroke against the application of the Islamic concept of unity which accepts the existence of only one Islamic state.

Through his educational views and informational efforts he tried to motivate Muslims to rise against nationalism and Arabs to rise against Islam. He tried to start political conflicts, which showed his erroneous views, and excluded him from the company of the Islamic educationists.

He was said to have "embraced the Sunnite *Madhhab* (rite) to cover his Shiite *Madhhab*" ⁽¹⁾ in his attempts to disfigure or deform the Islamic concept of unity and unification.

He rejected the Ottoman Sultanate and advocated radical and comprehensive political reforms and propagated the return to *As-Salafiyyah* (the Salafite way of life), but not to the Islamic way of life. He did not view the practicalities of the Islamic Message nor did he deal with the concepts of Islamic education.

When one realizes that he joined a certain anti-Islamic association⁽²⁾, and propagated its ideals, one might conclude what Dr. Qurani had concluded:

"Al-Afghāni might be considered a social scholar rather than an Islamic thinker." ⁽³⁾ When the famous French philosopher, Renan, met Al-Afghāni in Paris in 1883, Renan said that he had met one of those great heathen philosophers like Avicena and Averroes who fought for five centuries to free humanity from slavery." ⁽⁴⁾

(1) Izzat Qurani, Justice and Liberty in the Dawn of the Modern Arab Rise, (Kuwait, Ālamul Maʿarifah, 1980) , p.234-235.

(2) Ibid, p.264.

(3) Ibid, p.266.

(4) Ibid, p.233.

His influence in the educational area was slight, but his ideas had great influence on Muḥammad ‘Abduh and Muḥammad Rashīd Riḍā.

Abul-Ḥasan An-Nadwi suggested a theoretical education programme, that comprehended the Muslim nation and the Muslim states. He tried to restore the former status of the Muslims. His programme included:-

- a - "Cultivating faith in the hearts of Muslims and originating religious feelings.
- b - Teaching loyalty to *Allah* and his Prophet and the establishment of Islamic instruction including *Al-Qur`ān* and the Prophetic *Sīrah*.
- c - The origination of the industrial and military rise of the Muslims and their readiness for modern scientific organization.
- d - Revival of the role of the Arabs." ⁽¹⁾

The endeavour exerted by An-Nadwi as a Muslim educationist and thinker gave evidence of the existence of the conceptual crisis in the understanding of Muslim educationists who tried to motivate the rise of Islam by advocating theoretical and obscure non-practical ideas and by returning to the glorious past without introducing Islamic concepts to rebuild Islamic education and thinking on these concepts.

By the turn of the 20th century Islamic thought took the form of social and political movements that were represented by many groups and parties. They laid different degrees of emphasis on the priority of either the Islamic state, Islamic education or Islamic life. Little effort was given to discussing the possibilities of integrating these three axes in conformity.

The party of *Al-Ikhwānul Muslimūn* (the Muslim Brotherhood) for example, was founded by Ḥasan Al-Banna (A. D. 1906-1949) and *Ḥizbut Taḥrīrīl Islami* (the Party of the Islamic Liberation).^{*} Both of which propagated the doctrine of: "the purity and examples of the first community of Islam formed around the Prophet himself, the necessity of the application of the Holy law as the law of the state, and the return to the rigorous principles of pure faith." ⁽²⁾

(1) Abul Ḥasan An-Nadwi, *op. cit.*, pp.213-297.

* Founded in 1953 by Taqqyyuddin A-I Nabbani (d. 1978) .

(2) Michael Gilsinan, *op. cit.*, p.226.

In spite of political suppression, these parties and the Islamic groups in North Africa, grew stronger and many of their members were sent to many Muslim countries and adopted different approaches for propagating and recruiting members. In the late eighties they expected to be able to affect events and situations. The fact remains that these parties failed to re-establish the Islamic thinking of the *ʿUmmah*, mainly because a number of them concentrated on the religious and spiritual dimensions whereas the rest advocated the political aims.

Another look from a different angle may assist us to see that since 1850 Muslim thought can be said to have forked into three schools, namely:

- a) The Reformist School which was represented by Muhammed Abduh, and Malik Ibn Nabi.
- b) The Historic School which was represented by Ṭāhā Ḥussain, ʿAbbās Al-ʿAqqad, and Aḥmad Amin.
- c) The Educational School, which was represented by An-Nabhāni, and Al-Banna.

Each one of those schools tried to introduce a traditional theory to reform the backward situation of Muslims, and tried to build a school of followers that embraced his theory as a final totality and invited Muslims to be his admirers.

Muḥammad ʿAbduh as a modern *Salafi* (follower of *As-Ṣaḥābah* and previous jurists) tried to practice, to some extent, maintaining the educational situation in Egypt stressing methodology and means rather than concepts. ⁽¹⁾

Ibn Nabi tried to justify the situation stressing the role of conceptions in organizing individual activities.

To him, concepts are the basic motives of the individual activities which build the basis of the communal activities. He also called for the general principle from which concept formation emanates. “ This formation of concepts to Ibn Nabi harnesses reason which in turn shall harness the community.” ⁽²⁾

⁽¹⁾ Ghāzi At-Tawbah, The Contemporary Islamic Thought, (Beirut: Darul Qalam, 1975), p. 78.

⁽²⁾ Ibid, p.73.

Ibn Nabi, therefore, was the first Muslim educationist who tackled the question of concept formation and the role of concepts when organized, integrated with and derived from one principle. In his works he advocated Islam, Islamic education and Islamic life;⁽¹⁾ but in a sophisticated and philosophical analysis that could not be shared by other scholars. He avoided speaking of the relation between Islamic life and the Islamic concept of education, and the relation between the individual and society in Islam.

While Ibn Nabi expressed his views in a sophisticated theory and exerted his energy to advocate it as a comprehensive Muslim work of reformation, Muhammad 'Abduh advocated the role of instruction (not Islamic education) as a way to reform the instructional curricula. He also believed in the reconciliation of religions and tried to establish a multireligious society which led him into many non-Islamic pitfalls.⁽²⁾

Thus this school contributed a little to the clarification of the concept of Islamic education but added more obscurity to the understanding of present day Muslim educationists.

Taha Hussain, as a representative of the historical school, tried to dissimulate the features of Islamic and Arab history by denying certain stories in *Al-Qur`ān* and regarding *Al-Qur`ān* as a reflection of the Arab ignorant period (*Al-Jāhiliyyah*). He also claimed that *Al-Qur`ān* was written by Muhammad and not a revelation. Furthermore he stated other non-Islamic ideas such as:

- The different readings of certain words in *Al-Qur`an* were tribal accents.
- Reconciliation of Islam and science is impossible.
- Separation between state and religion is a prerequisite for reformation.
- He criticized the Islamic system of *Khilāfah*.
- He tried to gear Muslims away from Islamic lines of thinking including Islamic education, because of his admiration of the secularized Western civilization.

(1) Mālik Ibn Nabi. *Al-Qur`anic Phenomenon*, (Kuwait, International Islamic Federation of Student Organization, 1987) .

(2) Ghazi Tawbah, *op. cit.*, pp.17-33.

Abbas Mahmoud, Al-Aqqad (A.D. 1889-1964) admired his own individualism when he stressed the influence of great individuals in the history of nations. History to him is the effect of great deeds of great individuals who inherit their characteristics. The achievements of nations to him are but the results of the deeds of great leaders as individuals, regardless of any attachments to God and revelation.

His belief in *Al-Qur`ān* was vague and not inclusive. He attributed the success of the Prophet Muhammed to his personal traits which caught the admiration, love and loyalty of the followers of Islam after the prophet's death.⁽¹⁾ This view contradicts the continuous opposition and the bitter enmity with which the Prophet was faced during his lifetime. It also contradicts the success of Islam after his death.

Aḥmad Amin (A.D. 1897-1954) is another representative of the historic school. He was educated at Al-Azhar, and became *Qadī* before he turned to teaching at the college that became the University of Cairo.

His works began with his book "On Ethics ", then "The Principles of Philosophy ".⁽²⁾ After that he became concerned with the mental life in Islam which led him to write " *Fajrul Islam* ", " *Ḍuḥal Islam* " and " *Zuḥrul Islam* ". His works, as well as his articles and essays, were simple and direct and his views were clearly shown in whatever he wrote or translated.

Ahmad Amin, however, like other members of the historic school, spoke about the experience of Muslims, considering it to be a part of Islam. This supported the assumption that Islam as a whole is changeable and has run its course and has come to an end.

He wrote about *Al-Imāmah* (religious leadership) and *Al-Khilāfah*, sects, philosophy and covered many areas of the Muslim mental life but avoided the relation between Islamic life and Islamic education. In the Islamic sense, he avoided expressing his views on Islamic education.

The most evident event in his life was that he abandoned his career as a *Qādī* of *Sharī'ah* (Jurisprudence) as a result of the separation between Islam and the national state, and started a new career as a teacher to help himself cope with the modern trends affecting the life of Muslim peoples by Western civilization.

(1) Ghazi At-Tawbah, *op. cit.* , pp.85-126.

(2) Ibid, pp.133-152.

* Annex III includes the English meanings of the Arabic words.

The historic school could be accused of trying to give a non-Islamic scope to Islamic life, supporting the view that Islam is whatever Muslims practise or believe.

The educational school of Muslim thinkers has attracted the attention of Muslims since the beginning of this century.

Hasan Al-Banna (A.D. 1906-1949), as mentioned above, established the Muslim Brotherhood association on the view of individual reformation, and then the family reformation. He called himself *Al-Murshid Al'āmm* (the General Guide), and used lectures, newspapers, conferences and religious posters to propagate "religious education". His association turned into an extremist party when it adopted the practice of carrying arms. Al- Banna was assassinated in 1949.

The party of *Al-Ikhwānūl Muslimun* which represents the educational school of thought is still active but within more moderate lines of thought in many Arab and Muslim countries. They followed the teachings and views of their Guides (*Murshidūn*), which differ from country to country, particularly in politics. This gave a non-Islamic picture of Islam, the Islamic faith and Islamic education so that they could be misled by political powers to assume certain political steps that can be wrongly attributed to Islam. Thus they contributed to deforming the face of Islam in general and in the areas of politics and education in particular. They did this by insisting on the religious dimensions of certain concepts i.e. religious education, religious ethics, religious deeds, and supported the idea of separating Islam from life and from education.

Taqiyyd-Din An-Nabhāni (A.D. 1909-1977), another representative of the educational school, began as a member of *Al-Ikhwān*. He disagreed with them in the early 1950s and established an educational and political party, *Hizbut Tah'rīril Islami* (the Party of Islamic Liberation), that was very much concerned with the conceptual understanding of Islamic concepts restated by An-Nabhani personally.

An-Nabhāni listed the obstacles that hinder the Islamic rise to be as follows:

- a) The existence of non-Islamic thought within the Muslim world.
- b) The continuation of the educational systems that were founded by the imperialist powers.
- c) The admiration of certain cultural studies by Muslims.
- d) The way of living being practised in the life of Muslim peoples.
- e) The existence of non-Islamic governments in the Arab and Muslim world.

f) The existence of a general sense of secularism, socialism and nationalism among Muslims.

The educational school is still trying to reform the Islamic understanding and life of Muslims through *Hizbut Taḥrīrīl Islami*, *Al-Ikhwānūl Muslimūn* and other Muslim parties. This gives the observer the impression that sectarian fanaticism is being restored and reactivated and that the conceptual lag is widening.

Present day national and regional parties contribute to the growing conceptual gap through their educational programmes protected by formal local authorities and through returning to societal and social traditions which add thick veils to the conceptual confusion.

Present day Muslim educationists who view Islam as a code, a way of life and a system that comprehends all aspects of life observe the Islamic *ʿUmmah* (nation) to have been:-

“ Losing its Islamic concepts, because, as they express it, the present day generation has not received any Islamic conceptions or any productive way of thinking from their ancestors. The present generation of Muslims is deprived of both the Islamic conceptions and the anti-Islamic ones through which this generation may understand and conceptualize Islamic thought.” ⁽¹⁾

The Islamic nation, as another educationist states, is supposed, to have been “ living a crisis of thought which causes confusion and obscurity in the vision of Muslims.” ⁽²⁾

All through the Arab and Muslim worlds educationists urge a conceptual reformation as a prerequisite for any other reformation.

“Through this reformation of concepts they suggest a radical, social and educational change that has to be Islamically originated, activated and directed towards Islamic horizons.” ⁽³⁾

(1) Samīḥ ʿĀṭif Az-Zayn, *op. cit.*, p 89.

(2) Ṭāḥā Jābir ʿAlwāni, President of International Institute for Islamic Thought, USA, published in an article, Ad-Dustour, Amman, 24-7-1990.

(3) Magazine of Social Sciences, Kuwait University, Vol. I, 9th year, 1981, p.166.

Generally the majority of present day Muslim educationists and thinkers are so complacent and satisfied with their ideas and experience that they more or less avoid discussions on the possibility of integrating the educational system with Islamic life and Islamic faith.

Muslim groups, parties and the majority of Muslim educationists of the eighties do not care to think of education in the Islamic context, nor are they concerned with the feasibility of living the Islamic way of life. Instead, they are busy pretending to defend the Islamic faith and seeking rulings from the prophetic period and from *Al-Qur`ān* and *As-Sunnah*, but in accordance with their biased ideas and their sectarian, party and personal standpoints.

Present day Muslim researchers and educationists are concerned with certain aspects of Islamic life and Islamic education, especially *Al-Ibadat* and religious teachings. They do not attempt to introduce a full description of either of them, nor do they care to explain the interacting relations between these two areas or to relate them to the Islamic context.

They have discussed the horizons, the aims, and suggested instructional curricula, but have failed to integrate them into one overall outlook and relate it to the actual life of Muslims.

Writers from outside the Islamic world have written on Islam, Islamic so-called theology, philosophy of Muslims, *Al-Qur`ān*, the Prophet, *As-Sunnah*, religion, societies, politics and war in Islam. However, most of their works have many gaps and misleading interpretations of Islamic ideology in its conceptual and practical dimensions. They have suggested no positive proposals in respect to Islamic education. Instead they highlighted sufism and philosophy as parts of Islam.

Secular Ideas together with Arab nationalism are also being so intricately mixed with the Islamic concepts that they colour every attitude, and make it almost impossible to demarcate what is Islamic from that which is not:

- a) Certain Muslim educationists are aware of the problem and see that
 - “ It is impossible to establish a compromise between Islam and secularism, the two systems - Islamic education and secularist education - have not been integrated because, as yet, Muslim

scholars have not formulated Islamic concepts for modern branches of scientific knowledge as a substitute for secularist concepts.”⁽¹⁾

- b) Some orientalists emphasize that “The modern Muslim intellectuals are incapable of producing a suitable set of ideas, and that they tend to think in European conceptions. Though they are able to speak to the politicians, they are unable to link up with the traditional categories of Islamic thinking.”⁽²⁾
- c) The Arab Nationalist, Sāṭi' Al-Ḥuṣari, for example, “excludes Islam by not mentioning it as an essential element in the Arab Nationalism.”⁽³⁾
- d) Others see that “The Modern Arab educationist has a great Islamic tradition in education to look up to for inspiration ”⁽⁴⁾ and that “ Islamic education is at present a mere shadow of its past. Its modernization has in the end led to its complete transformation.”⁽⁵⁾

The Arabic Organization for Education, Culture and Science confesses that “We are aware of what modern civilization has done to us, and how it separated us from our Islamic purity, and how it has shaped our children and youth and adults through modern instruction with its borrowed systems and curricula. It has separated us from our Islamic patrimony in its integral and genuine dimensions. We confess also that the exertions of Islamic disseminators and educationists are still of no value and Muslim education is stable and weak in productivity and is increasingly not comprehended which is a fact that we have to face and take a share in elevating its positive aspects. Up to now, we have not been able to crystallize integrated education theories that match those theories we borrowed.”⁽⁶⁾

(1) S.A. Ashraf, New Horizons in Islamic Education, (Cambridge The Islamic Academy. 1985), p.11.

(2) W. Montgomery Watt, *op. cit.*, p 176.

(3) A. L. Tibawi, *op. cit.*, p 224.

(4) Ibid, p.226.

(5) Ibid, p.197.

(6) The Arabic Organization for Education, Culture, and Science, Some Eminent Scholars of Arab and Islamic Education, Vol, 1, pp.8-9.

Other modern orientalists see that Islam is changeable as is seen through the practices of Muslims all over the Arab countries and that: "class conflicts are becoming stronger, which is, as they see it, the key process in the culture of contemporary Islam." ⁽¹⁾ This view contradicts the fact that change in general and conceptual change in particular may occur in the experience of Muslims and in their understanding but not in Islam.

The product of education in the Arab world is seen as: "deformed and regressive and that the suggested model for future education may be realized through: (A) The formation of a good nation. (B) the Unification of values. (C) the Unification of the ultimate goal. (D) the Elimination of credal fanaticism. (E) Acquiring the means of power and self support and (F) establishing the higher policies of education in accordance with the teachings of Islam." ⁽²⁾

Arab educationists are being seen by Muslim educationists as unable to "establish a consistent philosophy of education." ⁽³⁾

Arab and Muslim universities are said to have been "too weak to realize the aims and ambitions of the Islamic nation" ⁽⁴⁾ and that "the Islamic curricula of schools and universities are the first channel through which our society has been ideologically penetrated." ⁽⁵⁾

In the place of a unified educational system in the Arab world for all Islamic countries there are different and inconsistent systems of education every one of which is said to be "caught between conflicting pressures, such as respect for tradition and the necessity for change." ⁽⁶⁾

Suggestions concerning remedial solutions for this disability in the middle of this confusion are proposed by Muslim and Arab scholars, orientalists, the leaders of Muslim parties, politicians and researchers as well as educationists.

Every proposed solution indicates its main trends and its sources which only add new colourings and more complications to the existing chaos.

⁽¹⁾ Michael Gilsinan, *op. cit.*, p.265.

⁽²⁾ The Daily News paper of As-Syasa (politics) . Kuwait, 7/4/1988, p.11.

⁽³⁾ A.L. Tibawi, *op. cit.*, p.197.

⁽⁴⁾ Kamāl Diqs, (Asst. General Trustee of the Organization of the Muslim World, The Qatari Daily Newspaper: Ar-Rayah (The Banner) , 6/5/89, p.5.

⁽⁵⁾ Àhmad Lemu, Ar-Rayyah Newspaper, Doha, Qatar, 26/4/1989.

⁽⁶⁾ A. L. Tibawi, *op. cit.*, p.175

But those who put forward conceptual solutions that are almost consistent with the Islamic lines, are few.

W. Montgomery Watt, for example, advocates that "what is needed is a set of ideas which is both a development of traditional theological conceptions and also relevant to contemporary problems."⁽¹⁾

Sayyid Ali Ashraf is another example when he concludes:

"It is therefore necessary to formulate religious concepts and prove their efficacy in analyzing man's personality, his society, and the knowledge he gains with the help of those concepts."⁽²⁾

In a regional conference held in Amman on the 28th July 1990, under the title of: "Towards Building an Islamic Educational Theory", the participants presented the statement that: "The Islamic educational theory is not a set of hypotheses proved to be valid through observations and experimentation, nor it is a set of principles stated by man; instead it is a correlated organization of educational concepts that make up the base on which the educational system is established. Religion, accordingly, is neither a societal phenomenon nor one single factor, but is the foundation of education."⁽³⁾

The participants urged the necessity of formulating an integrated Islamic educational system on the bases of Islamic concept formation.

The conference was formal and documented and the above quotation cannot be considered a massive generalization: it is a declaration by Muslim educationists that asserts their awareness of the existence of this conceptual crisis in the field of education.

In a seminar held 7-9 February 1987 in the Arab Centre for Educational Research for Arab Gulf States to discuss "the Actual Relation Between the Islamic Education and Other Subjects of Instruction at the Elementary Stage", a work paper stated:

"Islamic education is not a religious subject which is introduced to cover a single aspect in the personality of the Muslim learner or in his life, nor is it a historical or a patrimonial or a theological, or a clerical subject. It is not scientific information or a poem to be memorised and recited, it is, instead, an organized code of Islamic concepts, and values in accordance with which the daily behaviour of the teacher and the leaner is to be performed, and with which their tendencies, attitudes,

(1) W. Montgomery Watt, *op. cit.*, p.175.

(2) S. A Ashraf, *op. cit.*, p.49.

(3) Ad-Dustour Daily Newspaper, Jordan Amman, 28/7/1990.

activities and relations with things and with other human beings and interaction with knowledge, and achievement are coloured. Furthermore their ambitions and dealings with life situations in and out of the school must be established and confined within this organized code.”⁽¹⁾

Thus present day Muslim educationists in this conference understood that it is not a matter of religious education nor is it a crisis in methodology or curricula, but it is the building of a whole system of correlated concepts that matters, and this proves that their awareness of the existence of the gap is significant.

In a work meeting held by an Arab newspaper on 25/4/1988 about “Islam and Development ” the participants, including university scholars, insisted that the main factor behind the backward and regressive situation of the Muslim community is the absence of both the educational system and a well defined philosophy with a clear organization of concepts.⁽²⁾

Other educationists suggest the “formulation of the Islamic mentality - and of understanding as the first step in the Islamic dialogue.”⁽³⁾

In the above concise account the author has tried to highlight the existence of the conceptual gap in the understanding of Muslim educationists with respect to the Islamic dimensions of the concept of education.

(1) The Arab Centre for Educational Research in Arab Gulf States, The seminar was held on " The Islamic Education " From 7-9 February 1987, Kuwait.

(2) Ar-Rayah Qatari Newspaper, 25/5/1988, Doha Qatar.

(3) ‘Adbul Aziz Kamil, A Magazine Called Islam, (Kuwait: Al-Arabi Vol. 300, June 1988).

CHAPTER THREE

The Main Factors Behind The Conceptual Gap

Foreword

The author considers that the permanence of Islam as a code of life does not ensure the continuation of its practice, nor does it guarantee the permanence of adherence to Islam, or the consistency of Muslim understanding with the Islamic concepts.

Internal factors as well as external ones that contributed to the deviation should have been expected by early Islamic educationists after the first century of *Al-Hijrah*. On those early educationists and on *Al-Khulafā'*, as well, lies the responsibility for the discontinuation of understanding the Islamic code and the inconsistency of Muslims' understanding in later centuries.

Al-Khulafā' after A.D. 661, were mostly concerned with the administration of *Al-Khilāfah* and with extending its boundaries through the holy war; leaving the intellectual *Jihād* to the educationists.

It is noteworthy that, through intellectual *Jihād* the permanence and continuation of the Islamic code can be protected against both the external and the internal factors that should have been anticipated to affect the Muslim understanding and weaken their capabilities of concept formation by the course of time and by the changing circumstances.

The educationists, in turn, relied on the Muslim leadership (*Al-Khulafā'*), and mainly on their confidence that the Islamic doctrines will remain pure, clear and safeguarded in the understanding of the educationists of the following generations. They acknowledged change and were convinced that change in circumstances and life is one of the bounties that God granted to *Al-Mujtahidūn* to discover the capacity of Islam and its integrity as a code of life that embraces every aspect in every age and everywhere. Yet they failed to take conceptual precautions against the impurities and obscurities that change might bring forth. They were complacent with their full and foremost involvement of making judgments on daily life affairs. Their confidence in the permanence of Islam allowed them to take part in the conceptual disputes of the sects and borrow sufist, apologetic, theological and philosophical concepts even in their *Ijtihādāt*. It can be said that from A.D. 632, the door was wide open for passive factors to interact and bring about the conceptual crisis.

The factors that worked indirectly, the external factors, lie outside the concern of this study. The internal factors, as the author views, that contributed directly to the existence of the conceptual gap and still affect it will be highlighted in the following paragraphs:

1 - The Sectarian Fanaticism of Muslims

Islam encourages Muslims to practise *Al-Ijtihād* to infer and make judgments within the Islamic provisions and requirements that are understood and acknowledged by Muslim jurists and educationists of every generation. Owing to differences in the capability of understanding of different men, disagreements and inconsistencies among *Al-Mujtahidūn* appeared in regard to concepts related to creeds and to ways of inference. These disagreements helped in establishing an ideal environment for *Ijtihād* that produced different opinions by different *Mujtahidūn*. That educative environment should have been maintained, protected and elevated by the Muslim leadership, society and educationists. It should have enriched and maintained the Islamic concept formation by a body of jurists and *Mujtahid* educationists chosen by the *Ummah* (nation) and assigned this foremost crucial role.

But in the absence of such an organized authority the differences of opinions developed into arguments, and then into bitter disputes and ended in the forming of certain sects, rites and schools that were led by a certain jurist or following a certain *Imām*, and propagating his way of inference or advocating his opinions and judgments.

Sustained by alien influences, the enthusiasm of this practice grew until it took the form of fanatic submission to persons rather than to the principles of the Islamic *Ijtihād*. They began to affect the life of Muslim society, weakening the unity of the nation, and its innovative capabilities in education and life as well, which helped to create and prolong the period of stagnation and led to fossilize the capabilities of concept formation and understanding of Muslims.

The encouragement given by Islam to *Al-Mujtahidūn* for practising *Ijtihād* and bring up *Mujtahid* generations through education does not necessitate the formation of sects, or the subjugation to *Fuqaha* or *Aimmah* or *Ulamā'* (scholars); nor does it enjoin any *Faqīh* or *Ālim* to form a school or to collect followers. According to Islam, no Muslim is enjoined to be a follower of any given way of understanding of an individual *Mujtahid*.

Instead, Islam enjoins *Al-Mujtahidūn* to exert themselves in understanding and to be able to derive judgments and form opinions in matters of *Ash-Sharī'ah*, but only as individuals and for the cause of Islam and the Islamic nation and in order to gain the blessing and satisfaction of God. A *Mujtahid* must introduce his judgment on an actual problem to the concerned leadership. He may defend his way of inference, and his opinions, but he has no right to form a school or a sect or to involve any one else in sectarian obscurities that may deform the social order or its conformity to the Islamic faith, commitments and concept formation.

"Concern for the social order is more emphasized in the theory of the Islamic state, because of the all-embracing nature of Islam. There is no separation between religious and political - church and state - so to speak. The law governing both is the divine law, one and indivisible."⁽¹⁾

Thus there is no justification, in the theory of Islamic education, for *Fiqh* schools(rites) to be sects or to exist as rites of new creeds, although there is significant justification for differences in opinions and in *Ijtihādāt*.

It is acknowledged that:

" Before his death Muḥammad left the Arabs as a community and as a state bound together by a bond of religion." (*)(2)

The sectarian fanaticism in Muslim society, has been a justification for western scholars to observe that:

"From early days, Islam split into a large number of sects, most of which are now obsolete, and as would be expected, the modern Muslim knows about them no more than the average Christian knows about the early heresies of the Church."⁽³⁾

(1) - A.L. Tibawi, *op. cit.*,p.20.

(2) - *Ibid*, p.21.

(*) - He should have said "by the Islamic bond" instead of "by a bond of religion"

(3) - Alfred Guillaume, *op. cit.*,P.111.

But, although most of these sects are now obsolete, they have played their destructive role and left active deforming impurities that cloud the understanding of present day Muslim educationists. Their influence has been both conceptual and practical. The results of their activity has deformed, to a certain extent, the doctrinal dimensions and beliefs of Muslims.

It is noteworthy that sectarian fanaticism of today contributed passively to the Muslim understanding of Islamic education and still does. The schools of *Fiqh* and *Al-Madhāhib* are no exception.

Nevertheless, sects and sectarian fanaticism contributed positively to the educational experience of Muslims. This contribution has been made through their having different types, orders, and patterns of experience introduced to present day Muslim educationists, who can evaluate and utilize or reject them; regardless of what is said that:

" All religious and theological sects whatsoever are but faces representing different tastes rather than conflicting schools." (1)

In respect to schools of *Fiqh*, although their existence as schools in the beginning and later as fanatical rites is unjustifiable, "they served as consolidating bodies of moderates." (2) That kept the central heart of Islamic thought pure, even when the door of *Al-Ijtihād* was closed.

The fact remains that there have been very many *Mujtahidūn* and great jurists who represent the Islamic lines of thought compared with the number of schools or rites, *Zawāyā*, *Ṭuruq* (*) and orders that represent the deviations in the life of Muslim society.

Muslim educationists have noted that there have been very many great *Mujtahidūn* who exerted themselves with no ambition to be *A'immah* or leaders of *Madhāhib*, and those are the true representatives of the Islamic educationists.

(1) 'Ādel Al-ʿAwwā, The Philosophical Experience, (Damascus, Damascus University, 1965), p.116.

(2) W. Montgomery Watt, *op. cit.*, pp.27-28.

(*) Annex III includes the English meanings of the Arabic words.

2 - The Conflicting Duality of the Educational Systems Being Applied in the Arab and Muslim Countries

Muslim educationists, such as Professors Ashraf, Tibawi, Alwan and other well known educationists underlined this duality in several regional and international conferences held to discuss Islamic education and Islamic thought in general.

The last of these conferences held in Amman in 1990 under the heading of "Towards the Formulation of a Contemporary Islamic Educational Theory", recommended: "The formulation of an Islamic integrated system of education that eliminates (this) duality in all stages of instruction."

The duality in their recommendation is the contradiction between Islamic and secular dimensions that are conflicting within the educational systems in their countries.

The fundamental contradiction between secularism and Islam has been mistaken and misunderstood and has resulted in many ideological attempts to inject secular concepts into the Islamic matrix of concepts. This has always been through the deceptive assumptions that the contentions and experiences of Individual Muslims represent Islamic concepts, or represent Islam, or meet the requirements of Islamic education.

When Muslim educationists tried to harness or resolve this conflict, they have been doing this mainly through a temporary compromise or reconciliation in which the Islamic conceptualization had been masked with the ideas and experience of individual Muslim educationists.

Later on, instead of clarifying the contradictory nature of this conflict, Muslim educationists have turned to other superficial aspects of this duality:

A) They argued for a duality between traditionalism and the present day which, as the author views it, is not acceptable in the Islamic view. Islam, and Islamic education accredit only the Islamic nature of concepts and actions regardless of societal traditions or the passage of time.

When Muslims became unable to move ahead in accordance with Islam they held on to traditions and ascribed them to Islam. Neither Islam nor Islamic education give traditions or the course of time any significance. Being Islamic or non-Islamic is what matters.

- B) Muslim educationists also argued the duality of westernization against racial, tribal and national attachments of the Muslim. The author rejects at the same time all racial or tribal fanaticism.
- C) They argued the duality of experimentation against indoctrination, and recommended Islamic education for solving this duality.

Islam encourages experimentation for exploring the secrets that God has instilled in His creation, and for attaining new knowledge about things and natural laws. Muslim scholars and researchers are urged to acquire knowledge in scientific fields and in new data about things and natural laws. They are enjoined to acquire scientific knowledge in new horizons.

This duality is active in the educational system of the Muslim world with the result that it widens and deepens the conceptual gap in the understanding of both the educationists and learners.

Generally, Muslim thinkers including educationists appear to have viewed societal traditions as Islamic and attributed them to Islam, though Islam is practised through the interaction of unchangeable doctrines with the changeable human experience in education as well as in other fields, including human discoveries in methods and means.

At the same time, Muslims view modernization and progress as secular or as the outcome of secularisation. This view has caused conflict that has permeated the educational systems and clouded their Islamic dimensions in the understanding of Muslims.

Furthermore, Muslim thinkers and educationists seem to have mistaken their way of thinking during the period of stagnation which lasted more than five centuries.

When they were confronted with the discoveries and inventions of the scientific method they misunderstood it as a substitute for the rational way of thinking which was established in Islam by Islamic scholars. The scientific method, in the Islamic view, is a supporting method by which a thinker is provided with data and reliable information.

As a result of this mistake they lost their ability to form and develop concepts and to revive a rational way of thinking. At the same time they admired the scientific method too much and followed the secular West in applying it to humanistic fields and even in evaluating unchangeable Islamic concepts and doctrines. Thus the conflicting duality was created.

The Islamic view considers the scientific method as a means to help in attaining information about material and the nature of things. It is not a way of thinking. Instead it is only a method for exploring the secrets that God instilled in His creation.

The rational way of thinking, that is acknowledged by Muslim scholars who were guided by the *Qur'ān* and the Prophetic *Sunnah*, states the following provisions as prerequisites of sound thinking which fits for Man whom God granted the bounty of reason.

These prerequisites are: (1), (2)

- 1) The actual existence of the thing or the subject (the reality).
- 2) The soundness of the brain and reason in the human being who is doing the thinking.
- 3) The soundness of feelings and sensory systems of the thinker.
- 4) The availability of related, valid and reliable data which are to be gained and processed through different methods including the scientific method.
- 5) The reality of the problem that called for the thinking.
- 6) The positive aim of the thinking process.
- 7) The neutrality of the thinker.

Educationists and researchers are called for to investigate the literature of *Al-Qada'a* and *Al-Ijtihād* in the Islamic life to test the validity of the fact that the above prerequisites were acknowledged in every activity of sound reasoning, and that when a Muslim failed to restrict his reasoning and understanding within them his judgments and opinions turned to be sectarian and fanatic and, so to speak, irrational.

These seven provisions can be traced in every effort that is called for in *Al-Qur'ān* and *As-Sunnah* in every Islamic effort exerted by Muslim scholars in *Al-Fiqh*, in *Al-Qada'a* and in every *Ijtihād* accredited by jurists.

(1) 'Abdul Qāder H. Ramzi, The Islamic Theory in the Philosophy of the Socio-Educational Studies, (Doha, Daruth Thaqafa,1984), pp.155-161

(2) Taqqiyyd Din An-Nabhāni, Thinking, (Beirut: 1972).

Present day Muslim educationists adopt the scientific method or advocate it as the way of thinking in every aspect of life instead of confining it to exploring the secrets of nature. At the same time they know that educational issues have to be based on Islamic doctrines. Thus the duality arises and its destructive effects are activated.

The conflicting duality is sometimes called westernization as against racial, tribal and national lines of thought in the educational system.

This happened when Muslims rose from their slumber to face the Western impact and found nothing to arm themselves with, save the nearest attachments to land, tribe and race or language.

They disdained *As-Ṣūfiyyah* (sufism) and *Darwīsh** orders, yet they could not return to Islamic thought, so they held on to these lines and applied them in the educational systems thinking that they were facing the challenge of this duality but ignoring the fact that they were supporting it.

3- The Failure to Put Islamic Concepts into Practice

This failure among other factors led to the discontinuation of the Islamic life and is preventing it from coming into reality.

Consequently the principles according to which the Islamic life is organized and put into practice have no effect. Faith needs to be practised, not in *Al-Masājid* (the Mosques) only but in every aspect of life, in education as well as in commerce, in administration and in other activities of knowledge acquisition.

Since Islam is a revealed system of basic concepts that embraces all aspects of life, failure to activate one single aspect of, say, the Islamic system of economy or the obligatory duty of *Az-zakāh* (the alms) is a failure of the whole code of Islam. Any part of the Islamic code cannot be taken alone or isolated from the whole integrity.

In Islam the criteria that regulate the actions and practice of Muslims should be internalized as should the Teachings of God.

These criteria are shown in *Ash-Sharī'ah* to be put into practice by Muslims, Muslim society, and Muslim leadership through the efforts of the Islamic educationists.

* Annex III includes the English meanings of the Arabic words.

When this *Sharī'ah* is not practised as a whole code of life, the respective criteria (doctrines) will have no chance of being applied. This creates the problems of inconsistency between the life of Muslims and Islam, and creates or widens the conceptual gap in their thinking and understanding on the one hand, and in their actual living and experience on the other hand.

As-Sa'ādah (happiness) for instance, is an Islamic value which is attainable by seeking the blessing of God and His satisfaction. Societal approval is not to be sought when this society deviates from the way of Islam. Through living and acting in accordance with Islam, Muslim individuals, the Muslim nation and the Muslim leadership, are supposed to attain *As-Sa'ādah*.

Along this channel the understanding of Muslim educationists and their thinking can grow, develop, and, can be kept consistent with Islam and the Islamic lines of thought in other fields.

If the Islamic life is not practised or if it is suspended partly or completely, Muslims have to confront this crisis through intellectual *Jihād**, but if they fail they might be tempted to seek *As-Sa'ādah* in different (non-Islamic) or anti-Islamic channels of living. They may seek *As-Sa'ādah* in the satisfaction of a society which may be deviating from the Islamic way of life. They may seek this value in the blessing of their leaders, tribes, sects or any deformed way of living. They may turn into fanatics and form new sectarian orders. In this way conceptual crises begin and spread over a long time and strike at the unity of the nation and the power of forming concepts within its educational system.

On the other hand, when *Ash-Sharī'ah* is applied in every aspect of life, the Muslim capability of *Al-Ijtihād* and concept formation grows and develops to cope with the new variables and meets the new situations and challenges in *Al-Fiqh*, education, economy, industry as well as in civilization and in every aspect of thought and in every field of the actual life.

* - *Jihād* here means: The intellectual endeavour and adherence to Islam against misunderstanding.

The above views have been fully understood by certain Muslim educationists and certain western scholars.

The participants in the First World conference on Muslim Education recommended:

"The ideal Method for consolidating the educational institutions and helping them in bringing up the younger generations along Islamic lines is the application of Islam in all domains of life." (1)

The eminent western scholar, Gibb, stated fifty years ago that: "..... The task before the spiritual leadership of Islam today is to close the widening rifts within the community by enlisting its creative participation in the effort to reformulate and reactivate *Ash-Shari'ah* as a valid way of life in the new changing conditions." (2)

Another Muslim educationist stated the case in a more sophisticated statement:

" Islamic religion as a whole is a *Mabda`a* (basic principle or creed) out of which emanates a system of life. The principle is the basic concept on which the sub-ideas are established. This principle is composed of:

- a) A general idea which is "Islam regulates life".
- b) A way of implementing the general idea: both ideas are of the same nature.

"When the idea is separated from its way of implementation the Islamic life loses its main axis of motion and the understanding of Muslims moves backward or petrifies." (3)

It is evident that this reference is not defending Islam, but explaining the nature of the basic concept of Islam in a modern understanding.

This nature of Islam is understood and explained in a more simple statement by W.M. Watt:

(1) - Act 5:1, General Recommendations of the First World Conference on Muslim Education, Pakistan, 1987.

(2) - H.A.R Gibb, *op. cit.*, p.131.

(3) - Samīḥ 'Ātif Az-Zayn, *op. cit.*, p.134.

"What a man has to know and acknowledge is not only the being of God, but also what was revealed to Muḥammad and that includes the whole Islamic way of life." (1)

Owing to the integrated wholeness of Islam, to neglect or to suspend the Islamic faith damages the practice of the whole of Islam including the concept formation of Muslims and their understanding.

For the above statements, certain Muslim educationists insist on "the application of *Ash-Sharī'ah*, assuming that suspending it from functioning in reality has caused Islamic education to lose its clarity, policies and aims." (2)(3)

4 - The Role Assigned to the Arabic Language

The ineffective role assigned to the Arabic language in the life of present day Muslims and in the educational systems being applied in Muslim and Arab countries is another factor behind the creation of this conceptual gap in the understanding of educationists.

Al-Qur'ān was revealed in Arabic as was the Prophetic *Ḥadīth* which was considered the most fluent Arabic text second to *Al-Qur'ān*. *Al-Qur'ān* and *As-Sunnah* brought new words and phrases into the Arabic language and new linguistic usages and terminology. This added new dimensions to the acknowledged fluency of Arabs, making their language capable of meeting the requirements of the future.

Arabic became the tongue of thought, research and the administration of the state. It was assigned the most important and effective role by which the educational process was established, and the capabilities of concept formation among Muslims, in general, and among educationists, in particular, was maintained.

As prayer can never be performed in any other language except Arabic, and *Al-Ijtihād* also cannot be Islamically practised in any other language, i.e having excellent command of the Arabic language is one of the main prerequisites for claiming the right to be a *Mujtahid*.

(1) W.Montgomery Watt, *op. cit.*,p.27.

(2) Ṣāliḥ 'Abdul 'Azīz, *Al-Arab Newspaper*, Doha, Qatar. 1988.

(3) From an editorial article in *As-Siyasah*, Kuwait, 7/4/1988.

Nevertheless, competency in understanding concepts is linked to the effectiveness of the use of the Arabic language.

Arabic linguistic sciences, *Hadīth* sciences, *Qurʾān* sciences, *Fiqh* sciences were originated and established when the Arabic language played its Islamic role in the Islamic life. The relation of the Arabic language to Islam and Islamic civilization is being stressed and revised by Arab and Muslim scholars.

" The most evident elements in the Arabic-Islamic civilization are Islam and Arabic language, The joint action of the Arabic tongue and the message Islam is the essence of this civilization. It is difficult to claim either Arabic absoluteness or Islamic entirety of this civilization. It is essentially Arabic and Islamic." (1)

Islam and Arabic language are two faces of the same coin, the Islamic civilization.

For what has been said above, several conferences have been held in the Arab World to advocate the revival of the important role of the Arabic language.

The last of these scholarly meetings invited staff members of Arab universities and of higher education institutes "to use the Arabic language in teaching, since the Arabic language is the axis of Islamic education." *

The conferees have circulated this message because they saw that Arabic language has retreated to marginal areas of use in daily life and education, and in its relation with the Islamic concept of Education.

(1) Diyā'a Rashwān, Towards a Historical and Civilization Analysis, The Centre of Political and Strategic Studies, Al-Ahram 19/11/1993.

(*) The Conference was held in Amman, on 28/7/1990, (Ad-Dustour Newspaper).

Commentary Discussion

As human behaviour is linked to human thinking the author considers that the capabilities of an individual are linked to his ability to form and understand concepts of things, ideas and relations, which is the main pivot of his education and thinking.

His capacity for thinking, the consistency of his concept formation, the integrity and conformity of his actions and the productivity of his life, are dependent on his basic ideas which represent the concepts he adopts.

When a gap exists within his understanding of those concepts, his life is affected, as are his commitments towards his ideological and societal obligations, even towards himself.

Muslim educationists of today are no exception. They are observed to be losing the previously acknowledged mentality of forming concepts and integrating them within the Islamic set of concepts and relating them to new situations. This weakness has created the conceptual gap in their understanding.

Owing to this weakness in their conceptual understanding those educationists turned towards other subjects to be loyal to or to be concerned with. Professor Alwani observes:

"Our loyalty and allegiance have turned to symbols, parties (sects) and different sectarian thinking instead of God, His Apostle and Muslims." (1)

This change of loyalty and allegiance, as observed by Professor Alwani, has stemmed from the conceptual problem that broke out among Muslim educationists, and was defined in the Introduction as the loss of ability to form and develop concepts and integrate them with the basic Islamic concepts and relate them to the actual life in education and other aspects as well.

In the long run, and due to the destructive action of this defect within the understanding and thinking of Muslim educationists, the life of Muslims can be seen to have deviated, socially, culturally and in education, from the Islamic lines of thinking.

(1) - Ṭāhā Jābir ‘Alwāni, President of the International Institute for Islamic Thought (USA), in a press interview with Ad-Dustour Newspaper Amman, Jordan, 28/7/1991.

A press seminar, held in 1988 to discuss "Islam and Development" and attended by well known Muslim educationists representing Arab countries, emphasized the following statement:

"The Majority of Muslim societies have no exclusive entity. Consequently they have no conformity of societal or economic ordinance, and Muslim societies are having a non-Islamic life." *

The gap between Islam and Muslims is observed by other educationists as follows:

"Since Islam is based on revelation, all its fundamental principles are unchangeable; thus, the contention that Islam is what Muslims practise is incorrect." (1)

Another educationist points out that: "The difference between Muslims and Islam is easily distinguishable." (2).

The Tunisian *Muftī*, Sheikh Mukhtār Sulami, declares that: "Muslims are living neither their creed nor their religion." (3)

Another Muslim educationist observed certain deviations in the understanding of Muslims and in their loyalty to Islam so that he enjoins the Islamic nation:

"To evaluate its traditions in accordance with Islam and get rid of non-Islamic trends" (4), and insists that racial and tribal fanaticism has no place in Islamic life. He calls for following Islam as revealed in *Al-Qur`ān* and the Prophetic *Sunnah* and rejects following individual Muslims whosoever and wherever they are.

The destructive effects of the conceptual gap in the understanding of Muslim educationists since the 1950s made the Arab Organization for Education, Culture and Science, issue an overall evaluative resolution emphasizing that:

"In spite of the educational development seen in Arab countries, in many aspects, education is in need of comprehensive evaluative and developmental operations." (5)

* - The seminar was held in Doha, Qatar, on 25th/April /1988.

(1) - Begum Aisha Bawani Waqf, *op. cit.*, p.9.

(2) - Abul- Majd, Newsweek, Qatar, Vol,119,3rd year, 1980.

(3) - Magazine of *Shari'ah*, Vol. 282, 1989, *op. cit.*, p. 12, Kuwait.

(4) - Muḥammad Al-Gazali, *op. cit.*, pp.65-149

(5) - The Arab Organization for Education, Culture and Science, Evaluating the Educational Programmes in Arab Countries, (Kuwait, 1981), p.4,5.

Whether this need has always stemmed from a defect caused by the improper performance of the educational systems is not so important. It remains as an indication of a defect at the conceptual and theoretical levels.

Nevertheless, the evaluational and developmental operations seen to be needed must be comprehensive. But comprehending what, and in accordance of which criteria? When, where and how? Such questions will reveal, when answered properly by further studies, the educational and societal disabilities expected to be created by this gap of understanding.

Another deficiency which results from this gap is the lack of efficient personnel who can explore the fields of knowledge in related Islamic thought:

" We need to prepare and qualify personnel who are needed for the exploration of the fields of Islamic knowledge." (1)

Thus, certain fields of Islamic knowledge have not been explored. There is need for capable Muslim personnel to explore them. They have to be armed with certain capacities and competencies. The educational system is responsible for defining these merits and for putting them into practice.

Acquisition of knowledge is encouraged by Islam and considered *Ibādah* (worship). Knowledge in Islam comprehends every field; the secrets of Nature and things, the indications of revelation and *Shari'ah*, the fields of relations in human activities and education.

The needed personnel should be capable of bridging the conceptual gap. The fact remains that since the life of Muslims is deviating and the conceptual gap is existing: " There is a defect in the formulation of the Islamic personality." (2)

It may be concluded that when there is a gap in the understanding of a Muslim educationist with respect to an Islamic concept, a defect in his personality and performance is expected to exist in regard to the application of this concept on the one hand and in regard to the whole Islamic code on the other.

(1) - Ṭāhā Jābir, 'Alwāni, from a press Interview, on 29/7/1990.

(2) - Muḥammad Al-Ghazālī, *op. cit.*, p.67.

PART II

A CONCEPTUAL ANALYSIS OF THE ISLAMIC CONTEXT

Islamic Faith - Chapter Four

Islamic Life - Chapter Five

Islamic Education - Chapter Six

Islamic Civilization - Chapter Seven

Foreword

Having introduced the sources and restrictions of concept formation in Islam, and confirmed the existence of the conceptual gap, and after highlighting the factors that gave rise to this gap and still affect it, the author is concerned with two main points. The first is the conceptual analysis of the Islamic context within which Islamic education operates. The second point is the acuteness and the size of this gap as it is shown in the responses of a sample of present day Muslim educationists.

The author considers that practical issues in Islamic education are related to the changing human experience in methodology and instruction, which are based on the unchangeable concepts of Islam. This is sufficient justification for the changeable issues of practicalities to be determined as beyond the main concern of this study. The main concern is dedicated to the conceptual clarity of the concept of Islamic education within the Islamic ordinance.

The concise conceptual analysis which is introduced in this part is a means towards exploring this clarity in the understanding of present day Muslim educationists.

Conceptual analysis has been emphasized by A.V. Kelly when he discussed the concepts of education:

" ... conceptual analysis has been the watchword and in all spheres of human knowledge and thought. Philosophers have turned their attention to seeking enhanced understanding and indeed, improved communication through the device of achieving conceptual clarity."⁽¹⁾

Another fact lies behind this concern: when the reference concepts of Islamic education are clarified, accepted and adopted, the issues of practice and application may be easily understood and put into practice in accordance with the adopted set of concepts.

(1) A.V. Kelly, Education Made Simple, (London: Made Simple Books, Heinemann, 1987), p.22.

A third fact that justifies the above priority of the conceptual analysis being introduced in this part is that conceptual dimensions had always been given the paramount concern in Islam and in Islamic education of the Prophet and his Companions. The Prophet was guided by revelation to stay for 13 years in *Makkah* to establish the understanding and the mentality of his Companions regarding the Islamic faith, before he was ordered to move to *Al-Madīnah*, and before the rulings of the Islamic practices were established.

These concepts of the Islamic faith had been established in the understanding of the Companions before they had the opportunity to practise them and before they were enjoined to do so.

The acceptance of a given Islamic concept, according to the Islamic view, is the same as the acceptance of an article of the Islamic faith. It has to be internalized and assimilated within the minds of the Muslims. Once this internalization is perfected through education the related practices are easily formed, practised and developed.

In spite of the above view, the literature on Islamic education avoided the conceptual integrity of the Islamic code and concentrated on the experience of individual Muslim thinkers and on methodology and instructional activities.

No serious concern has been given to the conceptual conformity of Muslim understanding of the Islamic set of concepts. No serious attempt has been made to crystallize and introduce a set of Islamic concepts to Muslim educationists in order to explore their understanding with regard to each concept.

The author has to restate the view that since Islam is an integrated code of life, the reference concepts of Islamic education can never be dealt with separately. They have to be explored and discussed on the bases of the Islamic faith and within the conceptual context of Islam.

In light of the above discussion a questionnaire was devised to include a set of ideas that make up the concept of Islamic education, and to provide a thorough and systematic conceptual analysis.

After consulting Islamic references and checking the selected concepts and their inclusion in statements, the questionnaire comprised 124 concepts in its final form.

To avoid anticipated difficulties in the exploratory reading, and to facilitate the target conceptual analysis, the 124 concepts are classified in four categories: A, B, C and D to indicate, respectively in chapters 4, 5, 6 and 7, the four constituent parts of the Islamic context: Islamic faith, Islamic life, Islamic education and Islamic civilization.

The first section of the questionnaire was formulated to obtain information about the sample individuals. The other section includes the statements exploring the content of each statement.

Responses were made by writing one of the following signs in front of each statement:

[✓] Means I agree, approve, right, correct.

[X] Means I disagree, disapprove, wrong.

[?] Means I don't know, I enquire.

[—] Means I am not willing to respond.

The frequency of the passive responses, including the disapprovals, the enquiries and avoidances, make up the percentage of the conceptual gap (C.G.).

The questionnaire was applied during conferences, educational meetings and interviews. Each copy was introduced and received by hand within a month, during which time the author and individual respondents interacted and explanations were exchanged.

Since the study is not statistical, the percentages themselves were used to display and discuss the findings.

The sample of respondents was selected from those educationists who are known through educational conferences and seminars (locally and regionally) to be academically and occupationally qualified to deal with the contents of the questionnaire, provided that they showed an interest in the study and a willingness to cooperate.

Educational seminars provided the author with opportunities to meet such respondents, introduce copies and make arrangements for further interviews. The questionnaire was administered in Kuwait, Bahrain, U.A.E. and Qatar between April 1988 and April 1989. During that period the author collected one hundred filled copies.

The individuals of the sample were residents of eight Arab countries: Qatar 63, Kuwait 12, U.A.E. 4, K.S.A. 4, Oman 3, Jordan 5, Iraq 3, Egypt 6.

The age of respondents ranged between 31 and 65 years; and 82% were male, 18% females.

In terms of educational achievement, 21% had been awarded Ph.D.s; 18%, M.A.s; 21%, Diplomas; and 40%, B.Sc.s. Prizes and medals had been awarded to 16%.

Their present occupations covered 17 educational specialities, and 61% of them were members of educational, societal or research organizations and associations.

Between them, in the past three decades, they had published 291 books, 60% of which were published during the 1980s.

Also in the past three decades, they had between them attended 236 seminars and conferences, 35% of which were in the 1980s, and 50% in the 1970s.

In terms of self-classification, 49% of them consider themselves Muslim educationists; 50% Islamic disseminators, Islamic educators, Muslim *Fuqaha*, or Muslim researchers; and 1% excluded themselves from any of these categories.

The author presumes that each statement indicates or includes an Islamic concept which is relatable to Islamic education, and integrable to the Islamic context.

If the above view is acceptable, the conceptual analysis which is introduced in this part is a serious attempt to explore the size of the conceptual gap in the understanding of present day Muslim educationists on the one hand, and to clarify the concept of Islamic education on the other.

The percentage of uncertainty in the sample responses is introduced directly, after the respective statement, so as to acquaint the reader with the respective single concept as a conceptual component. i.e. C.G. = 36% means that 36% of Muslim educationists are uncertain of the content of the statement.

Most of the statements needed comments in addition to the percentage of the conceptual gap, to relate the respective concepts to the Islamic context and to help sustain the conceptual analysis.

CHAPTER FOUR

Conceptual Analysis of the Islamic Context

Islamic Faith

The following ideas are introduced as the constituent parts of the Islamic Faith. The percentage given after each statement indicates the conceptual gap (C.G.). This represents the proportion of Muslim educationists uncertain of this relation which is indicated in the sentences that follow the title of each concept.

1 - The Revelation of Islam

"Islam is a religion that was revealed by God." (10%).

2 - The Revelation of Islam to Muhammad

"Islam is a religion that was revealed to Muhammad." (10%).

3 - The Universality of the Message of Islam

"Islam is a message to mankind." (36%).

The universality of Islam was established from the very beginning of the revelation at *Makkah*.

Al-Qur`ān states: "We have not sent thee save as a mercy unto all beings."⁽¹⁾

In spite of this statement the degree of clarity of this concept does not exceed 64%, which indicates the acuteness of the C.G. in this respect.

4 - The Universality of Muhammad's Message

"Muhammad is a messenger to mankind." (8%)

5 - The Revelation of *Al-Qur`ān*

"*Al-Qur`ān* is a revelation from *Allah* in words and meanings." (16%).

6 - The Revelation of the Prophetic Sunnah

"Muhammad's sayings, deeds and approvals are revelations from *Allah* in their meanings."⁽²⁾ (19%).

These who are uncertain of *As-Sunnah* as revelation and accept *Al-Qur`ān* as a sole revealed script, misunderstand the infallibility of the Prophet and the dictates of *Al-Qur`ān*:

(1) - Arthur Arberry, *op. cit.*, p. 332, *Sūratul Anbiyā'a* (the Prophets), Ayah 107 which was revealed in *Makkah*.

(2) - Ra'ūf Shalabi, The Islamic Sunnah, (Doha: Qatar University, 1981, 2nd Edition), p5.

"Whatever the Messenger gives you, take and whatever he forbids you give over and fear God, surely God is terrible in retribution."⁽¹⁾

Another reason behind this unjustified attitude of rejection is the existence of forged and non-authentic *Aḥādīth*. This very existence is one of the challenges by which the juristic mentality of the Islamic nation is supposed to be cultivated, widened, deepened and enlightened. These are among the main functions of Islamic education.

7 - Completeness of Islam as a Code for Life

"Islam is a complete code of life." (18%)

8 - The Function of Islam

Islam is a revealed religion from Allah to Muhammad His slave, Prophet and Messenger, to regulate the relations of Man with His Lord, other people and the Creation, through a state that applies it as a complete code of life and disseminates it as a divine Message. (17%).

The interviews revealed that this attitude has been developed in the understanding of the respondents owing to the sensitivity that mixes with their understanding of the religious or spiritual functions that the Western secularists ascribe to Islam and to religion in general.

9 - The Creation of Man

"God created Adam in Paradise, and decreed his descent to Earth as an Apostle to his offspring." (27%).

This principle is ultimately clear in *Al-Qur`ān*⁽²⁾, ⁽³⁾ and in genuine *Aḥādīth*, yet the respondents' attitude shows a significant degree of uncertainty.

(1) - Arthur Arberry, *op. cit.*, p.550

(2) - *Ibid*, p..319.

(3) - Muhammad Marmaduke Pickthall, *op. cit.*:

- *Sūratul Baqarah* (the Cow), Ayah 35.

- *Sūratu Ālu`Imrān* (the House of Emran), Ayah 33.

In the interviews few respondents said that they confronted a degree of obscurity which they could not solve when they considered the so-called scientific findings about the origin of man. This obscurity, or non-Islamic understanding, is a sign of backwardness in Muslim understanding.

10 - The Human Origin of the Human Race

"Human beings belong to the same race. They are the descendants of Adam and Hawwa (Eve) and have not emerged or evolved from a lower creature." (16%)

The interviews revealed that secularized educational systems, and other currents of non-Islamic thought, are partly responsible for this gap.

Another part of the responsibility lies with the effects caused by the theory of the evolution of species⁽¹⁾ and the theory of natural selection through struggle for survival⁽²⁾. These two theories were suggested to explain the varieties of plant and animal species, human beings included, and to justify the extinction of certain species and forms of life.⁽³⁾ They are infused in the sciences and educational fields and in school curricula. In addition to the secularist effects of Western civilization, these theories are causes that lie behind the obscure attitude of 16% of present Muslim intellectuals towards this Islamic principle. The absence of sound understanding of the limitations to these theories by Muslim thinkers and educationists supported this conceptual obscurity. To discuss whether "race or environment"⁽⁴⁾ are the actual determinants of human behaviour, or to prove that all living human beings are classified as one species⁽¹⁾ does not lie within the concern of this study.

(1) - Fontana Dictionary of Modern Thought, (New York: Fontana, 1988), p.293.

(2) - Ibrahim Madhkūr, The Encyclopedia of Social Sciences, (Cairo, The Egyptian High Committee for Books, 1975), p.10.

(3) - H.G.Wells, A Short History of the World, (Cairo: An-Nahd Library, 1958), pp.39-44.

(4) - Raymond Firth, Human Types, (London: Discussion Books, 1947), pp.40-41.

The author is more concerned with the fact that these theories, combined with the evidence of evolution suggested by anthropologists and biologists as well as Darwin⁽²⁾, did not approach the concept of creation or deal with the concept of its creator. At the same time they did not contradict, if understood soundly, the Islamic principles of Creation. Besides they were and still are good stimuli for scientific research that contributed to the progress and the welfare of man. The theory that "Man or a man-like creature had lived about one million years before he began to develop a kind of life that distinguished him from other animals, which is supposed to have begun twenty thousand years ago⁽³⁾, is not so contradictory with the Islamic concept.

According to the Islamic view, the varieties of species and the combinations of the chromosomes, as well as the natural selection in the worlds of animal and plant are manifestations of God's glory and supreme subtlety. He created the species and instilled in them potential tendencies and capabilities to evolve according to the possibilities of internal as well as external variables. Plants, animals, things, seas, mountains, planets, and the whole universe are subservient to man, and are created for his welfare and to sustain his faith in God. These worlds and forms of life, the whole creation, are reservoirs of secrets and miraculous treasures of data and bounties that invite men to explore, know and utilize them in accordance with His message.

With respect to man, Islam speaks of him as the offspring of Adam and Eve. Through which this honourable species originated and populated the earth.

According to *Al-Qur'an*, changes in environments and in social and physiological relations could not cause the existence of a new human species.

(1) - Raymond Firth, *op. cit.*, p.15.

(2) - Merit student Encyclopedia, (New York: Macmillan Educational Company, 1981), Vol.6., pp.501-501.

(3) - J. Bronovski, The Ascent of Man, (Kuwait: Alamul Marifah, 1981), Vol. 39., pp.111-113.

Man has the mind and the guidance to enable him to change his environment and adjust it to his welfare. "From the time of Adam's descent the Human race is but one family."⁽¹⁾ Ibn Khaldun was the first Muslim Scholar to notice the gradual effects that Food, Environment, Heredity, Education and Occupation have effects on the colour, language and social and biological activities of human beings, which caused the differentiation among peoples in different geographical *Aqālim* (regions).⁽²⁾

Theories of evolution were discussed and made into research subjects in the secularised thought of modern Western civilization, and attracted the attention of sociologists, anthropologists and scientists with different degrees of approval:

"This doctrine, Theory of Evolution, embraces a variety of principles in different usages and there is no real agreement about its essence ... There are two types of the evolutionary theories:

- (a) - That which postulates the unilinear, ordered or progressive nature of social change.
- (b) - That which is based on an analogy with evolution in plant and animal population, following Darwinian Theory."⁽²⁾

Twentieth century anthropologists and biologists have been less interested in evolution, except for the revival of interest among American functionalists in the 1950s and 1960s. This revival is sometimes referred to as 'neo-evolutionism', which tends to utilize the principles of natural selection and adaptation drawn from the theory of evolution in biological sciences.

It would seem that these theories have been misunderstood by 16% of Muslim intellects, and are regarded as final actualities that affect their understanding of this basic concept.

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- 1 - Isma'īl Ali Al-Mir, As-Sulālatul Bashariyyah, (The Human Races), (Beirut: 1982), p.12.
 - 2 - Ibn Khaldūn, Al-Muqaddamah, (Beirut: Alaud Din Company for Publication, undated), pp.82-91.
 - 2 - Nicholas Abercrombie, *et al*, The Penguin Dictionary of Sociology, (New York: Penguin Books, 1988), pp.92-93.

11 - The Honourable Status of Man

"Man is an Honourable creature, who has been appointed viceregent on Earth and enjoined to populate it, and to conduct life in accordance with God's Message." (11%).

11% of present day Muslim educationists are uncertain of this simple principle which is stated so simply and clearly in *Al-Qur`an* and *As-Sunnah*:

" We have honoured the Children of Adam and carried them on land and sea, and provided them with good things, and preferred, them greatly over many of those we created."⁽¹⁾

When the concept of viceregency was discussed in the interviews many respondents expressed their contention that man is the viceregent of God, *Kalīfatullāh*, or the successor of God, which is non-Islamic. "*Khalīfah*" is mentioned in this *Ayah* to mean the creature whose offspring succeed each other in generations, or the creature whose generations succeed generations, (successive generations)*. The gap in understanding this concept was the main factor that originated the Sufist orders and Sufism in general.

12 - The Role of God's Apostles and Prophets

"God has sent His Apostles and Prophets and enjoined them to establish His laws and Religion, to guide peoples and nations in the right way decreed in His messages." (12%).

(1)- Arthur Arberry, *op. cit.*, p.282.

(*) - The Arabic verb "*Khalafa*" means, succeeded, see also: The Holy *Qur`an*:

- *Sūratul A`rāf* (the Heights), Ayah 169.
- *Sūratul An`ām* (The Cattle), Ayah 59.
- *Sūratu Yūnus* (Jonah), Ayah 73.
- *Sūratu Fāṭir* (the Creator), Ayah 39
- *Sūratul Ḥadīd* (The Iron), Ayah 7.

12% are uncertain of this principle despite its significant clarity in the Islamic scripture(*). *Al-Qur`ān* reads:

" Indeed We sent our messengers with the clear signs, and we sent down with them the Book and the balance so that they might uphold justice."(1)

The Prophetic Sunnah stressed this principle in so many *Ahadith*.

Al-Imām (the Great Faqih), Aḥmad Ibn Ḥanbal (died, A.D. 855) narrated that: Àbu Dharr** (God be pleased with him) said to him "I said: Oh Messenger of *Allah* which of the Prophets had been the first ? He said: Adam. I said: Had he been a Prophet ? He said: Yes, a Prophet who was spoken to by *Allah*. I said: Oh messenger of *Allah*! How many were God's Messengers? He said: About three hundred and fifteen, a big group. I said: Oh messenger of God how many was the complete number of God's Prophets? He said: one hundred and twenty thousand, the Messengers among them are three hundred and fifteen."(2) The *Musnad* (Corpus) of Ibn Hanbal.

(*) - The Holy Qur`ān:-

- *Sūratun Nisā'a* (The Women) *Ayat* 164-165
- *Sūratul A'rāf* (The Heights) *Ayah* 35
- *Sūratu Hūd*, *Ayah* 120
- *Sūratul Ra'd* (The Thunder), *Ayah* 38
- *Sūratul Ḥajj* (The Pilgrimage), *Ayah* 75
- *Suratul Mā'idah* (The Table), *Ayah* 78
- *Sūratul Mūminūn* (The Believers), *Ayah* 44
- *Sūratul Ḥadīd* (The Iron), *Ayah* 25.

(1) - Arthur Arberry, *op. cit.*, p.562.

(**) - One of the well-known Companions of the Prophet, died, A.D 652.

(2) - Muḥammad Āli Ṣābūnī, Prophethood and Prophets, (Makkah: Hassan Abbas Shibly.1980), pp.7-25.

13 - Man's Pristine Purity

"Man's going astray is a deviation from his pristine Purity that God originated in him." (19%).

In the interviews, the discussion revealed the need for more detailed discussion on the purity of Man in the Islamic view:

According to Islamic Scripture, Adam, the first human being, had been a Prophet to his children. He established the life of the first human family, organized the first community and led them in accordance with God's teachings. Faith in God and in His Oneness was the foundation of that organized life. In later generations, diversities in faith and deviations in life occurred.

To Islam, every child is born as pure as the white sheet, provided with the *Fitrah* (the original readiness to be faithful, or to have faith in God) and to practise it in life, as a base for his behaviour and relations. The adults, parents, community and teachers, are trusted and assigned the responsibility to cultivate this *Fitrah*, establish it in the child, and support it. Adults have the means to educate the young and draw out whatever they intend to make out of them, in accordance with their faith and conceptual understanding of their reference conceptions.

Al-Qur'ān states:

"So set their face to the religion, a man of pure faith in God - *Fitratallah* - [God's original] upon which He originated mankind. There is no changing God's creation."⁽¹⁾

The Messenger of Islam says:

"Every child is born with the *Fitrah* - readiness to have Pure faith in God - and his parents who make a Jew or a Christian or a magi out of him." *

(1) - *Al-Qur'ān*, *Sūratul Rūm* (The Romans), *Ayah* 30.

(*) - A sound Ḥadīth, *Ṣaḥīḥul Bukhārī*, narrated by *Ābu-Hureirah*, died A.H. 59.

The above *Ayah* and *Ḥadīth* underpin the original readiness of every child to have Faith in God and practise it in life. God originated this purity in the nature of every child, as He originated the readiness for flying in the nature of birds and the readiness for swimming in the nature of fish. Readiness for having *Īmān* (Faith) in God and for being faithful is a part of every human child. The development of this original *Fitrah*, and the cultivation of this original readiness to receive and have faith are the responsibilities of the adult. Islam assigns to adults the responsibility of cultivating this purity and educating the young to be Faithful.

Every child, according to Islam, is ready to be *Mu'mim* (faithful Muslim), and has the capacity to develop his personality to be Islamic and acquire the Islamic education both conceptually and practically.

Nurturing this original purity is regarded as a priority in Islamic education, after which comes the questions of learning, instruction, curricula, schooling or non-schooling and other related issues.

In Islamic terms, it can be said that when a man goes astray or is heedless, it is because a deficit has been injected in his pristine purity. The concept highlights the role of Islamic education in the early years of every child's life.

14 - **"The Origin of Divine Religions"**

" The origin of divine religions is the belief in the Oneness of God." (11%).

Again we are confronting the conceptual crisis which will face the Muslim educationists and the educational process in Islamic life of the future.

The Oneness of *Allāh* is the first and most clear and pure concept in Islam and in Islamic thought.

"According to *Al-Qur`ān*, Adam, the first man and the first Prophet, practised (*At-Tawhīd*) the faith in *Allah* the One, raised his offspring on the basis of this (*Tawhīd*)(1)(2)(3)(4) and enjoined them to follow the teachings of *Allah* and those of the Prophets in times to come. In contemporary Western and Eastern thinking, however, many impurities veiled this concept even in the Monotheist religious tenets.(5)

15 - The Articles of the Islamic Faith

"(a) Belief in God and His Oneness; (b) In God's Apostle; (c) in God's Books; (d) in God's Angels; (e) in The day of Resurrection; (f) Fate and predestination decreed by *Allāh*, are the basic articles of the Islamic Faith." (7%).

(1) - *Al-Qur`ān*, *Sūratu Baqarah* (The Cow), Ayah 30.

(2) - Arther Arberry. *op. cit.*, p.5.

(3) - Aḥmad Bahjat, *The Prophets of Allah*, (Cairo: Al-Mukhtar), pp.8-15.

(4)- M.M. Pickthall, *op. cit.*, p.37

(5)- Muñir Ba`alabki, *Al-Mawrid Dictionary*. (Beirut. 1983), p. 285

a) - Deism: The belief in God without religion - Natural Religion - based in reason not on the revelation (18th Century).

b) - Deism flourished in England, France and U.S.A in the 18th century, but more recently people so suspicious of personal religion have usually described themselves as Agnostics, particularly since modern studies have sharply raised the question whether God can be known in nature or history.

Theism: belief at least in one god as the Creator of the universe and the Saviour and Ruler of Human life. Free from limitation of time and space - present and active in time and space. Under the pressure of SECULARISATION however, many nominal adherents of those religions: Christianity, Judaism, Islam and others, live and think without much if any, reference to Theism.

c) - Polytheism: is the belief in many gods generally regarded more primitive than Monotheism - the belief in one God. Modern theologies have stressed that much, if not all talk about God, may need radical revision to be meaningful in our CULTURE (the dictionary presumes) - Merit Student Encyclopedia.Vol.8, p.04.

16 - Human Dispersion, Multiplication and Variations

"Dispersion and multiplication of mankind together with the variation in colours and languages are miraculous signs of God's Might and Glory."⁽¹⁾ (18 %)

Al-Qur`ān stresses:

- "He it is who multiplieth you in the earth."⁽²⁾
- "And of His signs is the creation of heavens and the earth and the difference of your languages and colours."⁽³⁾

17 - Islamic Scripture

"Al-Qur`an together with the Prophetic Sunnah are the Islamic Texts (scripts of teachings and dictates) revealed from Allah unto Muhammad His Apostle." (15%).

The four Great *Aimma* of *Fiqh* stressed that their *Ijtihād* is to be done away with when found contradicting the *Sunnah* and/or *Al-Qur`ān*⁽⁴⁾. So did every Islamic personality of the past. Philosophers, sectarians and sufists are excluded, as they proposed their views as finalities over-ruling the Islamic scripts.

18 - Islamic Permission of Things

"Things in general are allowable to Muslims unless prohibited in Ash-Sharī`ah." (17%)

The above statement concludes a juristic rule which is recognized by ordinary Muslims as well as Muslim scholars and educationists.

1 - *Al-Qur`ān, Sūratu Rūm* (the Romans), *Ayah* 22.

2 - *Al-Qur`ān, Sūratu Tabārak*, *Ayah* 24.

3 - *Al-Qur`ān, Sūratu Rūm* (the Romans), *Ayah* 22.

4 - Ra'ūf Shalabi, The Islamic Sunnah Between the Scholars and the Ignorant, (Doha: Qatar University, 1981), p 11.

The completion and integration of Islam is not to be sought in listing permissible things and prohibited things.⁽¹⁾ Allowability and prohibition of things is contained in the broad lines of *Ash-Sharī'ah*, based on *Al-Qur`ān* and *As-Sunnah*, so that every thing, at any time has its line and position of judgment (juristic location). Thus juristic rules and the fundamentals, of *Al-Fiqh (Uṣūlul Fiqh)* constitute the Islamic law and guide Islamic thought and concept formation.

One of the basic traits of Islam is regulating the relation of man with all things with which Man comes in contact. This trait underlines Islamic education and guides the Islamic life within which education operates.⁽²⁾ It also suggests more significant roles for the educationists in Islamic life.

19 - Islamic Legitimacy (legality) of Deeds

"Deeds -Actions, Sayings and intentions - have to conform to the dictates of *Ash-Sharī'ah*⁽³⁾ (the Islamic Law)." (14 %).

This statement expounds a doctrine that underlines the deeds of the individuals, groups and societies as well as the strategies and policies of the state. It comprehends Islamic education.

When mistakes or forgetfulness, or wrong is committed under duress these are pardoned.⁽⁴⁾ *Al-Hadīth* says: "*Allah* has pardoned for me my nation or their forgetfulness, and for what they have done under duress."

(1) - Arthur Arberry, *op. cit.*, *Sūratul Mā'idah* (The Table, p.125)

(2) - M.M. Pickthall, *op. cit.*, p.447.

(3) - 'Izzud-Dīn Ibrāhīm, *An-Nawawi's Forty Ahādīth*, The International Islamic Federation of Student Organization, 1985, p.125.

"None of you - truly - believes until his inclination is in accordance with what I have brought". A good and sound *Hadīth*. No: 37, p.122.

(4) - A good *Hadīth*, narrated by Ibn Mājah and by Al-Beihāqi.

"Allah the Almighty has laid down duties, so do not neglect them. He has set boundaries, do not overstep them, He has prohibited some things, so do not violate them, about some things he was silent out of compassion for you not out of forgetfulness - so seek not after them." *

20 - Islamic Demarcation Between Evil and Good

"The good in the Islamic concept is whatever *Ash-Shari'ah* assigns as good, and evil is whatever *Ash-Shari'ah* assigns as evil." (13%).

We have to recall here that the sect of *Al-Mutazilah* held reason in preference to revelation, and that good is good for itself, which is a non-Islamic concept.

The statement is not speaking about values but speaks about who has the Islamic authority to demarcate what good is and what evil is, which is *Ash-Shari'ah*. This fact is not so clear to 13% of present day Muslim educationists.

(*) A good *Hadith*, narrated by the Collector Ad-Dāraqūṭnī, on the authority of the Companion Abu Thālabah Al-Khushani, died A.H.75, who heard it from the Prophet.

21 - Islamic Authority and Practicality of Labelling Right and Good⁽¹⁾

"Right and Good are what Allah has dictated and legislated as good, and enjoined Muslims to follow and perform (in *Al-Qur`ān* and *As-Sunnah*)." (17%).

Islam honours man, and evaluates him by his faith and loyalty to *Allah*, and the good he does towards the community in accordance with Islam and for the sake of God's satisfaction.

"Yet it may happen that you will hate a thing which is better for you, and it may happen that you will love a thing which is worse for you, God knows, and you know not."⁽²⁾

Islamic virtues and values are not societal in their source or origination. They are Islamic. Their acquisition and practice have to be a part of the Muslim's loyalty to God, rather than to the society, provided that this loyalty is accomplished within actual and legislated performance of the Islamic behaviour.

(1) *Al-Qur`ān*:

- Ayah 26 from *Sūratu Ālu'Imrān* (The House of Emran).
- Ayat 41, 109, *Sūratu Yūnus* (Jonah).
- Ayat 41, 109 *Sūratul Isrā`a* (The Night Journey).
- Ayat 41, 109 *Sūratul Hajj* (The Pilgrimage).
- Ayat 11, 27 *Sūratun Nūr* (The Light).
- Ayah 51, *Sūratu Fussilat* (The Detailed).
- Ayah 9, *Sūratul Jum'ah* (Friday Congregation).
- Ayah 19, *Sūratun Nisā'a* (the Women).
- Ayah 35, *Sūratul Anbiyā'a* (The Prophets).

(2) - Arthur Arberry, *op. cit.*, p.24.

22 - The Authority and Practicality of Labelling Wrong and Evil

"Evil and wrong are what Allah indicated (in Al-Qur`ān and As-Sunnah) as evil and wrong, and directed Muslims to reject and avoid and protect themselves and the society against." (16%).

Contemporary social and educational studies have introduced society as the source of legislation, loyalty and adherence. One can hardly deny the influence of these studies in making this gap in Muslim understanding.

According to the Islamic view, vices, immoral habits and wrong practices are labelled non-Islamic and men are enjoined to seek God's forgiveness when they commit any deficit. The Islamic community is obliged to protect itself and its members against falling into non-Islamic misdeeds in general, and in the actual performance of educating the children inclusively.

23 - The Validity of Juristic Deductions

"Opinions and ideas of Al- Aimmah (the leading Jurists) as well as their juridical deductions, and those of Fuqahā and Scholars of Ash-Shaī'ah are not creeds, but controversial issues, until they are confirmed in the actual and sound indications of Al-Qur`ān and the As-Sunnah." (12%)

Theoretically the size of uncertainty may be considered a positive indication when one recognizes the contemporary and stable situation of the Islamic education.

Sects and sectarian fanaticism, as well as the creeds of *Al-Madhāhib*, are expected to be eliminated from Islamic life when Muslim educationists play their Islamic role.*

24 - The Islamic Responsibility

" The Islamic responsibility (responsibility towards Islam) is not religious, but is every Muslim's responsibility, provided that he is qualified and willing to undertake it." (16%)

* Chapter 8, the directives.

When we consider the fact that there is no clergy hierarchy in Islam and no religious ranking in the Islamic life, we look at this uncertainty as unjustifiable.

Furthermore, it is acknowledged that Islamic education is supposed to establish the concept of this responsibility in the understanding of Muslim learners.

25 - The Error of Personal Infallibility

"Ascribing infallibility to persons (except the Prophet) is contrary to the Islamic faith." (23%)

The misunderstanding of this concept caused, and still does, the rise of sects and sectarian fanaticism that contributed to the creation of this conceptual crisis.

26 - Nature of Islamic Loyalty

Islamic Loyalty is a commitment to obey God and adhere to the Islamic teachings and not to be a slave to anybody or any organization." (10%)

Referring to the discussion that was held in the interviews, the author suggests that this gap in the understanding of the respondents is due to their disinclination to disclose their opinions on this point.

27 - The Straight Way of Allah

A) "Al-Jihad⁽¹⁾ in Islam is exerting Muslim's capacity (physically and/or mentally and/or financially) in the way of Allah."⁽²⁾ (38)%.

(1) - Maḥmūd Sālim, *op. cit.*, p.231.

(2) - *Al-Qur`ān*, The way of Allah, the way of your Lord, the way of the Believers, Our way, our ways, ways of peace, the way, a way, the straight way, a straight way. These had been enunciated in 38 Āyāt in *Al-Qur`ān*.



B) The way of Allah means war that is waged solely under the banner of Islam in the name of Allah for self defence or against those who perpetuate oppression against the followers of Islam."⁽¹⁾ (18%)

The way of Allah (*Sabīlu-llāh*) has been mentioned in *Al-Qurʿān* to mean: The way of His guidance to every good action that He enjoined to be performed⁽²⁾; while *As-Ṣirāṭul Mustaqīm* (straight path) has been mentioned to mean the clear way that guides to good.⁽³⁾

Those two concepts have been Interchangeably used and have to be distinguished as clearly as possible. A very thick veil of misunderstanding clouded them which is mostly shown in the responses of the respondents.

In expounding one of *Al-Ayāt* relating to "The way of Allah", the great exponent *Al-Qurṭubi*, who died. A.H.671, stated "There is only one point in this *Ayah*, which was revealed in *Makkah*. Allah is ordering His Apostle to invite to the religion of Allah and His Law gently and reasonably." ⁽⁴⁾

The same *Ayah* * is interpreted by Arberry⁽⁵⁾ in the following words:

"Call them to the way of your Lord with wisdom and good admonition, and dispute with them in the better way, Surely thy Lord knows very well those who have gone astray from His way and He knows very well those who are guided." ⁽⁶⁾

As for *As-Ṣirāṭul Mustaqīm* (the Straight Path), it means the Islamic way of life, the way of believers which may be concluded in understanding and applying the Islamic ordinance.

(1) - Begum Aisha, Bawani Waqf, *op. cit.*, p.22.

(2) - Maḥmūd Sālim, *op. cit.*, p.231.

(3) - *Ibid*, p.274.

(4) - Al Qurṭubi, ʿAbdullah Ibn Aḥmad Al-Ansāri, *Al-Jamʿi Li-Āhkamil Qurʿan (The Compiler of Qurʿanic Judgments)*, (Cairo: The House of the Arabic Book of Press and Publication 1967). Vol.10, p.200.

(5) - Arthur Arberry, *op. cit.*, p.273.

(*) - *Sūratun Naḥl* (The Bees), *Ayah* 126.

(6) - Abul A'la, Al-Mawdudi, *Jihad in Islam*, (Kuwait: Al-Faisal Press) p.7.

With respect to *Al-Jihād*, *Al-Qur`ān* and *Al-Ḥadīth* have repeatedly emphasised the need and importance of the defence of Islam. It means struggle to the utmost of one's capacity. One who exerts himself physically and mentally or spends his wealth in the way of *Allāh* is, to Islam, involved in *Al-Jihād*.

In the language of *Ash-Sharī`ah* this word "*Jihād*" means:

- A) The war that is waged in the name of *Allāh* with the objective of bringing an end to oppression and aggression against Islam and not for the propagation of Islam.
- B) Striving for the cause of *Allāh* or the way of God does not mean forcible conversion of other peoples to the faith of Islam.⁽¹⁾ It comprehends every exertion that is undertaken for the individual welfare and communal well-being of mankind, for the sake of God's satisfaction.

Al-Qur`ān reads: "and those who strived hard for us (*Jahadu*) we shall certainly guide them in our ways and *Allah* is surely with doers of good."⁽²⁾ *Al-Jihād* in this *Ayah* includes the intellectual striving to attain the blessings of *Allāh* and nearness to Him.

It is clear that a degree of obscurity is felt in the understanding of not less than 18% of present day Muslim educationists with respect to the above concepts.

(1) - *Al-Qur`ān: Sūratul`Ankabūt* (The Spider), *Ayah* 68.

(2) - Arthur Arberry, *op. cit.*, p.410. "But those who struggle in our cause surely we shall guide them in our ways, and God is with the good doers."

CHAPTER FIVE

Conceptual Analysis of the Islamic Context

Islamic Life

The following twenty six ideas constitute the concept of the Islamic life, in the author's view.

1 - The Relation Between Islamic Life and Islamic Government

a) Islamic life can be set up only in the Islamic Nizām (polity) (36%)

Islamic life is the actual life of Muslims in every phase of life, including government, in accordance with Islam. The life of Muslims may not be Islamic when based on merely nominal attachments to the Islamic faith. Ash-Shahādah (Bearing witness that there is no God but Allāh, and Muhammad is His Apostle and Prophet) is not sufficient to lead an Islamic life. With this sole requisite the life of a Muslim will not be Islamic, and Muslims are not Islamic personalities and, accordingly, the education they acquire and the education they practise are not Islamic.

Yet 36% of present day Muslim educationists are uncertain of the above statement.

One of the main tasks of the Islamic educationists is to fill the gap between the daily activities of Muslims and the Islamic life enshrined in the Islamic message. This Islamic life had been realized in the reference period of the Prophet's life and in the lifetime of the Rightly-Guided *Khulafā'*⁽¹⁾ as from A.D 610-661.⁽²⁾

Revelation began in A.D. 610 and *Al-Hijrah* began in A.D. 622. The Prophet died in A.D. 632, and the fourth *Khalīfah* died in A.D. 661. The period A.D. 610-661 has been acknowledged by the Islamic nation as the reference period of Islamic Life.

(1) - Mahmoud Sālim, *op. cit.*, pp.55, 343, 360, 363:

- A) Abu Bakr, A.D. 572-635; a *Khalīfah*: A.H. 11-13.
- B) Omar Ibn Alkhattāb, A.D. 584-656; *Khalīfah*: A.H. 13-24.
- C) Othman Ibn 'Affan, A.D. 574-661; *Khalīfah*: A.H. 24-35.
- D) 'Ali Ibn Abū Ṭālib, A.D -661; *Khalīfah*: A.H. 35-40.

(2) - H.G. Wells, *op. cit.*, pp.418-419.

- b) "The Islamic life can be established only by setting (applying) Islam as a complete Code of life." (39%)

This statement suggests that the Islamic life is connected with the application of the code of Islam, including Islamic education.

In the discussions that were held in the interviews, few respondents expressed their uncertainty about the definition of the Islamic community, and about its relation with the Islamic state.

We should bear in mind that any societal ordinance is best known and evaluated by the form of daily life of the normal individual living within its vicinity and in light of its ideological reference.

In the Islamic view, the daily life of the ordinary Muslim can never be Islamic unless he is actually living in an Islamic community which practices Islam as a complete code of life.

The obscurity of this point is partly responsible, for the gap in the understanding of 39% of the respondents.

2 - The Islamic State and its Main Function in the Islamic life

The main function of the Islamic state is to build Islam up within its boundaries and to carry it as a message enjoined by God. (15%)

Islamic life includes the Muslims and the non-Muslims, living under the umbrella of Islam. This is not clear in the understanding of 15% of the respondents.

3 - Definition of Islamic Life as Prescribed in Islam

Islam prescribes Islamic life to be the life of people (Muslims and non-Muslims) in the Islamic State that builds Islam up within its boundaries and carries it as a message enjoined by God. (43%)

4 - Definition of Future Islamic Life in the Future:-

It is the life of people (Muslims and Non-Muslims) in the Islamic state that builds Islam up within its boundaries and carries it as a message enjoined by God. (57%)

Muslims are not expected to receive Islamic education and practise or acquire Islamic education outside an Islamic community.

Again we are confronted with a controversial view, owing to the defect of obscurity in the Muslim understanding in respect to the Islamic life where Islamic education operates.

57% of respondents showed uncertainty towards this statement. This weak stand is not new to Western scholars:

"Islam, differs from the reform movements of the 19th century in its emphasis on Muslim fundamentalism. Its political content is not new, since Islam has always been concerned with political organizations; Muhammad was not only a Prophet but a consummate politician who built a community in *Al-Madinah*." (1)

"All activist Muslim groups look for a return to the *Shari'ah* since Muslim law gives rules of personal status and conduct as well as for political behaviour." (2)

If "we have to view Islam in and through itself and its own principles and standards" (3) the above understanding of the respondents is not compatible with the Islamic view.

5 - The Islamicity of Life

Life is Islamic:

- a) "When the Governing system is Islamic." (38%).
38% of the respondents are uncertain that the integrity of the wholeness of the Islamic Message suggests that only under the patronage of an Islamic government the Islamic way of life is supposed to have its Islamic features, and to have its conceptual capacity practised through the Islamic education system.

(1) - The Fontana Dictionary of Modern Thought, p.442.

(2) - Ibid, p.442.

(3) - Gibb, H.A.R., *op. cit.*, p.vi (Preface)

- b) When the constitution is Islamic. (37%)
37% are not sure of the fact that neither the Islamic way of life, nor Islamic education could maintain the Islamic environment under the umbrella of a non-Islamic constitution. The Islamic life has to be constitutionalized in accordance with the law of Islam, *Ash-Shari'ah*.
- c) When the Judiciary System is Islamic. (46%)
The fact that the Judiciary system has to be compatible with the constitution is not clear in their understanding.
- d) When educational and instructional systems are Islamic. (38%)
It is not so difficult to point out the obscurity concerning this concept. It may be mainly due to the non-conformity with the Islamic Life and to the absence of this life.

6 - The Reality of the Islamic Life in the Past

" Islamic life was actualized in:

- a) The life of the Prophet Muhammad (p.b.u.h.): (39%).
39% of respondents were uncertain that Islamic life was brought into reality by the Prophet as a complete code including the doctrinal principles of education and concept formation within the Islamic context.
- Al-Qur`ān* reads: a) "This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion *Al-Islam*."(1) b) "Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency; and ye believe in Allah."(2)

(1) - *Al-Qur`ān*, Suratul Maidah (The Table), Ayah 3.

(2) - *Al-Qur`ān*, Suratu Alu`Imran (The House of Emran), Ayah 110.

- b) Through the first century of *Al-Hijrah*. (55%)
 The period from A.D 622 to A.D 719 marks the first century of *Al-Hijrah*. During this century the Islamic nation could establish the first Islamic state, and practise the Islamic life including Islamic education by which they carried the Islamic message. This fact is not so clear to 55% of the respondents.
- c) All through the first three centuries of *Al-Hijrah*. (79%)
 Despite the fact that the Islamic life continued in this period represented in the governing system and the juridical system, as well as in the educational system, the high percentage of uncertainty suggests the rewriting of Islamic history, which has become an obligation of the Muslim educationists.
- d) Through the first three centuries of *Al-Hijrah* up to the Fall of the Ottoman Sultanate. (68%)

This uncertainty may be referred to the views of the writers of the modern Arab history, and to the misunderstanding of the interdependence between the Islamic constitution, the Islamic Judiciary system, and the Islamic educational system in maintaining the Islamic life. The realization of any of these is correlated with the realization of the others. The inability to determine which of these is the prerequisite for the actualization of the others, or of any of them, is another reason for the high percentage of misunderstanding of this concept. It is presumed that the main features of the Islamic life continued to be operating during this period.

7 - The Forseeability of the Islamic Life

"Muslims can actualise the Islamic life in the foreseeable future." (49%)

This is a wide gap which raises serious questions concerning the nature of the present so-called Islamic awakening, and the effectiveness of the international conferences on Islamic education.

8 - **Future Time-limitation for the Actualization of the Islamic Life**

"Islamic life, as prescribed in Islam, is going to be realized in the respondents' view within a period of":

- a) 10 Years. b) 20 Years. c) 30 Years.
 d) 40 Years. e) 50 Years. f) 50-70 Years.
 g) 1 Century. h) Not less than a Century.
 (90%).

The argument held in the interviews revealed that the participants almost reject the Idea of disclosing their opinions, and showed a strong disinclination to respond.

Further studies are envisaged to work on this point to answer important questions such as:

- Can we give the actual reasons of these views ?
- Is there any endeavour being exerted in this respect ?
- What is the role of education in this respect ?

9 - **Causes of Difficulty for Proposing a Future Time-limit for the Realization of the Islamic life (in the Respondents' views)**

"It is difficult (for the respondents) to expect the actualization of the Islamic life because of:

- a) Limited knowledge and information. (71%)
 b) The absence of guiding signs (forerunning, positive signs). (85%)
 c) The way of life present Muslims are living. (62%)
 d) The backward situation of Muslims in scientific and technological fields. (76%)
 e) Education systems being applied in the Muslim countries. (72%)

The way of life lived by present day Muslim educationists is the first cause of this difficulty. Limited knowledge comes next. Present educational systems ranks third, whilst scientific and technological backwardness and the absence of positive signs rank fourth. The average gap of uncertainty is 73%, which points to the depth and significance of the crisis.

10 - Means for Actualizing the Islamic Life

Islamic life can be actualized:

- a) If an Arab Muslim state adopts Islam as a complete code of life and applies it and prepares Muslims to carry its message: (47%).
- b) If the educational system in Muslim Societies becomes Islamic: (35%).

Again the respondents show a comparatively weak stand in determining the means with a strong inclination to avoid being understood.

11 - How the Islamic Life Is Actualized:

The Islamic life can be brought into reality in the form of:

A uniform way of life that has no similarity with any other Ideological way of life. (52%)

It is noteworthy that the distinction of the Islamic life is expected to be seen when compared with other contemporary ideological ways of life, and through actual application of the whole Islamic context.

12 - The Origin of Human Community

The Origin of Human Community is Rightly Guided.
(38%)

Adam the first human being, was sent by God as a Prophet.

The Islamic view stresses that, and that every Prophet of *Allāh* was enjoined to invite his followers to have faith in *Allāh* and submit to His law.

"The very first man who received revealed knowledge from God is Adam, in the Islamic view. He had knowledge of the reality and was given a code of life. By following that divine code, he conducted a blessed and successful life. This code of life was the *Milan* (the origin of religion), the attitude of a complete submission to *Allāh*."⁽¹⁾

Later generations gradually drifted away from the right path, and God appointed Apostles and sent Prophets to them in many and successive messages.

These Prophets, according to the Islamic view,⁽²⁾ "were raised in all epochs, and in all civilizations and nations ... All of them carried a divine message and all of them advocated a way of life in its broad lines and wide rulings."⁽³⁾

(1) - A.A, Mawdudi, Islamic way of life, (Karachi: I.I.F.S.O., 1967), P.3.

(2) - Al-Qur`ān, *Suwar: Fātir* (the Creator), *Az-Zukhruf* (the Ornaments), *Ar-Ra'd* (The Thunder), *Al-Āyāt*: 24, 23, 7 respectively.

(3) Arthur Arberry, *op. cit.*, p.440. "We have sent thee with the truth and good tidings to bear, and warning not a nation there's but these has passed away in it a wamer."

13 - The Main Obligatory Role of the State in Islam

"Protection of the nation's faith is the main obligation in the role of the Islamic state." (13%)

Since the government in Islam is an Ideological government, it is established on the bases of Islamic Faith.⁽¹⁾ It is essential to protect and maintain the essence of its existence. This stands contradictory with the concept of secularized and national governments. The Islamic government is a means for the protection of the Islamic Faith and Islamic understanding through the application of the Islamic code in every aspect of life.

14 - Unity of Islamic Life

"Unity of Muslims in one state is the essential prerequisite for establishing and maintaining the Islamic life." (49%)

This statement gives rise to a controversial issue about the concept of the state in its connection with life. Though the unity of the Islamic nation is given the paramount concern in Islam, 49% are not certain of this concern.

15 - The Pattern of the Islamic State

The system of *Al-Khilāfah* is the Islamic pattern of the Islamic state and *Al-Khalīfah* is the Head of the Islamic nation." (43%)

If we presume that it is a positive statement, the gap in Muslim understanding is wide and indicates the existence of a deep lag of uncertainty in the understanding of the respondents with respect to the concept of "*Khalīfah*" and "*Khilafah*".

(1) - (a) 'Abdul Karīm Zaydān, The Individual and the Islamic *Sharī'ah*, (Malaysia:I.I.F.S.O., 1982), p.13.

Al-Khilāfah is a system which had been established through the consensus of the Companions of the Prophet and that of the Islamic nation, starting with the death of the Prophet, in A.D. 632 and was put into actual practice from that date up to A.D. 1924.

"Al-Khilāfah is the leadership of the Muslims, and Al-Khalīfah is the leader who is meant to lead and supervise the Muslim affairs after the Prophet."⁽¹⁾

"It (*Al-Khilāfah*) is a religious and mundane leadership of the Islamic nation which is confined in one personage who should meet the provisions of knowledge, justice, physical soundness and efficiency."⁽²⁾

Al-Khilāfah was agreed upon by the consensus of the Islamic nation after the death of the Prophet. The succeeding Muslim generations followed them without exception save the sect of *Al-Khawārij* (the Seceeders)."⁽³⁾

16 - The Main Stream of Islamic Political Activities

"Attending to Muslim affairs is the main stream of the Political activities in the Islamic life." (57%)

The high degree of obscurity indicates the conceptual crisis.

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- (1) - 'Abdul Karīm Zaydan, The Individual and the State in the Islamic *Shari'ah*, *op. cit.*, p.156.
- (2) - Sheikh Muḥammad Al-Khudary, Itmamul waffā Fisiratil Khulafā'., (The Perfection of Fulfilment in the Biography of the Khalifas), (Beirut: The Cultural Library, 1963).
- (*) - *Al-Khawārij*: a sect that disapproved the stand point of the Islamic leadership of both 'Ali The Fourth Khalīfah and Mu'āwiyah who became the Fifth Khalifah, after Ali. They carried arms against the Muslim community. They forked into many sects before they were suppressed by the Islamic state.
- (3) - The Arab Islamic Facilitated Encyclopedia, (The House of the Arabic Patrimony Revival, 1965), Vol.1, p.762.

17 - **Al-Bai'ah (The Oath of Allegiance)**

"Giving the oath of allegiance to the *Al-Khalīfah* is a main requirement in every Muslim's life." (43%)

The Islamic view gives this concept a paramount priority which is not clear in the understanding of 43% of respondents.

18 - **Social Influence**

"Islamic faith is the source of adherence in Islamic life instead of the social pressure." (70%)

This passive attitude indicates the influence of the modern social and educational studies on the understanding of Muslims. These studies designate the society as the main source of adherence and the fountainhead of values.

The above fact was sustained in the discussions that were held during the interviews with a number of respondents. In contrast, Islamic understanding establishes the conduct of the individual, the community and the government on both the Islamic dictates and the relation with God in light of the honourable status of man that God bestowed upon him.

19 - **The Elimination of Religious Status in the Islamic Life**

"There is neither hierarchy of priests nor clergy systems in the Islamic life." (24%)

20 - **Individual Advancement in the Islamic Life**

"The advancement of an individual in the Islamic life is based on his piety (loyalty to *Allāh*) and righteousness in doing his best." (18%)

This gap indicates a degree of clarity as the above concept had been acknowledged and practised throughout the ages of the Islamic life.

21 - Wealth in the Islamic Life

"Money and wealth belong to Allah, and are bequeathed to men." (16%)

The Islamic faith enjoins Muslims to consider that *Allah* is their Creator and Sustainer who enjoins them to strive and do their best, but the fortunes they expect are not and cannot be determined by their efforts or qualifications.

Al-Qur`ān reads:

"And that is He who gives wealth and riches."⁽¹⁾

According to this basic concept and by *Az-Zakāh* (regular charity), the economic activity of a Muslim is purified from corruption of human vices and caprices.⁽²⁾

22 - Class conflict in the Islamic Life

"Conflict and struggle among social classes ought not to exist as a phenomenon in the Islamic life because variations in means and standards of living are temporary and not Ideological." (27%)

The author considers that class conflict in the present life of Muslims to be caused by the non-Islamic tendencies, that are injected through educational systems being applied in Muslim life. If a class conflict is identified in a Muslim community, it is a sign of the absence of Islamic understanding.

23 - The Non-existence of the Cultural Lag

"There is no cultural lag in the Islamic life, as changing scientific and technological progress cannot be compared with the stable cultural conceptualization because they are of different natures." (39%)

(1) - Arthur Arberry, *op. cit.*, p.552.

(2) - Muḥammad Abu Sāūd, Theories of Islamic Economics, (Kuwait: Ṣaḥārah Islamic Press, 1984), p.15.

The Islamic cultural concept cannot be as changeable as scientific facts. Instead of discussing cultural lag, or cultural shock, or cultural narcissism⁽¹⁾, the discussion should have been directed towards the technological gap which separates the Muslim world from the progressive countries in the present era, and is not impossible to fill or bridge through Islamic education.

24 - Arabism in the Islamic Life

"Arabism is linguistic and not racial; an individual becomes one of the Arabs when his daily language is the Arabic language". (40%)

A substantial degree of obscurity with respect to this Islamic concept is shown. Arabicism has been erroneously connotated in ideological dimensions and is preached as a substitute for Islamic rapport by several Arab and Muslim educationists after A.D. 1850.

This added more doubt to the understanding of Muslim educationists of present day.

Muslim and Arab educationists appeared to have forgotten two facts, namely:

- a) The Arabs constitute the dynamic human factor of Islam and of the Islamic message.
- b) Their language is the vehicle and the instrument in which Islam was revealed, carried and actualized.

(1) - The Fontana Dictionary of Modern Thought, p.196.

25 - **Nationalism and Patriotism in the Islamic Life**

"Nationalism and Patriotism in the Islamic life are enhanced by Islam. (25%)

One's love of his nation and native land is respected in Islam and enhanced by the acceptance of God provided that this love is an Islamic motive for one to strive for the guidance of his nation and homeland.

26 - **Legislature in the Islamic Life**

"Allāh is the legislature in the Islamic life." (15%)

Legislature matches the word *Musharri'* who gives and dictates *Shar'* or *Sharī'ah*⁽¹⁾, *Allāh*. *Shar'* and *Shari'ah* also mean religion ⁽²⁾ in the Islamic context.

15% of the respondents are uncertain of this concept because they are unable to distinguish *Sharī'ah* from the man-made constitutions being applied in the contemporary communities.

(1) - Mahmoud Sālim, *op. cit.*, p.262.

(2) - a) *Al-Qur'ān, Suratush Shūrā* (The Counsel).

b) Arthur Arberry, *op. cit.*, p.498.

CHAPTER SIX

Conceptual Analysis of the Islamic Context

Islamic Education

The author considers the following 43 ideas to constitute the concept of Islamic education and, at the same time, represent the Islamic dimensions of education in general:

1 - **Islamic Education in Islam**

"Islamic education is part of the whole Islam." (19%)

The term "Islamic Education" includes the basic principles which underline the integrated combination of concepts, practices skills, innovations that a Muslim acquires, within the Islamic context.

2 - **The Islamic Life as a Prerequisite for Practising Islamic Education**

"Islamic Education can be actualized only if the Islamic life is established." (48%)

This statement tackles a controversial issue with respect to the relation between the Islamic life and Islamic education which is the centre of present day Muslim arguments.

Muslims who expect education to be reformed in order to lead the process of change towards Islamic life follow the lines of some political neutrality⁽¹⁾, forgetting that Islamic education cannot be Islamic unless it is activated within the all embracing system of Islam.

Thus, it is a mistake to expect education to be Islamic in a non-Islamic environment even if Muslims proclaimed it or longed for it, which is unclear to 48% of present day Muslim educationists.

3 - **The Role of Adults**

"Education of the young people is one of the Main obligations of Muslim adults." (20%)

"Adults" here includes parents, Muslim society, educational institutions and the Islamic leadership.

(1) - S.A. Ashraf, *op. cit.*, p.36.

It follows that adults can never deliver or practise or acquire Islamic educational activities unless they are living in an Islamic environment.

The young, as well, can never receive Islamic education nor Islamic instruction unless they have it in the same environment.

To elaborate, the Apostle, Muḥammad, was guided to emigrate to *Al-Madinah* to establish Islamic society, marking A.D. 622 as the most important year in Islamic history.

4 - **Socialization**

"Socializing and raising (upbringing) the Muslim child to grow as an Islamic personality is a basic function of the educational process in Islamic education." (11%)

The low percentage of uncertainty indicates a strong emphatic stand towards this function which is not acknowledged in Islamic education for the satisfaction of the social order alone, but for the cause of Islam, because socialization in Islamic education is "Islamization."

5 - **Groups and Islamic Education**

"Guiding and directing groups to adopt Islam and its message is a fundamental function of the Islamic education system." (24%)

There has been little opportunity to practise this concept in the past, which is the cause of the uncertainty.

6 - **The Educational Status of the Prophet Muḥammad**

"Muḥammad, the Apostle and Prophet of *Allāh* is the ideal example in Islamic education." (11%)

Do some Muslims (11%) think that the status of the Prophet can be acquired and achieved by other Muslims, or had been achieved by Muslim personage in the past ? If they do, it is certainly a non-Islamic view.

7 - **The Educational Status of the Companions of the Prophet**

"The guidance received by the companions of the Prophet Muhammad is to be copied by Muslims and actualized in the educational process." (17%)

The statement here points to the guidance received from the Prophet by the first Islamic generation without whose guidance Islam could not be passed on to succeeding generations.

8 - **Al-Jihād in Islamic Education**

"Al-Jihād⁽¹⁾ is the main line of the educational process in Islamic education. (49%)

The gap of uncertainty suggests a substantial degree of obscurity in the present Muslim understanding of the term "Al-Jihad" in education.

The nearest correct meaning of *Al-Jihād* in general is:

"Exerting one's utmost endeavour in promoting a cause".

When we combine this with the Ayah:

"You are the best nation raised for mankind, exerting good and warding of evil and believing in *Allāh*" (2), we will find it unacceptable that *Al-Jihād* in education is to qualify the educated and the educators to promote the cause of Islam and the welfare of mankind to the level that satisfies God and deserves His blessings.

(1) - A.A. Mawdūdi, *op. cit.*, p.5.

(2) - Al-Qur'ān, Sūratun Nisā'a (The Women), 'Ayah 110.

In this connection certain Muslim educationists used the term "intellectual *Jihād*"⁽¹⁾ and introduced also the dimension of *Jihād* through directing one's intellect, passions, desires (through education) to gain the satisfaction and the blessing of God.

9 - The Islamic Personality

"The Islamic personality - The individual whose faith, conventions, interests, and behaviour are Islamic is the most important product of the educational process in the Islamic context." (11%)

Again, it has to be stressed here that (Islamic) does not mean religious or spiritual. It is only Islamic, but perfectness of personality can never be designated as an educational aim in Islam, since perfection⁽²⁾ is a divine attribute ascribable solely to *Allah*.

A Muslim is to be educated to acquire perfection in performing his duties, in exerting his capacity, but no Muslim can claim perfection or perfectibility⁽³⁾, in its general conception.

Perfectibility of Man was viewed by John Passmore not to be attainable in performance in human dimensions, since "there is a gap, as he views, between perfect accountant and a perfect man."⁽³⁾

Metaphysical perfection was established by Greek Philosophers, then was borrowed by Muslim Sufists who claimed that human beings could share the metaphysical perfection of the supreme being (God). This idea was adopted by Muslim Sufists who claimed *Al-Huḥūl* (indwelling), which is known in the West as 'the Mystical Perfectibilism.'⁽⁴⁾

(1) - S.A Ashraf, *op. cit.*, pp. 1- 17.

(2) - "Perfectness is mentioned in this connection by Ashraf, S.A, New Horizons in Islamic education, 1989, p.4 as had been agreed upon by the first World Conference of Muslim Education.

(3) - John Passmore, A Theory on Perfectibility, (Isbin: National University, 1970), pp.169-209.

(4) - ibid, pp. 169-209.

Western secularists assume that perfectibility of knowledge is attainable, in the sense that it is the capacity to be improved to an unlimited degree. Perfection to them is achieving the maximum goal in word terms rather than in metaphysical ones, and man can be perfected by education.

10 - The Concept of Statesman

"The Islamic statesman, the Islamic personality who devotes himself to elevate the power of the Islamic state locally and internationally, is a very important product of the educational process." (23%)

In Islamic history, statesmen have been comparatively few mainly because they were brought up by rulers, *Al-Khulafā*, or the state Emirs and deputies. They were left to attain and develop their statesmanship by themselves through the educational system, and mostly through non-schooling.

11 - Islamic Culture

"Islamic Culture means: acquired knowledge that the Islamic 'īmān requires Muslims to achieve and adopt through the educational process." (33%)

The plasticity of this term made it so debatable. There are as many definitions of culture as there are sociologists, anthropologists and educationists.

In English it is linked to the term cult, which means:

"A complex of beliefs and practices. Members display a high degree of commitment to an organization founded upon the veneration of deity, spirit, or a religious or a political figure."⁽¹⁾ In this sense, culture is supposed to be "The dominating life style of any human community"⁽²⁾ which is being so generalized in a variety of fields of human knowledge.

(1) - The Fontana Dictionary of Modern Thought, the term "culture".

(2) - Muhammad Shafiq Ghirbāl, The Arabic Islamic Facilitated Encyclopedia, (Cairo: Dursh Shaa'b, 1965), Vol I., p. 581.

In the Arabic language, "culture" corresponds to the word "*thaqāfah*" which means keenness, skill, cleverness, and capability of comprehension and assimilation, from the verbs: *thaqafa, thaqifa, thaqufa*.⁽¹⁾

Thus, culture in the Islamic sense is regarded as a means with which education brightens and sharpens the academic and ideological capabilities and skills of individuals as well as groups. It deepens and extends their faculties and keenness to form concepts and make theories, to evaluate knowledge and actions, to acquire knowledge, information and experience and to promote their standards of performance.

" This culture or cultural knowledge is received and/or derived, such as history, language, *Fiqh* literature, *Tafsīr* (exegesis), Philosophy, and *Ḥadīth*."⁽²⁾

Islamic culture in particular includes: the knowledge that Muslims were motivated to acquire, the ability to understand Islam and to apply it and disseminate it. To this extent, the leading statement runs with the Islamic view of this concept. Islamic culture, including practical experience as well as thought, knowledge and cultural concepts, has to be built in light of the Islamic criteria within the Islamic context. The above is obscure in the view of 33% of the respondents.

12 - The Islamic Educational Process and Adjustment to Daily Life and Social Situations

"In its basic motives, procedures and activities, the Islamic educational process is a process of practising faith in God, and submission to His Dictates, rather than a process of adaptation and adjustment to daily life." (22%)

Social adjustment is mainly connected with community and dependant on the societal approval in Western thought.

(1) - Ibn Manzūr, *Lisānul 'Arab* (The Tongue of Arabs), (Beirut: Dar Lisanil Arab, undated).

(2) - Samīh 'Āṭif, Az-Zayn, *op. cit.*, p.31.

"An Individual's adaptation in social relationships with other people both inside and outside of school is reflected in the individual's attitudes and behaviour."⁽¹⁾

In the Islamic view, the so-called social relationships have to be Islamic relationships either in connection with Islamic unchangeable principles or with Muslim changeable knowledge and experience, even in *Al-Ijtihād*.

Al-Ijtihād itself "may be fallible and surpassed by new and more enlightened *Ijtihād*."⁽²⁾ Changing circumstances challenge *Al-Mujtahidūn* to form opinions and judgments in accordance with *Ash-Shari'ah*.

Islamic education is not supposed to raise up the learners whose ultimate aim in life is compatibility with society, it is entitled to raise up and Islamize their personalities.

13 - Learning in Islamic Education

"Learning is a process of Islamic spiritual elevation rather than a process of biological evolution and/or adjustment." (47%)

We are confronting a controversial point which is made even more complicated by the term "spiritual" since spirituality is connected with *Darwish* orders or monkery systems in the understanding of present Muslims.

One of the meanings of *Al-Qur`ān* is "spirit" which means *Qur`ān*, and spiritual means 'the revealed'.⁽³⁾ *Al-Qur`ān* reads:

"Even so we have revealed to thee a spirit of our bidding. Thou knewest not what the Book was nor belief."⁽⁴⁾
The degree of uncertainty reveals a real conceptual crisis.

(1) - Gene, R Hawes, *op. cit.*, 208.

(2) - Muḥsin ʿAbdul Ḥamīd. The Islamic Creed and Cultural Change. (Doha: Al ʿUmmah Book Qatar, 1984), pp.23-24.

(3) - Maḥmūd Sālim, *op. cit.*, p.199.

(4) - Al-Qur`ān, *Sūratuḥ Shūrā* (The Counsel), Ayah 52.

14 - Role Performance in Islamic Education

"The promotion of role performance to the optimum level by responsible personnel is one of the main aims of the educational process." (19%)

The terms: performance, promotion, and preparation of personnel are found to be new to many respondents in the interviews held to discuss them, especially in their connection with education.

It is noteworthy that promotion includes preparation before service, as well as in-service and on-job training in addition to follow-up procedures.

15 - Change and Islamic Education

"Planning for change through education is a continuous process that has to be carried out to prevent deviation from the Islamic straight path." (20%)

Education of Muslims has to be Islamic. Change here is meant to indicate promoting, widening and deepening the practical adherence to the Islamic creed which is unchangeable.

Change for the worse as well as change for the better is possible in the life of Muslims in relation to their adherence or non-adherence to Islam. This means a continuous struggle and a collective or communal responsibility (*Al-Jihād*) to lead and direct change.

"The Islamic procedure of planning for change which stems from the Islamic faith has to distinguish clearly what is indicated in revelation and what is human endeavour, and has to stress that Muslims can plan and originate radical and comprehensive Islamic policies of change in every age."⁽¹⁾ Change, therefore, does not contradict the permanence of Islam.

(1) - Muḥsin Ḥamdī, *op. cit.*, p.23.

16 - Knowledge Accumulation in Islamic Education

“Knowledge accumulation does not cause a crisis for Islamic education.” (31%)

Since styles of expression and nature of ideas and systems of thought are related to social contexts in Western society⁽¹⁾, knowledge accumulation may become or may cause a crisis that confronts the education system in these societies, especially in contemporary societies where data processing is efficient and constantly up to date.

As for Islamic education, the character of ideas and system of thought, as well the social context, are related and referred to Islamic doctrines. These serve as sifting criteria in the process of acculturation and in acquiring information (facts, data and principles)⁽²⁾. This process is to be implemented during learning activities and through acquiring knowledge (information and experience).

17 - The Provision for High Technological Progress

“The provision for high technology and the establishment of heavy industry are important aims of Islamic educational system.” (16%)

The gap may be justified by present educational and political failure to create “a technological mentality” ⁽³⁾ in Muslim life which is due to the conceptual crisis⁽⁴⁾ being explored in this study.

(1) Fontana Dictionary of Modern Thought, p. 457.

(2) Gene R. Hawes, *op. cit.*, p.126.

(3) S.A. Ashraf, *op. cit.*, p.18.

(4) Ibid, p.12.

18 - **Education as a Provision for the Resumption of the Islamic Life**

"Education provides for the Islamic life to be resumed. Once the Islamic life is established, the educational system functioning within it has to provide for its resumption as a preventive precaution in case it is deformed or deviated." (23%)

During the interviews, it was suggested that this provision should be carried out through preparing the personnel who can strive for this resumption. That indicates a stress on *Al-Jihādī* nature of Islamic education which runs along with the Intellectual *Jihād*.

19 - **The Jihādī Nature of the Islamic Education**

"The educational process, and the instructional operations in the Islamic life, are Jihādī either in their input or in their products." (35%)

The *Al-Jihādī* nature here indicates the basic Islamic competencies such as: skilled performance of one's role as it should be performed and the responsibility of confronting deviations and supporting the doctrines of Islam. This concept suggests that learners are not consuming machines but have to be prepared to work, produce and undertake their responsibilities to fulfil their commitments.

20 - **Catering for Learners and Trainees**

"Islamic education stresses that education, in-service training included, should provide for the respect and sound development of the learner's potentials, capabilities and attitudes to the highest possible levels a learner is capable of attaining." (18%)

The discussion with individual respondents covered many aspects and fields where education may cater for learners to explore and develop every talent and potential that each learner has and to provide for the respective situations and facilities. These are viewed as obligations of the Islamic educationists.

21 - The Changeable Nature of Methods and Means

"Methods and means in Islamic education may be changed, borrowed and substituted, but within the Islamic conceptual limits." (19%)

Methods, means and instrumentation are connected with accumulating human experience and with the scientific and technological progress. The methodology of Islamic education is open to these aspects.

22 - The Unchangeables

"The fundamental doctrines on which education is to be established are unchangeable, but the ability to comprehend their indications may be limited." (33%)

This indicates that the full functioning and comprehensiveness of the Islamic basic principles that underline education was formulated gradually in stages and in the course of time and by the accumulation of experience of generations through the educational process. The passage of time extends and widens the abilities of Muslim generations to comprehend the capacity and the integrability of the Islamic doctrines.

The crisis of concept formation in the Muslim understanding appears here to stem from poor discrimination between the changeable contents of Muslim experience and the unchangeable Islamic principles indicated in *Al-Qur`ān* and the Prophetic *Sunnah*.

23 - The Changeable Nature of Administrative Systems

"Administrative systems are changeable and may be internationally borrowed, lent and developed." (19%)

The functioning of the Islamic unchangeable principles depends on the administrative procedures that resemble the levels of practicality of human achievements in a given stage of civilization.

Thus, administration organizes executive means and formulates policies, strategies and methods to facilitate role performance through establishing or adopting systems of administration that are competent and integrateable.

24 - The Universality of the Instructional and Learning Methods

"Methods of teaching and learning are not bound to a particular culture, but have to be tested and evaluated before and through application." (27%)

It is necessary to recall that such an evaluation was not in practice for more than five centuries of Muslim life, which is the main factor behind the uncertainty of 27% of the educationists.

25 - Evaluation of Educational Theories

"Educational theories are hypotheses that have to be ideologically tested. They are not valid rules for direct application." (38%)

The gap reflects the admired role of these hypotheses in the present Muslim understanding. This degree of uncertainty is questionable in light of the Islamic concept of man.

Since "Man's moral, spiritual and intellectual progress is potentially limitless"⁽¹⁾, there are many theories that can neither be traced nor discussed.

"The essence of Muslim education is stated in the divine revelation in *Al-Qur'ān* and is stated in greater detail in *Al-Ahādīth* of the Prophet Muḥammad."⁽²⁾

In light of this stated essence, the educational theories have to be evaluated then recommended or rejected.

(1) S.A. Ashraf, *op. cit.*, p.5.

(2) A.L. Tibawi, *op. cit.*, p.3.

26 - Philosophical Presuppositions

"The presuppositions of philosophy are controversial and are not required in the process of Islamic instruction."
(31%)

The gap reflects the respect held by 31% of Muslim intellectuals towards philosophy.

Again, this attitude is questionable with respect to the basic philosophical incompatibility between Islamic education and non-Islamic educational systems.⁽¹⁾ Both adopt contradictory philosophies and ideals. The unchangeables of the Islamic context stand as the decisive criteria.

27 - Islamic Education and the Conceptual Criteria

"Education in the Islamic life deploys criteria to form concepts and define them" (25%).

This attitude reflects a gap in understanding this concept which is a decisive element in the Islamic philosophy of education.

The Islamic philosophy of education, life and man, avoids the inconsistent philosophical ideas of Muslim Philosophers.

"No Islamic education is possible without this fundamental discrimination between what is authentically Islamic and what is modern, even if the latter is now covered by a veneer of Islamicity or is propagated by Muslims."⁽²⁾

(1) - S.A. Asharf, *op. cit.*, p.55.

(2) - Ibid, Foreword.

28 - The Aims of Islamic Education at the Level of Individuals

"At the level of individuals, Islamic education aims to achieve:"

a) "The formation of the good citizen." (28%)

The concept of citizenship bears the Greek and Western dimensions, which deals with citizens as followers or subordinates to the community. This demands their full adjustment to its way of life, regardless of its being rightly-guided or heedlessly directed.

A Muslim, in Islamic life, is one of the inhabitants of *Dārul Islām*⁽¹⁾, which should be in control of the Islamic ordinance where he himself, as well as the community and the government, are enjoined to follow the regulations of Islam and have equal status before the law and towards *Allāh*.

This power of adherence and intergratibility is Islamic and not social nor societal, or native or national. It is either Islamic or non-Islamic.

b) "The formation of the personality that feels proud of the Arabic Nationality (Arab Nationality, Nationalism)."(67%)

This attitude reflects a considerable degree of uncertainty with respect to Islamicism and Arabicism that masks the purity of Islamic Universality. 33% of them reject being proud of being Arabic nationalists. The fact that Arabism is linguistic and not racial, on the one hand, and the fact that the Arabs have been the material of Islam, on the other hand, suggest that Islamic education is linguistically Arabic, but ideologically it is Islamic.

c) "The formation of the Muslim who feels proud of belonging to Islam." (16%)

The gap of uncertainty indicates a weak Islamic sense, which is inconsistent with the aims of the Islamic Message, and with the mission of Islamic education.

(1) - 'Abdul Karīm Zaydan, The Individual and the State, (Kuwait: I.I.F.S.O., 1983), p.12.

- d) "The formation of the Islamic personality." (13%)
A higher Islamic sense is shown with respect to this concept, but there is still a gap.
- e) "The formation of the Islamic statesman."(27%).
The non-existence of the Islamic state may be one of the factors that cause this gap in the Muslim understanding.
- f) "The formation of the Islamic disseminator."(30%)
The gap indicates a rather high degree of uncertainty, in this respect. It is noteworthy to recall that Islamic disseminators can never succeed in giving a whole account of the Islamic code if the Islamic systems are not operating in reality.
- g) "The formation of the Muslim Mujāhid."(33%)
A wide gap with a high degree of acceptance, both of which reflect the uncertainty in the Muslim understanding of the *Jihādī* nature of Islamic education. Acquiring knowledge, faithfulness, and Islamic education, to the Islamic view, are *Jihādī* endeavours. They are *ʿibādāt*.
- h) "The formation of the Muslim who is able to adopt and adjust to the societal requirements of daily life." (93%)
It may be suggested that the main cause of this passiveness is the great influence of Western thought that designates society as the centre of adherence. It may also be ascribed to the Sufist orders that reject both the demands of daily life and the obligation of the Muslim individual towards Islam.
- i) "The formation of the Islamic diligent Jurist." (29%).
Discussions with respondents revealed that, in spite of the Islamicity of this concept, its non-existence firstly and the non-existence of the Islamic education system secondly, are the main causes of this degree of uncertainty.

29 - Aims of Islamic Education at Social Levels

"At the level of societal groups, and/or agencies, Islamic education aims to achieve."

- a) "The formation of the Muslim family."(17%).
b) "The formation of the Muslim Society." (14%).
c) "The formation of the Islamic nation." (17%).

- d) "The establishment of the Islamic ordinance, embodied in a social and political structure." (36%)

This attitude confronts us with the obscurity which might be caused, as many respondents explained, by the absence of Islamic polity and the non-existence of its political structure.

- e) "Formation of the Islamic leading personnel (Leaders)." (76%)

The conceptual gap is a clear reflection of the ignorance of the role of the educational system in the Islamic life. Muslim educationists are anticipated to actualize this aim which is a prerequisite for the continuation of the Islamic life.

- f) The formation of the Islamic parties."(26%)

This gap of uncertainty might be affected by the fact that the Islamic system is a multi-party system in the sense that every party has Islam and the Islamic cause as its main axis, and the loyalty to *Al-Khalīfah* is its leading principle.

30 - The Cultural Aims of Islamic Education

"At the cultural level, Islamic education aims to achieve".

- a) "The sifting of cultural criteria to determine their Islamicity (the Islamicity of the criteria)." (39%)

Discussion with respondents revealed that this passive attitude is active in the present Muslim understanding.

In the Islamic view, the judgments of *Fatawa*⁽¹⁾ and the sayings or the deductions of *Al- A'immah*, *Al-Fuqahā*, *Al-Quḍāh* (jurisprudents), and *Al-Khulafā'* are regarded as fallible and have to be revised by a body of authorized scholars in accordance with Islamic doctrines and under the Islamic umbrella before being advocated or preached by any individual or sect or group.

(1) Fatwā: a ruling or opinion on a point of Holy law issued by Mufti (an Authorized specialist in Islamic law), plural: *Fatāwā*.

- b) "The application of Islamic criteria and standards." (19%)
 The gap of uncertainty appears here, but a strong degree of certainty is implied. Through the application of this concept, Islamic education is expected to be fortified and maintained.
- c) "Dissemination of Islamic culture."(25%)
 The gap may indicate the non-activated actual application of the Islamic culture [*Shari'ah*, education, history and Islamic canonical *Fiqh* when being activated in the Islamic life].
- d) "Adopting cultural elements from other ideologies." (58%)
 The degree of uncertainty is high. To the Islamic view, any cultural element has to be conformable and integrable with the Islamic context. When this provision is met the element is moulded in the Islamic matrix of concepts and is Islamic.
- e) Adopting an international system of culture." (56%)
 The wide gap indicates the size of uncertainty with respect to this statement which is a sign of the deterioration in the understanding of Muslim educationists.

31 - The Scientific Aims of Islamic Education

"At scientific levels, Islamic education aims to achieve:"

- a) The adoption of the scientific method in thinking and reasoning regardless of the field of knowledge." (90%)

The gap of uncertainty indicates an actual conceptual crisis, with respect to scientific method, and thinking in general.

"Scientific method is a procedure by which scientific laws are established."(1)

Natural laws, as well as scientific activities, deal with physical phenomena and use empirical experimentation to control variables. Repeated experimentation is necessary to establish laws and principles out of hypotheses, whereas complete control of the experiment is necessary at every phase of the scientific activity.

(1) - The Fontana Dictionary of Modern Thought, p. 760.

"Two phases of scientific activity need to be distinguished, the initial formulation of hypotheses and the confirmation of hypotheses formulated."⁽¹⁾

In Islamic terms, the scientific method is a method that is used and has to be used in acquiring information about matter and physical phenomena in general.

Scientism⁽²⁾ is rejected, particularly in its view that "the characteristic inductive methods of the natural sciences are the only source of genuine factual knowledge and in particular that they alone can yield true knowledge about man and society."⁽³⁾ The Islamic rejection of scientism does not mean the rejection of the scientific method as a method, but as a way of thinking. This fact became obscure in contemporary Muslim understanding.

b) "The adoption of rationalism as a way of thinking." (31%)

The gap is a result of the passive influence of "the scientific method when it is imposed as a way of thinking,"⁽³⁾ where "rationalism"⁽⁴⁾ has to be. Methods are means of doing, but not ways of thinking, they serve the thinker by introducing the data he needs.

In the Islamic sense, one needs to use sound reasoning with respect to faith and revelation and Prophethood and in *Al-Fiqh* deductions, which is one of the characteristics of the dictates of *Al-Qur`ān*.

Reason is *ʿAql*, which is entrusted to Man who bore this trust and claimed the status of trustee, a creature who is entrusted with reason^(*).

(1) Robert H.Thouless, Straight and Crooked Thinking, (London: Pan Books, 1974), p.100.

(2) The Fontana Dictionary of Modern Thought, p. 760.

(3) Fuad Zakariyya, The Scientific Thinking, (Kuwait: Alamul Maarifa, 1978), pp.12-31.

(4) Gene A. Hawes, *op. cit.*, p.185.

(*) a) Al-Qur`ān, Suratul Āḥzāb (The Clans), Ayah 72.

b) Arthur Arberry, *op. cit.*, p.434.

But using reason in theoretical and practical phases of life does not mean that reason is the sole criterion but it is a means of understanding the facts revealed or enshrined in both the creation and revelation, for the welfare of mankind.⁽¹⁾ One has to use reason when dealing with the fundamental doctrines of faith, and revelation in order to have a sound understanding and exercise reliable concept formation.

Islamic rationalism emphasises that reason should be consistent with Islamic principles, as well as with the scientific method within its arena of usage. "By reason, man acquired knowledge of which he was ignorant, and explored the secrets *Allāh* instilled in creation."⁽²⁾

- c) "The adoption of rationalism as the sole way of thinking."
(46%)

Rationalism in general is understood by modern educationists to be:

"A philosophical viewpoint holding that reason can serve as a source of knowledge without reliance on experience, and that reason and experience provide better means than irrational methods for validating knowledge and guiding conduct, and that religious beliefs should be consistent with reason."⁽³⁾

Islamic understanding conforms to the fact that reason has to be consistent with Islamic principles, and actual practice sustains the practicability of the Islamic dictates through the daily life of individuals as well as the daily life of the community.

The 46% gap of uncertainty tells us that the role of *Aql* (reason) in Islam is not properly understood by present day Muslim educationists.

(1) - Fuād Zakariyya, *op. cit.*, p.159.

(2) - ‘Abdul Muḥsin Ṣāliḥ, The Scientific Prediction and Future of Man, (Kuwait: ‘Ālamul Ma‘ārifah, 1984), p11. See also:

(3) - Gene R.Hawes, *op. cit.*, p.185.

- d) "The adoption of the experimental method in dealing with matter and scientific applications." (28%)

In spite of the clarity and simplicity of this principle, the gap of uncertainty cannot be justified even by what is said to be "The status maintained by science in this century and the influence it imposed in human life."⁽¹⁾

- e) "The adoption of the rational way of thinking in the fields of humanistic studies." (74%)

Despite the fact that the statement indicates an Islamic point of view frequently called for in *Al-Qur'an*, the gap of uncertainty clearly shows the conceptual crisis.

- f) "The adoption of scientific and empirical laws in the operations of social and educational reformation." (80%)

The gap suggests the size of the crisis in present Muslim understanding.

Still we are facing a severe conceptual crisis, which has to be faced by the Muslim educationists.

- g) "The adoption of assumptions suggested by philosophical and social studies." (46%).

Here we meet a 46% conceptual gap, which is, in the light of discussions with respondents, a result of the status assigned to these assumptions in a contemporary secularized education system. These studies are viewed by Muslim educationists as "The Monster of Social Studies" mainly because they are introduced and advocated by Muslim educationists to substitute Islamic concepts.

- h) "The unconditional adoption of propositions indicated in the educational studies." (56%)

As a conclusion in this respect the conceptual gap at the level of cultural aims and cultural understanding asserts the conceptual crisis confronting Islamic education at the scientific level.

1) Gene R. Hawes, *op. cit.*, p. 220.

32 - The International Aims of Islamic Education

"At the international level, Islamic education aims to achieve:"

- a) "The adoption of an internationally accepted way of life." (94%)

The discussion on this statement revealed that the Islamic way of life and the universality of the Islamic Message are being misunderstood by the respondents.

The gap highlights the conceptual crisis with respect to Islamic education and life. This acute conceptual gap will result in many theoretical and practical challenges that will confront Muslim educationists in the future.

- b) "The adoption of the Islamic way of life." (68%)

Here, the respondents are describing, as they explained in interviews, the present functioning of the educational system in Arab and Muslim countries, which is of a conflicting nature⁽¹⁾, i.e. a secular education system versus the traditional education system.

- c) "The dissemination of the Islamic way of life." (%)

The gap of uncertainty is a result of the non-existence of the Islamic way of life.

- d) The actualization of the Islamic civilization as an equal to other civilizations." (29%)

The respondents do not advocate the Islamic civilization and do not accept the equality with other civilizations. This judgment is proved in the next statement.

- e) "The actualization of the Islamic civilization as a unique, leading and rightly-guided civilization." (68%)

The respondents might have found difficulty in making comparison between the Islamic civilization and the present day international civilization.

(1) S.A.Asharf, *op. cit.*, p. 55.

- f) “Integration of Islamic civilization with the international civilization.”(18%)

Integration cannot be performed unless the two end points are accepted and full facilitation is provided for each.

It is noteworthy that clear and final demarcation of concepts with respect to Islamic civilization is impossible unless Muslim educationists live and participate in the Islamic civilization and have the freedom to compare and demarcate their stand points of view within its operating context.

33 - At the Linguistic Level

“At the linguistic level, Islamic education aims to achieve:”

- a) “Introducing the Arabic language to be the tongue of every Muslim's daily life.” (25%)

The gap is a result of the concept of the universality of the Islamic Message including the Arabic Language. The question of the capacity of the Arabic language to meet this demand cannot be answered within this study, but can be confirmed in light of the history of the language, and by the anticipated efforts of present day Muslim educationists.

- b) Establishing the capacity of the Arabic language to comprehend human accomplishments in every field of knowledge.” (23%)

This gap of uncertainty may be caused mainly by the ineffective role of the Arabic language and of the inability of the Muslim educationists to bring this ambition into reality.

- c) “The revision of written Arabic History in Light of Islamic concepts.” (34%)

The gap of uncertainty may be correlated with the term Arabic which means "written in Arabic". It is a fact that the erroneous writing of Arabic history had given rise to many obscurities in the understanding of Muslims.

- d) “Submitting linguistic wording and issues to continuous revision in Arabic dictionaries and encyclopedias.” (36%)

The gap may be caused by misunderstanding the function of revising this wording in order to Arabise

technological and scientific terms, which is an ideological necessity in the Islamic life.

34 - **Aims and Faith in Islamic Education**

"At the level of belief and faith, Islamic education aims to achieve:"

- a) "Establishing the educational process on the articles of the Islamic faith." (23%)

This uncertainty could be looked at as a disconformity with the established Islamic faith. It is an indication of the present conceptual crisis, with respect to the role of education and its aims.

23% of the respondents are uncertain of these articles as bases of education. These educationists seem to have misunderstood the interactive relation between the Islamic faith and Islamic education.

- b) "Practising the Islamic five *Arkān* (pillars or religious duties) in societal and educational operations." (23%)

This gap of uncertainty is unjustifiable with respect to the five obligatory Islamic duties.

The interrelation between Islamic education and the pillars of Islam appears to have been misunderstood by 23% of the respondents.

- c) "Purifying of the Muslim's belief from the impurities of personal infallibility and bias." (22%)

This gap of uncertainty, must be bridged through the educational system in the future.

Credal fixity, person infallibility, sectarian fanaticism and personal bias are non-Islamic tenets. They are impurities that have disguised the purity and simplicity of the Islamic concepts in contemporary Muslim understanding as well as in the past.

- d) Re-establishing *Jihād* on Islamic foundations instead of national, patriotic and racial foundations." (25%)

Since Islam regulates Muslims' actions and relations to conform with what Allah legislated in *Ash-Sharī'ah*, *Al-Jihād* (which is exerting one's capacity for the cause of Islam) has to be practised solely for the sake of the Blessing and the acceptance of God.

35 - The Aims of Education and *Sharī'ah*:

"At the level of juristic knowledge of *Ash-Sharī'ah*, education aims to achieve:"

- a) "Submitting the unconfirmed juristic deductions and the unproved rules of *Al-Fiqh*(*) to Islamic jurist discussion and revision by the *Al-Mujtahidūn*." (1)(21%)

Since so many rules of *Al-Fiqh* have been deduced in the absence of the Islamic life, such rules have to be revised and evaluated before being accepted as Islamic rules of *Al-Fiqh*. The gap shown above indicates the conceptual crisis in Muslim understanding relating to the role of education in this respect. It is noteworthy, that *Al-Fuqaha* or *Al-ʿUlamā*, who assumed the role of *Sharī'ah* protectors, avoided coordination with the educationists and contributed to the making of this crisis. They assumed this role and excluded the educationists from being *Mujtahidūn* in education and did not make any *Ijtihād* in education. This was a passive attitude towards the Islamic concept of education and, at the same time, destructive practice to Islamic thought and experience in general.

(*) Islamic Law. Doctors of Law are called *Fuqahā'* *Al-Hadhāhib* (Schools of *Fiqh*) are named after the five great *Mujtahidūn*. These *Madhāhib* are:

- *Al-Madhabul Ḥanafī*: After ʿAbu Ḥanīfah (D.767)
- *Al-Madhabul Mālikī*: After Mālik Ibn Anas (D. 795).
- *Al-Madhabush Shāfi*: After As-Shāfiī (D.820).
- *Al-Madhabul Ḥanabali*: After ʿAḥmād Ibn Ḥanbal (D.855)
- *Al-Madhabul Jāfari*: After Jāfari As-Sādiq (A.H. 80-148; A.D. 699-765).

(1) - Muḥammad ʿAbbāsi, Ritual Fanaticism is a Heresy, (Damascus: Darul Wayel Arabi, 1971), p.15.

- b) “Practising the Juristic rules after they have been revised.”
(28%)

This gap may be ascribed to the difficulty of understanding the relation between education and *Al-Fiqh* in the Islamic life. This difficulty is due to the fossilized situation of *Al-Ijtihād* in the present education systems being applied in the Arab and Muslim countries. Islam enjoins every Muslim to acquire the status of *Mujtahid*, and Islamic education has to undertake this responsibility.

- c) “The deletion of party spirit and juristic conflicts among *Al-Fuqahā'* or *Al-Madhāhib* (schools of *Fiqh*).” (45%)

The author considers these Schools of *Fiqh* as a past experience. By scrutinizing this experience, Muslim thinkers may understand the Islamic way of thinking and understanding initiated by the great *Al-A'immah* in accordance with the Prophetic guidance and *Al-Qur`ān*; but not as final teachings to be blindly followed or as credal fixities or finalities.

"It is not consistent with the consensus of the Companions of the Prophet to accept the sayings of `Abu-Hanifah, or Malik or As-Shāfii or Ibn Hanbal without returning to *Al-Qur`ān* and *As-Sunnah*."⁽¹⁾

Fanatical adherence to *Fiqh* schools is rejected in the Islamic view. Every one of *Al-A'immah* called for abandoning his deductions when found inconsistent with *Al-Kitāb* (the Book) and *As-Sunnah*. Each one of them asserted that he is fallible and might be wrong.⁽²⁾ The gap indicates the crisis in this point.

- d) “The elimination of any subscription to *Al-A'immah* and to Juristic creeds.” (38%)

The gap indicates that credal fanaticism is still accepted by 38% of Muslim educationists which shows the need for the unification of juristic and Ijtihadic authority.

(1) Waliyyullah Dahlawi, The Just Judgment of Causes of Disagreements of *Al-Fuqahā'*, Collated and Reviewed by Dr. `Abdul Fattah, `Abu Ghuddah, (Beirut: Darun Nafayis, 1983), p.98.

(2) Muḥammad `Abbāsi, *op. cit.*, p.255.

- e) "The unification of the Islamic juristic authority." (28%)

This unification is one of the main functions of Islamic leadership, and has to be established and maintained through the educational system. The gap points out the conceptual crisis in this respect.

36 - **The Aims of Islamic Education at the level of Qualifying Personnel**

"At the level of training, education aims to achieve:"

- a) "Establishing the Islamic scheme of preparing employees and personnel." (23%)

The gap of uncertainty may be ascribed to the slight and superficial experience of Muslims in this field in general and in the aspect of training the employees in particular.

- b) "The completion of personnel preparatory stage before service." (44%)

The statement tackles an issue of human experience, which is the need to integrate preparatory training with follow-up programmes. Actually preparatory stages can never be completed even with field practice and with in-service and on-the-job training. It is a continuous process that has to be planned with sufficient preparation that has to be open towards international achievements and accumulated human experience.

- c) "The integrated and efficient application of in-service training." (34%)

- d) "Planning for personnel training whenever necessity arises." (34%)

Planning, as suggested in the statement, is abrupt and cannot be expected to be effective. Perfection of planning and training is stressed in Islam.⁽¹⁾

(1) - Muslim Ibn Al-Hajjāj, Sahih Muslim.

- a) Vol III, p.1548: The Hadith of Shaddad Ibn Aws about the Prophet's saying: "Surely Allah enjoins perfection in performing every work.", Hadith No.1955.
- b) - Al-Qur`ān, Sūratul Kahf (The Cave), Ayah 30,
- Sūratul Rahmān (The All-Merciful), Ayah 60.
- c) Arthur Arberry, *op. cit.*, 292-559.

- e) "The promotion of standards of preparation and training to attain the optimum levels through actual field and situational training." (26%)

37 - The Aims of Islamic Education at the Level of Personnel Preparation

"At the level of preparation, education aims to achieve:"

- a) "The preparation of the enlightened Muslim." (27%)
 If we consider the cultured Muslim as: The Islamic personality who internalizes the Islamic culture and assimilates its principles and establishes an Islamic sense towards other cultures, the aim becomes authentically Islamic. Yet it is not clear to 27% of Muslim educationists.
- b) "The preparation of the productive Islamic personality." (18%)
- c) "The preparation of efficient personnel in every field to meet present as well as future demands." (18%)
 Islamic education is entitled to utilize the international expertise that enables educationists to implement and achieve this aim.
- d) "The preparation of the citizen who is properly qualified for a particular career." (25%)
 The statement touches on citizenship which is substituted for Islamic brotherhood or fellowship, and touches also on work division and specialization, both of which are met with a degree of obscurity in the Muslim understanding in the present stagnant situation.

38 - **The Aims of Islamic Education at the Level of Performance**

"At the level of performance, education aims to achieve:"

- a) "Establishing an Islamic job description that covers every role and/or post." (18%)

An Islamic job description, role provisions and rights, as well as quality control regulations, were originated and practised in Islamic history.⁽¹⁾

- b) "Facilitating the efficient performance of roles and tasks." (27%)

- c) "Depending only on the initiatives of individuals to meet the rising demands or to promote the standards of performance." (49%)

This gap of uncertainty is unjustifiable, but it points out the conceptual crisis which should be clarified through the educational system.

39 - **The Aims of Islamic Education with Respect to Data Administration**

"In the field of data processing, education aims to achieve:"

- a) "The deployment of data processing technology to the optimum required level." (24%)

The author considers that required levels are indicated by Islamic authority in accordance with Islamic criteria. In this respect, Muslim educationists are supposed to have a paramount role.

- b) "Utilization of the required data regardless of their ideological background." (51%)

This is touching a controversial issue, which cannot be discussed in this chapter, since data may be, ideologically, and non-neutrally used. Therefore, data analysis and evaluation by Muslim experts is a prerequisite for this utilization, provided that it is undertaken according to the Islamic terms.

(1) - Benard Lewis, *op. cit.*, pp. 40, 149.

- c) "Purification of data processing to attain the most convenient product and at the same time spare expense, time and effort." (27%)

This statement tackles a multidimensional situation, which is expected to be handled by educationists in actual field practice where education is expected to assume its role and carry out the responsibilities that the Islamic context assigns.

40 - The Aims of Islamic Education with Respect to Evaluation

"With respect to evaluation, education aims to achieve:"

- a) Functionalization of the concepts of system and system-analysis in the evaluative operations." (25%)

System analysis is an aspect of human experience, which relates to scientific facts, irrespective of Ideological attachments in different fields.⁽¹⁾

It can be utilized as "a conceptual tool the user of which may receive scientific assistance from operational research"⁽²⁾ in order to identify or improve or elevate the performance of sub-systems and the relatively independent units of any system or systemized practicality.

The author believes the above view to be inferred from the dictates of *Al-Qur`ān* and *As-Sunnah* that enjoin Muslims to use their abilities for the perfection of performance.⁽³⁾ It is also one of the dimensions of the concept of *Al-Jihād*.

(1) - Gene R. Hawes, *op. cit.*, p. 22:

Systems Approach: The practice of looking at educational institutions or other organizations as whole systems rather than as collections of related and unrelated functions, is widely used by management in business, government, education and for organizational study.

(2) - The Fontana Dictionary of Modern Thought, p. 842.

(3) - A) The sound and right action (*Al-ʿAmalussāliḥ*) is repeated in 79 *Āyāt*.

B) The life of the Prophet is the exemplary perfect practice of performing Islamic duties.

- b) "The utilization of self-control (autonomy) and self-evaluation."⁽¹⁾ (30%)

Islam calls for piety and fearing God as motives for self-control and self evaluation.*

Autonomy in Western education means "independent mindedness and sympathy with the independent minded person in planning for one's life, and the enthusiastic prosecution of his chosen life-plan, and the myriad particular activities it contains."⁽²⁾

This individualized Utopia is inconsistent with the social aims of education adopted in secularized education.

In accordance with the Islamic view, self-control, self-evaluation and autonomy should be practised in Islamic life, since the relation with God and faith in Him are the bases of adherence and the source of all values.

The conflict between these views in the absence of the Islamic life are responsible for the conceptual gap revealed by the respondents, both in their responses given here and in the interviews.

- c) Using periodic reports for the evaluation of personnel performance by chief administrators and supervisors: (30%).

(1) Gene, R. Hawes, *op. cit.*, p.1203.

(*) - Self-control: Restraint or control of one's emotions and actions by the demonstration of discipline, patience and the delay of gratification, increases generally with maturity.

Self-evaluation: Appraisal or judgment of some characteristics of oneself, may be made by an individual or a group.

(2) - John White, The Aims of Education Restated, (London: Routledge and Kegan Paul, 1987), p.109.

At-Taqwa (piety and righteousness), *Iman* (faithfulness) and the Islamic criteria of conduct are bases by which Muslims' affairs are managed. *Al-Muhtasibūn*⁽¹⁾, for example administrators and supervisors, carry on their Islamic obligations in maintaining public morals and standards of performance, motivated by their *Taqwa*, guided by the Islamic laws, and supported by the Islamic authorities. Their roles are developed and maintained by *Al-Ijtihād*.

41 - **The Aims of Islamic Education with Respect to Personnel Follow-up**

"With respect to personnel follow-up and maintenance, education aims to achieve:"

- a) "Countering inconveniences and shortages in providing for productive performance." (25%)
- b) "Meeting present and expected demands for efficient personnel." (26%)
- c) "Maintaining continuous promotion of the Islamic job description." (19%)
- d) "Promoting the administrative procedures and operations." (28%)
- e) "Promoting data processing systems." (29%)
- f) "Continuous promotion of planning in the fields of preparation and evaluation of training." (22%)
- g) "Maintaining Islamic morals and inter-personal relationships." (18%)

(1) - Lewis Bernard, Vol I, *op. cit.*, p.254.

Al-Muhtasib: An officer entrusted with the maintenance of public morals and standards in the city, especially in markets. His task is defined as "to promote good and prevent evil", that is, detect and punish immorality, the use of false weights and measures, the adulteration of wares, and similar offences, and generally to enforce the rule of honesty, propriety and hygiene. He was appointed by the state, but was usually a jurist (*Qāḍī* or *Faqīh*) by training. The function of *Al-Muhtasib* is called "*Hisbah*". *Al-Muhtasibūn* plural, the *Quḍāh* of *Hisbah*.

- h) "Integrating the capacity and sufficiency of agencies." (28%)
- i) "Continuous maintenance of high levels of performance through self-control and self-evaluation." (26%)
- j) "Continuous promotion of methods and means in every field." (26%)
- k) "Maintaining integration and reciprocal co-ordination between plans and processes." (22%)
- l) "Continuous promotion of the instructional curricula." (20%)
- m) "Continuous promotion of supervisory guidance and activities." (20%)
- n) "Continuous promotion of learning and self-education." (20%)
- o) "Continuous promotion of research activities and experimentation." (22%)
- p) "Continuous promotion of producing and utilizing media and instructional materials." (22%)
- q) "Continuous promotion of educational agencies and instructional institutes." (22%)
- r) "Continuous promotion of rehabilitation and qualification of the retarded." (20%)

In spite of the clarity and simplicity of the above statements, the average percentage of the gap of uncertainty in the understanding of Muslim educationists is about 23%. It is suggested that this is due in part to their doubt in the activation of Islamic education, and also to the uncertainty they feel towards the Islamicity of these aims, which indicates the destructive effects of the conceptual crisis being explored.

C:42 - Agencies and Institutes of Islamic Education

"The most important educational agencies and instructional institutions are:"

- a) "Islamic governmental agencies." (29%)
- b) "Islamic Juridical agencies." (39%)
- c) "Islamic society in its movements towards Islamic achievements." (22%)
- d) "Islamic organizations and associations." (35%)

- e) "Islamic political parties."(*) (60%)
- f) "Islamic agencies of information." (28%)
- g) "The Muslim's family in its upward movement to be Islamic." (18%)
- h) "Armies." (43%)
- i) "The agencies of Islamic economy." (32%)
- j) "Markets and places of public interest." (51%)
- k) "Houses of treasury." (51%)
- l) "Mosques and *Waqf* * Houses." (23%)
- m) "Health agencies and institutes (public and private)." (46%)
- n) "Libraries, public and private." (28%)
- o) "Centres of data administration."(2%)
- p) "Centres of research." (24%)
- q) "Diplomatic agencies," (61%)
- r) "Private and public sites of work." (53%)
- s) "Educational institutes." (22%)
- t) "Instructional organizations and Institutes." (23%)

The average size of the conceptual gap is about 35%, which is an indication of this crisis with respect to the educational and instructional agencies in Islamic life.

It is expected that when the above agencies play their role as educational and instructional agencies in both schooling and non-schooling activities and within the Islamic operating context, Islamic education is expected to be activated and able to achieve its aims. The uncertainty indicated in the responses above is partly due to the effects of the schooling instruction that plays the main educational role in the education system applied in Arab and Islamic countries.

* - Waqf: singular of *Awqāf*, a form of endowment trust of land or other income producing property, the proceeds of which are assigned by *Al-Wāqif* (Founder) to a specific purpose, such as a mosque, school, charity or a named person.

43 - Islamic Policies for Instructional Institutions

Every one of the following statements is viewed and introduced by the author as an Islamic ruling that controls the understanding of the concept of the Islamic policies.

- a) "Instruction is given through the Islamic institutes." (24%)
- b) "The Islamic authorities prescribe and assign the contents of the curricula." (24%)
- c) "The Islamic authorities determine policies and lines of performance." (29%)
- d) "Decentralization is fundamental in the administrative and supervisory operations." (33%)
- e) "An important educational role is to be ascribed to the private Islamic institutes." (35%)
- f) "Pre-school educational institutes are expected to play a crucial role in Islamic child education." (21%)
- g) "Instructional stages have to be considered as levels of learning rather than age levels; a learner may be promoted to the higher stages regardless of age limitations." (29%)
- h) "Contents of curricula have to be determined in accordance with the Islamic established criteria (concerning the learners' capacities and levels of maturity)." (18%)
- i) "A learner has to be given the opportunity and assistance needed for advancement to the upper stages whenever he is ready and capable." (18%)
- j) "Age limitation cannot be fixed for all learners or for the average learner. It has to be individualized." (38%)

This conceptual gap indicates a considerable degree of uncertainty that may be ascribed to the lack of Muslim experience in individualized instruction which is one of the main characteristics of Islamic instruction.

" No limitation of years for instruction was assigned in the Islamic education, either in the elementary stage or in the circles in Mosques."⁽¹⁾

- k) "The Islamic instructional ladder should not be limited by school years." (35%)

This gap can be ascribed to the influence of the contemporary universal ladder, which was originated by the Greeks in 487 B.C..⁽²⁾

- l) "Productive streaming of instruction has to be provided for in every stage (parallel to the academic streaming) for remedial and constructive purposes)." (28%)

- m) Deleted.....

- n) "Daily school attendance of learners need not be compulsory." (81%)

This gap of uncertainty indicates the rejection of the statement owing to the great influence of schooling in contemporary human understanding, while non-schooling instruction is basic in Islamic education.

It is acknowledged that the reference period of the Islamic life from the 1st year of *Al-Hijrah* (A.D. 622), practised Islamic education mainly through non-schooling agencies.

- o) "The process of teaching - learning begins or is resumed whenever the learner joins in the activities, but after evaluation." (81%)

This gap resembles a degree of commitment towards ordinary schooling systems, which in turn, has to be subject to radical changes,⁽³⁾⁽⁴⁾ in light of human experience.

(1) - Aḥmad Fuād Al-Āhwāni, Education in Islam, (Darul Maarif, Cairo, 1967), p.63.

(2) - Sayyid Ibrāhim Jayyār, Studies in the History of Education Thought, (Cairo: Library 1972), p.55-61.

(3) - Ivan Illich, Deschooling Society, (New York, Penguin Books, 1986), pp 9-100.

(4) - Alvin Toffler, Future Shock (New York, Penttim Books, 1972) p.37.

- p) “Teams for testing, evaluating and promoting shall be designated to carry out their duties in every institute throughout the year (continuously).” (35%)

The gap may be a result of the high prestige of the present schooling system, and the contemporary graded instruction in particular.

- q) “Instructional facilities, such as: references, laboratories workshops, exhibitions, centres of guidance and counselling, and centres of data processing are to be provided and located within the reach of every instructional institute.” (31%)

- r) “Oral skills shall be assigned the same importance as writing and practical skills either in learning-teaching activities or in the evaluative procedures.” (18%)

Since every Muslim is assigned the responsibility towards Islam, *Al-ʿUlūm* (the sciences) of *Al-Qurʿān* and *As-Sunnah* and the sciences of the Arabic language play a basic role in the instructional process.

- s) “Instructional and training institutions should be established to meet present and future field demands.” (18%)

- t) “Facilities and functional encouragement should be provided to enable innovators, scientists, researchers, including *Ulema* (scholars) and *Fuqaha*, to carry out their innovations.” (17%)

- u) Deleted.....

- v) “Performing *Al-ʿibādāt* (duties of worship) should be one of the paramount practices in the daily instructional timetable.” (40%).

This gap indicates considerable disagreement with this statement, which is a result of the absence of the Islamic life and the presence of the conceptual gap with respect to the Islamic creed.

- w) “Recitation of *Al-Qurʿān* should be a daily practice.” (25%)

The gap may be ascribed to the influence of the secularized contemporary way of life and to the wide range of acceptance of its methodology in education.

- x) “Juridical understanding of *Al-‘ibādāt* and Islamic faith and the main duties are essential parts of the curricula at every stage.” (18%)

The gap may be ascribed to the conceptual crisis with respect to the nature of religion in Islam⁽¹⁾ and its basic concepts.

- y) “The Islamic concept of man, life and the universe form the foundations of the instructional knowledge.” (19%)

This uncertainty can be ascribed to the misleading views of certain Muslim educationists.⁽²⁾

Man, life and the universe are, in the Islamic view, created by God. The universe (the entire Creation) is made subservient to man, who is entrusted to conduct life and utilize the secrets and bounties he discovers in accordance with the guidance he receives from God through His Messages.

The term "Viceregent" is acceptable in the Islamic sense, But "Viceregent " of *Allāh*, or *Khalifatullāh*⁽³⁾ (the successor of God) is unacceptable. *Al-Qur‘ān* stated that *Allāh* made man a *Khalīfah* and not "His *Kalīfah*" nor the "*Al-Khalīfah*". "A *Khalīfah*" is a common name. "*Al-Khalīfah*" is a proper name and so is "His *Khalīfah*". Neither term is included in *Al-Qur‘ān*, or in any genuine *Hadīth*. *Khalīfah* means "he who will be succeeded by others": a creature whose offspring succeed him (generations succeed generations) in spite of his short life time as an individual.

(1) Hammoudah ‘Abdullāti, *Islam in Focus*, (Kuwait: I.I.F.S.O.1978) p.33.
(Religion is not only a spiritual and intellectual necessity, but also a social universal need).

(2) - S.A. Ashraf, *op. cit.*, pp.3-4.

(3) - A.A.A.Mawdūdi, *op. cit.*, p.44.

Thus the adjective “*Khalīfah*” means *Makhlūf*, an appointed successor who will be followed by successive generations, which distinguishes him from the angels and animals.

- z) “The Arabic language should be used as the main vehicle of knowledge.” (23%)

The gap suggests the considerable size of the linguistic crisis in this respect. The author restates the view that this crisis is due to the inactive role assigned to the Arabic language in the education system of present day Muslims and the Arab world.

- A-1) Deleted.....

CHAPTER SEVEN

Conceptual Analysis of the Islamic context

Islamic Civilization

The author considers that Islamic *Ḥaḍārah* (Civilization) is the product of Islamic education in the Islamic context, and that the following contentions constitute the concept of Islamic *Ḥaḍārah*:

1 - Muslim and Islamic

"There is no difference between the concepts: "Muslim" and "Islami" (Islamic)." (79%)

"Muslim" in Arabic is a noun which may be used as an adjective. It does not have the same connotation of an adjective; Muslim Mosque, for instance, in English does not have the same meaning in Arabic, it means that the mosque is one of the Muslims (The Masjid is a Muslim) which is meaningless in Arabic.

Islam enjoined every *Muslim* to practise Islam and acquire the status of *Mu'min* (Faithful Muslim) or an Islamic personality whose intentions, actions and motives are based on his faith.

Al-Qur`ān reads:

"The wandering Arabs say: We believe. Say (unto them O Muhammad): Ye believe not, but rather say: "We submit", for the faith hath not entered your hearts. Yet if ye obey *Allah* and His messenger, he will not withhold from you the reward of your deeds."⁽¹⁾

Sūratul Mu'minūn (the Believers or the Faithful Muslims) in *Al-Qur`ān*, which consists of 118 *Ayat*, is dedicated to this subject. Through the course of time, the inconsistency of Muslims' life with Islam widened and the difference between "Muslim" and "Islamic" became clearer. For example:

- a) A Muslim is a person who is one of Muslims.
- b) A group, family or society or government is Muslim because the members of each are Muslims.
- c) Muslim education is the education which is practised by Muslims.
- d) Muslim tradition or thought is that which is originated and acknowledged by Muslims.

⁽¹⁾ *Al-Qur`ān, Sūratul Hujurāt* (The Private Rooms), *Ayah* 14.

This linguistic distinction is not understood by Western scholars, which has caused the misuse of "Muslim" instead of "Islamic" in dictionaries.⁽¹⁾ Muslims are likely to build Mosques for non-Islamic purposes, and live a non-Islamic way of life.

Islami is an adjective which can be understood in Arabic, as well as in other languages, to indicate a more positive relation with Islam. It means: "dedicated to Islam", "ascribed to Islam", "based on Islamic doctrines", "instilled in Islam" or "enshrined in *Al-Qur`ān* and *As-Sunnah*", and so on.

Conceptually, it is erroneous to say Muslim when it is intended to ascribe to Islam. We should say *Islami* in Arabic and Islamic in English.⁽²⁾ The term "Muslim education" means the education of Muslims "*Tarbiyatul Muslimeen*", or the education that is practised by Muslims regardless of its being Islamic or non-Islamic.

The term "Islamic education" means the education that Islam prescribes or the education of Islam or the education in Islam, "*At-Tarbiyatul Islamiyyah*" or "*Tarbiyatul Islam*" or "*At-Tarbiyah Fil-Islam*". It is the Islamic education that Islam enjoins Muslims to practise or the education which should be practised by Muslims in accordance with Islam.

2 - The Oneness of the Islamic Code

"There can be no more than one Islamic code in Islamic Life." (60%)

The Islamic view asserts that: "The establishment of an Islamic state is prerequisite to the implementation of Islamic law."⁽³⁾

Since Islam is a whole and complete code of life, more than one Islamic system cannot exist simultaneously, or should not have existed. This oneness is a prerequisite for the establishment of *Ḥadārah* and for its prosperity.

⁽¹⁾ The Fontana Dictionary of Modern Thought, pp.441-442.

⁽²⁾ 'Abbās Ḥasan, The Complete Arabic Syntax (*An Naḥwol Wāfi*), (Cairo: Dārul Māārif, 1978), p.715.

⁽³⁾ 'Abdul Karīm Zaydan, *op. cit.*, p.3.

3 - Putting the Islamic Code Into Practice

"The Islamic code of life can be put into practice through:"

a) "The educational system and instructional process." (90%)

The Islamic educational system is not able to establish the Islamic life. It is establishable only by the Islamic state. The educational system maintains and fortifies Islamic life and enables the nation to establish the Islamic *Hadarah*. The gap of uncertainty is 90% which indicates this conceptual crisis in the understanding of the respondents.

b) "Through political activities." (70%)

The uncertainty is due to the misunderstanding of the activities of the Prophet in *Makkah*⁽¹⁾ without which he could not establish the Islamic mentality before he emigrated to *Al-Madinah*. Islamic political work, as practised by the Prophet, includes faith, life and education through which the political struggle of the Prophet was conducted.

c) "Through party organizations." (58%)

The Prophet did not organize a party to take part in the Qureishi government in *Makkah*, but led the Islamic way in dealing with persons and tribes to turn them into acceptors of the Islamic faith. This way is documented in the Prophetic *Sīrah* which was guided and controlled by revelation.

d) "Through adherence of Muslims, as a nation, to Islam." (92%)

A nation's adherence can never be achieved from nothingness. In spite of this clear fact the gap of uncertainty is 92%. This is clear evidence of the acuteness of the conceptual crisis in the understanding of Muslims in this respect. The Islamic nation requires that the Islamic leadership be able to actualize the Islamic code through Islamic education. The integration of these produces the Islamic *Hadārah*.

⁽¹⁾ Gibb, H.A.R., *op. cit.*, p.18.

- e) "Through a state that adopts Islam as a whole and complete code, and applies it in every aspect of life." (29%)

This gap of uncertainty is unjustifiable if notice is taken of how the Islamic code of life was lived in *Al-Madinah*.⁽¹⁾

4 - The Reciprocal Relation Between Islamic Life and Islamic Education

- a "If Islamic life is put into practice, Islamic education will be put into practice." (33%)
- b "If Islamic education is practised, Islamic life will be a reality." (73%)
- c "Islamic education is a prerequisite to the continuation of the Islamic life." (37%)
- d "Islamic life is the fundamental prerequisite for the existence and promotion of Islamic education." (28%)

The percentage shown after each statement is an indication that the conceptual crisis is acute.

5 - The Interrelation of Islamic Life with Education and *Ḥaḍārah*

"If we propose that the Islamic *Ḥaḍārah* is a code of Islamic concepts about life embodied in a style of actual life, it follows that:"

- a) "The Islamic *Ḥaḍārah* is the product of Islamic education." (81%)

Civilization is viewed as: "A complex state of culture. Civilized societies are characterised as relatively highly organized forms of economic, social, political, intellectual, architectural, artistic and religious life."⁽²⁾

This view excludes simple and so-called primitive societies and ignores the role of the ordinary individual as well

⁽¹⁾ Alfred Guillaume, *op. cit.*, p.40.

⁽²⁾ Merit Student Encyclopedia Dictionary, Vol.1, p.162.

as the human brotherhood that stems from the common origin, Adam and Eve.

Another definition states that civilization "is a way of life of a particular people, place and time, or it is an informal style or way of life which includes those comforts to which one is accustomed."⁽¹⁾

It is obvious that *Al-Ḥaḍārah* means "civilization" which is definable in the following statement:

"The way by which an individual lives in accordance with the ideology adopted by his group, and the outputs of this way."⁽²⁾

Thus the Islamic *Ḥaḍārah* can be proposed as:

"The way by which an Islamic personality lives in accordance with the Islamic creed and the Islamic *Sharī'ah* in its mobility towards achieving the human Viceregency on Earth."⁽³⁾

- b) "Islamic education is a product of the Islamic *Ḥaḍārah*." (71%)

The Islamic view asserts that as long as the Muslim's way of life is consistent with Islam, he participates in or contributes to the Islamic *Ḥaḍārah*. This seems inconsistent with the view of 71% of the respondents, which identifies one of the ideological dimensions of the crisis.

- c) "The Islamic life is the product of the Islamic *Ḥaḍārah*." (69%)

It is evident that the contrary is correct and disapproval indicates it, while the wide gap suggests the size of the crisis.

- d) "The Islamic *Ḥaḍārah* is the product of Islamic education in the Islamic life."(19%)

The gap of uncertainty is difficult to justify, in light of the clarity and the simplicity of the concept.

⁽¹⁾ Ibid, p.162.

⁽²⁾ A.Q.H. Ramzi, *op. cit.*, p.220.

⁽³⁾ Ibid, p.201.

6 - **Islamic Education and Urbanization:**

"If we propose that Islamic Urbanization includes inventing and utilizing things, tools, instruments and other things, it follows that:"

- a) "Islamic Madaniyyah (Urbanization) is the product of Islamic education." (50%)

The statement is controversial, and the gap of uncertainty indicates the crisis.

"Urbanized: made urban, characteristic of a city life",⁽¹⁾ which is linked with "Urbanness: being refined or courteous in a smooth, polished way, showing elegance and sophistication."⁽²⁾

In this sense the Fontana Dictionary also introduces: urban leagues, urban renewal, urban ecology, urban social movement and urban way of life.⁽³⁾ Urbanization includes public services as housing, education, transport and suburban development and management.

Urbanization is the process of gathering people in cities and towns, including urban expansion in area and population and the resulting changes.⁽⁴⁾

In Arabic, the verb "*Madana*" means went to *Madīnah* (city) or built it. The verb "*Maddana*" means developed the cities, or the way of using things in *Mudun* (cities). "*Tamaddana*" means lived in the city.

Thus "urbanized" is equivalent to the Arabic verb "*Maddana*", which connotes a similarity in aims of living in cities or in dealing with things and utilizing services, and using managerial plans and procedures.

The history of Islamic cities gives significant notions of this contention and carries its implications with respect to Islamic *Madaniyyah* or Islamic *Tamadyun* which means: 'the

(1) Merit Student Encyclopedia Dictionary, p.1991.

(2) Nicholas Abercrombie, *op. cit.*, p.259.

(3) The Fontana Dictionary of Modern Thought, p. 887

(4) The Intermediate Dictionary, [Al-Mu`jam Al-Wasit], p.859.

way of dealing with things and utilizing services in accordance with Islam"⁽¹⁾, either in cities, or in rural and provincial areas.

Urban education⁽²⁾ is included in education and is to be carried out through education. Education, in this sense, is not a product of urbanization.

- b) "Islamic urbanization is the product of Islamic education."
(60%)

Islamic education may originate and maintain urbanization but it does not establish or produce urbanization at the conceptual level.

- c) Islamic urbanization is the product of Islamic education in the Islamic life." (20%)

In spite of this simple idea, 20% of respondents are uncertain of it.

⁽¹⁾ A.Q.H.Ramzi, *op. cit.*, p.201.

⁽²⁾ Gene R. Hawes, *op. cit.*, p.241.

7 - Prerequisites for the Islamic Society

"Islamic society is going to be brought into existence and established when / if the following is / are brought to reality:"

- a) "The activation of the Islamic creed (Faith)." (49%)
- b) "The existence of the Islamic leadership." (51%)
- c) "The Islamic political system." (41%)
- d) "Motivating the Islamic feelings and thought within individuals and groups." (56%)
- e) "Putting Islamic educational system into practice." (50%)
- f) "The activation of the Islamic movement towards an international leading status." (62%)

It can be assumed that, if all the above are brought into effect, Islamic society can be brought into existence.

The average size of the conceptual gap is about 50%, which is a strong indication of the conceptual crisis.

8 - Definition of Islamic Education

"Education in the Islamic life is definable as: Islamic practices and activities that Muslims adopt and apply in educating individuals and groups so that they internalize the Islamic creed and way of life to be able to disseminate the message of Islam in other nations and societies." (20%)⁽¹⁾

Since the definition is postulated as Islamic, the degree of uncertainty suggests that more discussion is needed.⁽²⁾

9 - Dissemination of Islam

" Dissemination of the Message of Islam is effective when":

⁽¹⁾ The questionnaire.

⁽²⁾ Chapter 8.

- a) "Islam as a complete code of life is completely and comprehensively applied." (20%)
- b) "When Muslims are led by a state that has the power to protect the Islamic Society." (50%)
- c) "When peace and safety within the Islamic *Dārul Islam* (territories) are established with no subordination to any other power." (37%)

The gap of uncertainty may be ascribed to the ignorance of the concept of *Dārul Islām* (the abode of Islam or the Islamic territories).

Muslim jurists have called the Islamic state *Dārul Islam*. The condition of its establishment is that "the ruler should be a Muslim implementing the Islamic system of regulations."

"Dārul Islam is a term that means the countries that are subordinate to *Al-Khalīfah* (governor), where he implements the Laws of *Sharī'ah*, and where Muslims and non-Muslims are equally inhabitants."⁽¹⁾

- d) "When the instructional and educational systems are Islamic." (36%)

36% of the respondents are uncertain of this simple statement.

10 - Sources of Theorization in Islamic *Hadārah*

"In Islamic thought and education the source of theorization is:"

- a) *Al-Qur`ān*." (33%)

This is partly explainable through the refutation of theories in Muslim understanding. *Al-Qur`ān* gives unchangeable facts and dictates that are not theories, but they are the basis of theory making. It encourages those who have knowledge and reason to use their faculties in acquiring knowledge and exploring the secrets of creation and revelation.

These facts are not so clear in the understanding of 33% of the respondents.

(1) - Mahmoud Salim, *op. cit.*, p.165.

- b) "The traditions and dictates of the Prophet Muhammad (p.b.u.h): the Prophetic *Sunnah*." (38%)

This gap of uncertainty is also a result of the confusion of the term "theory" in Muslim understanding.

- c) "The deductions and inferences of Islamic jurisprudence." (46%)

- d) "Consensus of the Companions of the Prophet." (47%)

- e) "The Unanimity of Muslim Jurisprudents from any era." (52%)

- f) "The general consent of the Islamic nation from any era." (52%)

- g) "Sayings, experiences, and practices of Muslim educators in the past and present."(61%)

- h) "The Ideas of Muslim philosophers." (69%)

The gap of uncertainty may be ascribed to the questionable importance that present Muslim educationists ascribe to Muslim Philosophers.

- i) "Philosophical Ideas, in general, from all eras." (54%)

The 54% gap of uncertainty displays the influence of Western secularist thought and the prestige it gives to philosophy.

- j) "Ideas and implications deduced from social studies, in general." (60%)

A considerable percentage of present Muslim educationists think that theory making has nothing to do with Islam, Islamic education, and with Islamic thought in general. Hence their doubt in theory has been indicated above.

Theory in Islamic thought is related and organically connected to the practicalities of Islam.

It provides suggestions for implementation in light of the availability of means and in accordance with *Al-Qur`ān* and *Sunnah*. These suppositions are ideas, inferences, deductions of Muslim scholars, educationists, *Fuqahā`* and *Quḍāh* (judges). They put forth their opinions as theories for understanding and for further discussion and investigation, but never as creeds to be blindly imitated or followed by *At-Taqlīd⁽¹⁾* (imitation).

⁽¹⁾ Waliyullah Dahlawi, *op. cit.*, p.97.

No Muslim can assume that he is able to understand every indication of *Al-Qur`ān* and *As-Sunnah*. Each generation has to look at, practise and add to previous experience, but in accordance with Islamic doctrines and for Islamic aims, without the slightest notion of fanaticism or of pretending infallibility. This is the Islamic line of concept formation and theory making as well and the main line of Islamic education. This very simple idea motivated the Islamic *Ḥaḍārah*.

11 - **The Universality of Islamic *Ḥaḍārah***

"Islam is a universal code of life and Islamic *Ḥaḍārah* is universal as well." (13%)

12 - **The Status of Women**

"Women in Islamic *Ḥaḍārah* are of the same honourable origin and status as men." (16%)

13 - **The Adoption of Concepts**

"The adoption of a thought or an idea or a convention includes:" a) Its understanding. b) Its Indoctrination. c) Its application in daily life. d) Its evaluation. e) Inviting others to adopt it (dissemination). (14%)

This statement tackles the crisis in one of its most controversial dimensions, the adoption of concepts, which is likely to be settled by present day Muslim educationists through education.

14 - **The Ego (Psyche)**

"*An-Nafsiyyah* (the Ego or the Psyche) in the Islamic sense is: The combination of an individual's tendencies, desires and self estimation, added to Islamic concepts of life, universe and Man to help him formulate his Islamic attitudes:" (27%).

15 - **The Islamic Endeavour**

"The Islamic endeavour means: any action done by a Muslim Individual or group that conforms to Islam in its motives, causes, means, aims and results." (15%)

16 - **Uniqueness of the Personality**

"Every human personality is unique and distinguishable from any other, both in its relation with God, and in its potentials and capabilities." (21%)

The discussions held in the interviews revealed that the respondents are affected by suggestions which are introduced in psychological studies and discussed under Personalistic psychology, Personality Tests, Personality Types, although these are approaches used to understand the human personality.

Personalistic Psychology takes as its frame of reference the individual person as a unique being and relates studies of perception, learning and the like, to this personal frame of reference.⁽¹⁾ However, this frame of reference, according to the Islamic view, be it personal, or collective, is supposed to be Islamic. It was exemplified in the personage of the Prophet and in a great number of his Companions and in their politicized life as a society of a divine message.

The Islamic view acknowledges "the equality of individuals and all human beings in origin and rights"⁽²⁾, and confirms that "a human personality is an integrated whole of three constituents: the mentality of the individual, his *Nafsiyyah* and his behaviour."⁽³⁾

⁽¹⁾ The Fontana Dictionary of Modern Thought, pp.640-641.

⁽²⁾ 'Abdul Kañim Zaydan, *op. cit.*, pp.16-56

⁽³⁾ A.Q.H Ramzi, *op. cit.*, p.135.

17 - **The Ultimate Aim of Life**

"Blessing and Approval of God are the ultimate aims of life, with respect to the Islamic personality, the Islamic society, the Islamic nation and the Islamic *Ḥadārah*." (19%)

18 - **Absolute Values**

"Man can never properly assign or justly dictate what is called absolute values, thus he is not entitled to follow any set of so-called values proposed by anybody except his Creator." (36%)

This gap of uncertainty may be a result of the influence of philosophical thought. In Islam, philosophical absolute values are replaced by Islamic values.

19 - **The Right of Education**

"A Muslim has the right to be educated to follow the example of Muhammad the Apostle of God." (15%)

This statement may be considered one of the fundamental rulings for Islamic education, yet 15% of the respondents are uncertain of its content.

20 - **Conclusiveness of the Islamic Set of Values (13%)**

"The Islamic set of values comprises:⁽¹⁾

- a) Economic values (The output of the Islamic activities in the fields of economy).
- b) Humanistic values, (the output of Islamic activities in the fields of the welfare and betterment of human beings and societies, regardless of their faith, or colour or language).
- c) Moral values, (the output of Islamic activities in the field of Morals).

⁽¹⁾ A.Q.H.Ramzi, *op. cit.*, p.39.

- d) Spiritual Values, (the output of Islamic activities in the fields of the regulated *ʿibādāt*).

Islamic education establishes God's approval as the ultimate value, and enjoins Muslims to be active in life and acquire the above values in life in order to satisfy God and deserve His blessing. 13% of the respondents are uncertain of this simple concept.

21 - Values in Practice

"Islamic values are not acquired for their own sake but in accordance with God's commands in *Ash-Sharī'ah* for the sake of His Approval." (21%).

22 - Education and Islamic Influence

"The establishment of Islamic influence is dependent on adherence to Islam in which education has a crucial role": (16%).

23 - The Presuppositions of Philosophy in the Islamic Culture".

"Islamic creed does not require the adoption of philosophical presuppositions, they need not be included in Islamic culture." (32%)

This conceptual gap may be caused by the prestige that philosophy has in Muslim understanding, and by the plasticity of the term "culture" in social and educational studies.

24 - The Philosophy of Islam in a given Procedure

"The Philosophy of Islam in a given procedure is the theoretical rule on which the performance of this procedure is based, evaluated and promoted." (30%)

The statement introduces a definition of the concept of the philosophy of Islam.

It means "principle" or "doctrine" or "view of Islam" which is consistent within the context of the Islamic concepts.

25 - Means and Aims

" Means have the same importance as aims have":
(28%)

The Islamic *Shari'ah* classifies means according to aims and gives both of them the same juristic judgment of permission or prohibition. The means to the allowable are allowable, and the means to the forbidden are forbidden.⁽¹⁾

26 - Science in the Islamic View

"The Science of *Shari'ah* seeks to understand the facts that Allah indicated in His revelation whereas science in general seeks to discover the secrets that Allah instilled in whatever He created." (20%)

Al-'Ilm (science) in the Islamic view, encompasses empirical science and the science of *Shari'ah*, both of which are compatible with each other in Islamic *Haqārah*.

27 - Persisting Needs

"In the Islamic life, there is a persisting need for:"

- a) New *Tafsir* (exegesis) of *Al-Qur'an* in light of previous and contemporary understanding. (23%)
- b) Revision and rewriting of Islamic history. (22%)
- c) Motivating and encouraging Islamic pioneer discoveries and scientific accomplishments in every field. (12%).
- d) Establishing progressive Islamic industries based on minute Technology (16%).
- e) Islamic supervision of trainees and tutors so that they reach the required levels (17%).

⁽¹⁾ 'Abdur Rahmān Jaziri, *Kitabul Fiqh, (The Book of the Fiqh)*, Vol.5 (Doha: the Directorate of Islamic Patrimonial Heritage, 1986), pp.38-41.

- f) Radical reformation of the employment system (24%).
- g) Radical change of the system of certification (27%).

Despite the clarity of the above facts 12% - 27% are uncertain of them as persisting needs to reactivate the Islamic *Hadarah*.

Summary and Conclusions

In this part the author has attempted to introduce a conceptual analysis of the Islamic context that comprises Islamic Faith, Islamic life, Islamic education and Islamic *Ḥaḍārah*. He has tried to give a simple and concise account of the understanding of the respondents who represent present day Muslim educationists with respect to the concept of Islamic education within this context.

The above reading explored the size and degree of acuteness of the conceptual gap in their understanding of these concepts.

The following points stand out as significant:

- The average percentage of the conceptual gap existing in the understanding of present day Muslim educationists with respect to the 124 concepts is about 34%. In other words 34% of present day Muslim educationists are uncertain of these concepts.
- In the future, educationists will face a conceptual crisis and those who are expected to dedicate their energies to re-establish the power of concept formation in the understanding of the Muslims through Islamic education should be prepared to face this crisis.
- The Islamicity of the concepts is postulated by the author and is acknowledged by these educationists during the field interviews. Each concept is acknowledged as:

- a) Consistent, conformable and integrable with other Islamic doctrines.
- b) Applicable within the Islamic context.
- This degree of uncertainty - the conceptual gap (C.G.) should be considered one of the causes of, and at the same time one of the results of, the backward and stagnated situation of present Muslim education in particular and of present Muslim life in general.
- It is noteworthy that unless present day Muslim educationists start bridging this gap, it will widen and cause further deterioration in the understanding of future Muslim generations.

These conclusions necessitate introducing a set of recommendations in the form of directives in the following part.

PART III

The View Restated

CHAPTER EIGHT

Concluding Suggestions

- Definitions and prerequisites**
- Directives**

Foreword

In light of the discussions and conclusions in the preceding chapters the author confirms the following:

- A) Education in Islam is a process of acquiring the Islamic Faith.
- B) Educating and receiving education in Islam are acquired and practised in accordance with the Islamic faith.
- C) The understanding of any concept has to be compatible and integrable with the Islamic conceptual context, to enable the educators and the educated to be Islamic personalities that are capable of fulfilling their Islamic commitments.
- D) Islamic commitments are at the same time: individual, societal, communal and international. They are introduced and practised through education.
- E) A conceptual gap in the understanding of present day Muslim educationists exists and takes the form of a crisis.
- F) Islam is a revealed Message in which God enjoins Muslims to be *Mu'minūn* (Faithful Muslims) and acquire the Islamic status in their knowledge, understanding, education and life.

These considerations are the main points that this study introduces with regard to the concept of Islamic education.

To answer the question raised in this study about the possibility of stating a set of suggested directives pertaining to the concept of Islamic education, and in accordance with the above considerations, the author suggests a set of directives to serve as a means to:

- A) Guide the endeavour expected to be exerted by Muslim educationists to direct education towards being Islamic.
- B) Summarize the findings and restate the view introduced in this study.
- C) Suggest topics and subjects to those who are concerned with the concept of Islamic education for further studies.
- D) Make provision for the bridging of the conceptual gap explored in the study.
- E) Avoid the disputes and arguments that are detailed in the literature of Islamic education.

By suggesting these guidelines the author tries to shed more light on Islamic education as it should be understood by Muslim educationists.

These directives are based on the Islamic concepts that have been dealt with in this study. By adopting these directives Muslim educationists may be able to formulate Islamic definitions, form concepts, introduce postulates and draw up plans of procedures. Furthermore they may be able to discuss the educational issues of Muslim experience in light of these directives. Scholars, universities and educationists should become aware of the gap between present day education as applied in the Muslim World and the concept of Islamic education, which should be, in the Islamic view, applied and put into practice. The author hopes that the following suggestions will be a positive contribution to this end.

Nevertheless, the directives that are introduced in the following paragraphs are only applicable if certain prerequisites are met. The first part of this chapter deals with these prerequisites. The second part introduces the proposed set of directives that restate the author's view of the concept of Islamic education in its practical dimensions.

1 - Suggested Definitions and Prerequisites

1 - A Definition of Islam

In light of what has been said in the previous sections, the author suggests the following definitions:

Islam is a religion revealed by God to Muhammad, His slave, Prophet and Messenger, to regulate the relation between man and God and between man and creation so as to apply it as a complete code of life and prepare Muslims to disseminate it as a divine Message to Mankind.

The acceptance of the above definition includes the following:

- Islam is a religion and a state.
- Islam regulates human life including, concept formation and theory making.
- Muslims are educated in accordance with Islam.
- The preparation of Muslims is dependent on their Islamic education.
- The dissemination of Islam is dependent on putting the Islamic ordinance into practice.

Islam and Islamic education in itself is not entitled to establish the state mentioned in the definition, nor can it prepare Muslims to undertake the mission, unless an already-established state adopts this above definition.

Consequently the adoption of Islam as a complete code of life is a prerequisite for putting any set of directives into practice through education.

2 - A Definition of Islamic life

The Islamic life is definable as

" The life of Muslims, as individuals, groups and as a nation, in accordance with Islam."

It follows that:

The realization of the Islamic life is a prerequisite for the implementation of any suggested set of directives.

3 - A Definition of Islamic Education

Islamic education is: " The integration of Islamic concepts, practices and activities that Muslims adopt and carry out in accordance with Islam to educate individuals and groups, so that they internalize and practise the Islamic Faith and the Islamic way of life and be prepared to disseminate the Islamic Message."

It follows that:

- a) Practices and activities of Muslims have to be Islamic both theoretically and practically.
- b) The education process and the instructional activities including training and administration have to be Islamic.
- c) Islamic education includes:
 - 1 - Internalizing and practising the Islamic faith.
 - 2 - Understanding, adopting and applying Islamic concepts.
 - 3 - Adopting and practising the Islamic way of life.
 - 4 - Being prepared and qualified to disseminate the Islamic message through education.

Thus the understanding of the concept of Islamic education by present day Muslim educationists is a prerequisite for putting Islamic education into practice and for bridging the conceptual gap explored in their understanding.

4 - A Definition of the Islamic *Ḥaḍārah*

"It is the code of Islamic concepts about life, embodied in a way of life as it is lived and practised by the Islamic nation."

It follows that:

- The Islamic *Ḥaḍārah* is the product of Islamic education in the Islamic life.
- There can be no Islamic *Ḥaḍārah* without the Islamic life in which Islamic education operates.
- Putting Islamic life, education and faith into practice is a prerequisite for the existence of *Al-Ḥaḍārah* of Islam.

It is noteworthy that the four suggested prerequisites should be realized before any of the following directives are tackled or dealt with.

2 - Suggested Directives

Owing to the nature of the findings and of the conceptual gap that has been explored, the following directives are suggested to restate the view of the author with respect to the concept of Islamic education:

1 - Education for the Islamic Education

Muslim educationists are expected to mould the education system towards being Islamic in its philosophy, aims, procedures, agencies and in its content and outputs, yet 33% of educationists are uncertain of this obligation.

2 - Education for *Al-Fitrah* (the Human Pristine Purity)

Every human individual, according to the Islamic view, is born pure, with the potential to become good or bad according to the education he receives from adults, including his parents and community. These people are supposed to provide for the educational environment that:

- a - protects human purity from going astray.
- b - Motivates adults to bring up and educate this pristine purity with regard to faith, life and education within the Islamic terms.
- c - Provides for educating children as distinguished honourable individuals every one of whom has a unique personality and a unique relation with God.
- d - Establishes and maintains the instruction through which this purity is protected, educated, fully respected and addressed.

Islamic education is to be brought into practice by Muslim educationists, through real, integrated and systematic actuation of this directive.

It has been shown in Chapter Three that this simple fact is not clearly understood by 19% of present day Muslim educationists.

3 - Education for the Islamic Personality

One of the main aims of education in Islam is the formulation of the Islamic personality. Every Muslim is entitled and expected to be educated and to educate himself and lead his life as an Islamic personality or at least to have this aim as his own.

The Islamic personality is defined in this study as: The Muslim whose faith, conventions and interests as well as his behaviour are Islamic. This requires that:

- a) The Muslim's mentality (understanding) and thinking are brought up and formulated in accordance with Islam.
- b) His psyche - *Nafsiyyah* - [desires, caprices and needs] is connected with the Islamic concepts of life and things.
- c) His behaviour has to be Islamic.

It has been found that 16% of present day Muslim educationists are uncertain of the above.

Muslim educationists should provide for directing educational activities and instructional programs towards formulating Islamic personalities.

4 - Education for Islamic Faith

In its basic motives, its procedures, its plans, its aims and its activities, the educational process in the Islamic life has to be a process of practising Islamic Faith, and seeking God's approval and blessing, either in theory making and concept formation or in planning and practice.

Regardless of being mundane or religious or spiritual, faith, in Islam, is either Islamic or non-Islamic.

The articles of the Islamic faith represent the abstract lines of the Islamic creed, whereas the whole life which is based on *Al-'ibādāt* (the obligatory duties), represent the practical aspects of this creed.

Learning, teaching, professional development, training employment, evaluation, certification - etc., are applications of faith, regarding individuals, groups, the whole nation and the leadership in authority.

In spite of the above views the exploratory reading in the previous chapter has revealed that:

- 7% of Muslim educationists are uncertain of the articles of faith.
- 12% are uncertain of the role of the Messengers of God.
- 10% are uncertain of the revelation of Islam.
- 10% are uncertain of the revelation of Islam to Muhammad.
- 23% are uncertain of practising faith as the centre of the educational process in Islamic education.

- 70% are uncertain of the Islamic faith as being the centre of adherence and commitment in Islamic life.
- 19% are uncertain that Islamic education is a part of Islam.
- 33% are uncertain that the articles of Islamic faith are unchangeable.
- 40% are uncertain of putting the Islamic creed into practice as being the prerequisite for the well being of the Islamic community.

So, Muslim educationists should direct education to protect and maintain the purity of the Islamic faith from the conceptual impurities of alien beliefs.

5 - Education for Islamic Instruction

Since Islam enjoins every Muslim to exert his capacity in performing his role and duties, including education and the acquisition of knowledge, Muslim educationists have to provide for the optimum level of effectiveness of Instructional activities such as:

- Curricula planning and development.
- Provision of facilities, equipment and resources.
- Planning and promoting instructional methodology.
- Evaluation and testing.
- Research and experimentation.
- Preparation and training of instructors.
- Instructional ladder and upgrading.
- Utilization of human experience to promote the efficiency of personnel and processes.
- Administrative and instructional leadership.

The exploratory reading in Chapter Seven has revealed that 30% of present day Muslim educationists are uncertain of the above.

The fact that this is a continuous process that never ends, necessitates the international expertise in the fields of human experience to put this directive into practice.

6 - Education for Islamic learning

Muslim educationists should establish learning on Islamic concepts, and leave the door open to the human innovation. They should plan for learning to be effective (constructive, creative, curative and preventive) with respect to:

- Motivation and incentive procedures.

- Self learning and development.
- Institutionalized learning.
- Methods of learning.
- Learning equipment, resources and technology.
- Individualized learning and activities.
- Team and group leaning, self-training, preparation and professional growth.
- Stages and upgrading.
- Curricula and learning plans.
- Certification.
- Evaluation.

Although 47% of present day Muslim educationists are uncertain of the above, they are called for considering this directive.

Constructing learning schemes on Islamic bases will serve learners and educationists as well and help them avoid the conceptual gap in the understanding of the educationists and of the educated.

7 - Education for Islamic Schooling and Non-schooling

Schooling in Islamic education has a significant role. But, since this goal of education and efficacy are attainable outside of schools and through other agencies, in Islamic life, schooling should be restricted to certain stages, subjects, fields of specialization. Its role is to be less significant.

An institution must meet the needs of every aspect of life to qualify it as an educational agency which should contribute positively to the promotion of the Islamic educational system.

Families, Mosques and markets, for example, are educational agencies that cater to the education of the individuals, groups and the whole community.

Schools may be transformed into educational centres that maintain contact with learners and provide them with instructional material and guidance.

Standing beside schools, other agencies should play a more significant role in educating and evaluating the progress of the learners from every age group at every stage.

Schools have to absorb a greater number of learners, and strict timetables have to be freed from the rigidity of regular attendance.

Other informal agencies have to operate in co-operation with schools, to help integrate schooling with non-schooling.

Testing and evaluation should be carried out by schools and other agencies whenever learners qualify and apply for it.

Thus, schooling and non-schooling are expected to be mutually compatible.

The above directive is justified by the fact that 18-61% of present day Muslim educationists are uncertain of the above view.

8 - Education for Islamic Motivation of Knowledge

Knowledge, including the collection of data and information and the gaining of experience is highly respected in Islam. Its acquisition is enjoined in *Al-Qur`ān* and the Prophetic Sunnah, provided that it is sought through an appropriate and conformable methodology and means.

Muslim educationists should establish and cater to the motivating environment of knowledge.

Continuous promotion of the validity and reliability of data and the quality of needed information are among the main obligations of education in Islamic life.

Data processing and the information acquired by learners are expected to be catered to and sifted through the Islamic criteria by Muslim educationists so as to reestablish the Islamic knowledge and concept forming that help them meet the conceptual crisis being explored in this study. It will also help in meeting the question of knowledge accumulation in every field.

31% of Muslim educationists are uncertain of the above facts.

9 - Education for Thinking and Reasoning

Reason in Islam is the greatest trust assigned to man. With this gift man is addressed through God's messages to think through his relation with his Creator and to reason his faith in Him as well, and to reason with reason itself.

By this faculty man, in Islamic education, is honoured and made Viceregent and honoured over other creatures, and he shall be asked about it and judged in the Day of Judgment.

Reasoning means using reason for what it is created, the function of thinking. Reason has limits and may go astray and deviate when it is separated from proper guidance which is, in the Islamic view, Revelation.

Thinking, in Islam, is the function of reason and man is enjoined to think and to use this most valuable faculty granted to him. He is enjoined to think of himself, of things of life, of the universe, to explore, peruse facts, make judgments, adopt attitudes and conventions, and bear the responsibility of his judgments and actions. Man bears the responsibility of using reason and faith compatibly. He bears it when he prefers the part of either of these against the other.

Human reason, as Islam states, is easily affected by desires and caprices and by other factors when cut off from faith. God, according to *Al-Qur`ān*, promised to send Messengers with divine guidance to help human reason have faith and identify the right way. Islam, being the last of the divine messages, establishes reason as the axle and justification for designating responsibility to human individuals. Thus human reason is expected to reason, in addition to what is said above, the Islamic faith, the role of the Islamic *Shari'ah*, and the dictates of revelation (*Al-Qur`ān* and *As-Sunnah*), and finally to reason its limits, its restrictions and its capacity.

Reasoning about articles of faith and the pillars of Islam, revelation and similar subjects, is to be rationally accepted and cultivated. The scientific method that depends on experimentation is not entitled to work on these issues, although it is allowed to provide data about the being of things and physical objects.

Thus Reasoning guided by revelation is the true way of human thinking, whereas the scientific method is a means of having data about physical things and natural laws.

The thinking operation, in the Islamic experience of Muslims, can be traced in the judgments of the Prophet and his Companions, and of the great Muslim scholars of sciences of *Fiqh* upon whose judgments the Islamic *Fiqh* was built. It runs soundly and constructively if:

- a - The brain and the sensory system of the thinker are safe and sound.

- b - The subject of thinking exists, in itself or in its effects, in reality.
- c - The previous data concerning the subject is previously prepared and made available in addition to their validity, reliability and sound processing.
- d - The neutrality of the thinker and his subjectivity.
- e - The positive aimfulness of the operation of thinking.

It is noteworthy that the exploratory reading revealed that 28%-90% of present day Muslim educationists are uncertain about the concept of reasoning in Islamic education.

Yet, when Muslim educationists practise rational thinking through education they are supposed to be able to make significant steps towards bridging the conceptual gap that has been explored.

10 - Education for Islamic Terms of Scientific Acquisition

Science in general is the reward for the human endeavour to know the secrets that God instilled in His creation and revelation.

In the Islamic view man is appointed *Khalīfah* on the earth (being whose offspring succeed each other) - Not the successor of God. Man was assigned the trust of reason and bequeathed other faculties to inhabit the earth and conduct life according to the guidance of revelation.

Thus man's mission on earth, according to the Islamic view, is:

- a) To conduct life in accordance with God's law revealed in His Messages.
- b) To explore and discover the secrets and laws that God instilled in His creation.
- c) To utilize his discoveries for his welfare through human experience and cooperation.

Muslim educationists are expected to seek after fruitful human experience in the fields of scientific discovery such as:

- Scientific application of discoveries.
- Economical productivity in industry, trade, agriculture, mining, and monetary systems ... etc.
- Data processing, automation and technology.
- Transportation.
- Administration and management.
- Means, methodology and performance facilitation.

- Human resources.
- Environmental Sciences and protective procedures against pollution and desertification and natural disasters.
- Urbanization and land restoration.
- Information and propagation.

As for humanities and social sciences, Muslim educationists should sift and evaluate propositions of these fields in light of the Islamic concepts.

The fact that not less than 90% of present day Muslim educationists are uncertain of the above justifies suggesting this directive.

11 - Education for Research and Investigation

This activity is an obligation for scholars, educationists, students and learners.

Islam encourages efforts to be exerted in exploring the bounties that God instilled in the universe. Those exertions if done for God's sake are Jihādīc duties or *'Ibādāt* in Islam.

Muslim educationists must provide for facilitating, motivating research investigation and exploring laws, facts and secrets of the creation. Theory making and concept forming are linked with these activities, but in Islamic terms.

Teams of researchers, explorers and scholars, who should be *Mujtahūn*, and *Al-Mujtahidūn* meet the Islamic demand and worship God in planning and projecting for research and for discovering and innovation. New laws, concepts and inventions in new horizons, are anticipated to be discovered.

33-69% of present day Muslim educationists are uncertain of the Islamic dimensions of the above views.

12 - Education for the Islamic Community

The concept of Islamic community can be introduced as the interactive systematic combination of the following elements:

- a) People with their human qualities, irrespective of their faith, colour or language and regardless of their races or origins.
- b) The Islamic concepts as ideas about man, life and the universe.
- c) The Islamic feelings that stimulate the Islamic sensitivity of the Individuals, groups and motivate them to be involved in life.

- d) The constitution which is the laws of *Shari'ah* in its canonical form, sustained by the Ijtihadic activities of *Al-Mujtahidun*, and put into practice by the educationists.
- e) The leadership represented in a political structure.

If the above view is acceptable within the terms of Islam, Muslim educationists should integrate the concepts of these elements in one system and dedicate education to support its resumption, continuation and improvement.

41%-62% present day Muslim educationists are uncertain of the above.

13 - Education for the Islamic Nation

The Islamic Nation is the Islamic community in its political and ideological dimensions. It is consistent with the Islamic terms that this nation is enjoined to put Islamic concepts into practice through educational activities and establish the Islamic community within *Darul Islam*.

Thus Islamic education is the medium by which the Islamic nation supports and maintains the actuation and permanence of the Islamic community.

Origins of peoples and races go back to Adam and Eve. There is no place in Islamic thinking for racialism. Nationalism and patriotism are enhanced by Islam through education and in *Ash-Shari'ah*.

Since love of one's people, tribe, family and relatives is respected and supported in Islamic life and in *Ash-Shari'ah*, Muslim educationists are expected to restate these concepts and purify them from non-Islamic impurities.

As for the political dimension the following concepts are to be restated by *Al-Mujtahidun* and put into practice by educationists:

- *Darul Islām*.
- State and statesmanship.
- *Al-Bay'ah* (the oath of allegiance), *Al-Bei'ah* also.
- Elections and Islamic consultancy.
- Activities of Islamic Diplomacy.
- Islamic politics.
- *Ahlul-Halli-Wal-'Aqd* (the leaders of the nation who lead the process of appointing new *Khulafā'*).

- Political parties.
- The system of *Al-Khilāfah*.
- The Islamic public opinion.

These concepts are anticipated to be open for exploratory research and investigation.

The field exploratory reading revealed that 17% of present day Muslim educationists are uncertain of the above views.

14 - Education for the Arabic Language

The discussion that has been made in chapter one together with the exploratory investigation have revealed that 25-36% of present day Muslim educationists are uncertain of both the capacity and the role of the Arabic language in Islamic education.

This uncertainty does not rule out the fact that the Arabic language is the language of *Al-Qur`ān*, prayer and *Al-Ijtihād* each of which is the most vital practice of the Islamic nation.

Muslim educationists should reconsider the significant role of the Arabic language and provide for the reactivation of that role including the establishment of the capacity of this language as a universal tongue that is capable of comprehending the knowledge accumulation and the technological acceleration.

The importance of this Islamic obligation is included in the obligatory duty connected with the dissemination of the Islamic Message and with *Al-Ijtihād*.

Islam eliminates Arabism as a racial concept and establishes it as a linguistic dimension.

15 - Education for *Al-Qur`ān* and *As-Sunnah*

The exploratory reading revealed that:

- 16% of present day Muslim educationists are uncertain of the revelation of *Al-Qur`ān*.
- 19% of them are uncertain of the revelation of the Prophetic *Sunnah*.
- 33% of them are uncertain of both *Al-Qur`ān* and the Prophetic *Sunnah* as being sources of theory making and concept forming in Islamic education.

This uncertainty stands against the Islamic view. The sciences of *Al-Qur`ān* and *Ḥadīth* should be developed through education within the

Islamic context. New branches of science are to be explored. New *Tafsīr* (exegesis) and *Ḥadīth* sciences are expected to reveal new evidences that will guide to the perfection of the application of the Islamic systems, through new *Ijtihādāt*.

New sound *Ahadith* will be explored and more false ones will be identified to support the movement of *Al-Ijtihād*, which is expected to accelerate. The competency of concept formation and theory making that Muslims once had is expected to be restored.

16 - Education for Al-Ijtihād

The Islamic nation is enjoined to upgrade, in every generation, crowds of *Al-Mujtahidūn* who are capable of formulating judgments and Ijtihadic opinions from the indications of revelation and from Islamic practices in the reference period of the Islamic *Sharī'ah* (A.D. 610-661).

This obligation should be carried out through education which will enable Muslim educationists to restore the Islamic understanding in *Al-Fiqh* of *Ash-Sharī'ah* and eliminate subjugation and fanaticism to *Al-Aimmaḥ*, *Al-Fuqahā'* and to *Fiqh* schools or *Madhāhib*.

They are supposed to establish the fact that no *Mujtahid* is infallible and no *Ijtihād* is final.

Every *Ijtihād* is an individual opinion and every *Mujtahid* has to introduce his *Ijtihād* to the authorized reference to be studied and endorsed according to the power of evidence. No *Mujtahid* is permitted to make a *Madhhab* or a school or collect followers and admirers around him.

Schools of *Fiqh* represent the past experience of Muslims. *Al-'Ijmā'a* will substitute these as schools or *Madhāhib* but it will never substitute them as Ijtihadic experience of the past.

The discussion that has been held together with the field exploration have revealed that:

- 29% are uncertain of producing Muslim jurisprudents and *Al-Mujtahidun* as an aim of Islamic education.
- 28% are uncertain of the application of the Juristic rules in Islamic education as an aim at the level of *Sharī'ah*.
- 36% are uncertain that Islam forbids subjugation to *Al-Aimmaḥ* as an aim of Islamic education.

- 12% are uncertain of the fact that the deductions and Ijtihadic judgments of *Al-Mujtahidūn* are fallible and are not creeds nor finalities.

17 - Education for *Al-Ijmā'a*

It has been revealed that:

- 47-53% are uncertain of the concept of *Al-Ijmā'a* as being a source of concept formation and theory making in Islamic education.
- 47% are uncertain of the consensus of the Companions of the Prophet.
- 52% are uncertain of the consensus of *Al-Mujtahidūn* and Jurists.
- 53% are uncertain of the consensus of the Islamic nation.

The author views that *Al-Ijmā'a* in Islam means:

- a) The consensus (collective agreement) of the Companions of the Prophet upon a certain event or problem.
- b) The consensus of the Islamic nation upon a decision.
- c) The collective agreement of *Al-Mujtahidun*.
- d) The unanimity of the elected *Ahlul-Ḥalli-Wal-'Aqd*, who lead the process of appointing new *Khulafā*.

Muslim educationists are expected to practise the concept of *Al-Ijmā'a* concurrently with its actual application in education and life.

Al-Ijmā'a and the Islamic authority of *Al-Ijtihād* are expected to eliminate the establishment of schools of *Fiqh*, orders of *Ṣūfiyyah* and sectarian fanaticism through education.

18 - Education for Peace and *Al-Jihād*

" The exploratory reading has revealed that:

- 49% of the respondents are uncertain of both the concept of *Al-Jihād* and the Jihadic nature of Islamic education.
- 33% are uncertain of producing *Mujtahidūn* as an aim of Islamic education.

It is acknowledged that Islam is the religion of peace, and war is not an objective of Islam, nor it is the normal course for Muslims. It is only the last resort and is used under the most extraordinary circumstances when all other measures fail.

Al-Qur'ān states:

"Fight in the cause of God those who fight you and do not transgress limits, for God loves not transgressors."⁽¹⁾ *Al-Qur`ān* makes it clear that whether we want it or not, war is a fact of life so long as there exist in the world injustice oppression, persecution, capricious ambitions and arbitrary claims.

Muslim educationists should Introduce the concept of *Jihād* in education in its Islamic conditional context. The Islamic leadership caters for Jihadic measures for self defence and for the restoration of Justice and peace as well.

19 - Education for Islamic Qaḍā'a (Jurisprudence)

The study has shown that:

- 46% are uncertain of the Judiciary system as one of the determinants of Islamic life.
- 24% are uncertain of the elimination of the religious status as being a main feature of Islamic life.
- 30% are uncertain that *Al-Qaḍā'a* in Islam does not legislate, and that it is not a legislating agency.
- 24% are uncertain of producing Jurisprudents as an aim of Islamic education.
- 51% are uncertain of the role of Muslim *Quḍāh* (Jurists) in concept formation and theory making.

Jurisprudence, to the Islamic view is one of the four main pillars of the Islamic life. The other three are: The constitution, the government and the education system.

By *Al-Qaḍā'a* the Islamic traits of the daily life of Muslims and the Islamic features of the Muslim community are maintained. By it *Ash-Sharī'ah* is applied. Through performing their crucial role judges are supposed to apply Islamic law and ensure security and justice and, also, encourage *Al-Ijtihād* in accordance with *Ash-Sharī'ah*.

Muslim educationists, are expected to provide for the formulation of qualified judges through whose juridical performance the Islamic process of justice and security will resume the march towards new horizons of the universal Islam.

⁽¹⁾ *Al-Qur`ān, Sūratu Alu'Imrān, Ayah 190.*

20 - Education for Islamic Values

The paramount aim of the Islamic life is the acquisition of God's blessing through obeying His orders and avoiding what He forbids.

According to the Islamic teachings, seeking for God's acceptance is the real happiness of the Muslim individual, the Islamic community, and the Islamic leadership.

This happiness is the ultimate value in Islam and so it should be in Islamic education. It can be acquired through every action or intention a Muslim makes to attain this value in accordance with *Ash-Sharī'ah*.

In seeking for God's approval a Muslim is enjoined to exert himself to face the direct results of his actions and acquire them as values.

These values, or direct results of actions, can be classified in four categories, namely:

- a - Humanistic values.
- b - Economic values.
- c - Spiritual values.
- d - Moral values.

A Muslim (Individual or community) is enjoined to do his best to acquire these values for the well being of himself and his nation and to fulfil his trust. He will be rewarded even if the results were passive. The reward, to the Islamic view, is the blessing of God.

It is noteworthy that these Islamic values can only be acquired through lawful and acceptable actions.

These concepts have to be put into practice through education after they are established in the understanding of the educationists.

But 25% of present day Muslim educationists are uncertain of the above facts.

21 - Education for Islamic Loyalty, Allegiance, and Belonging

The study has shown that:

- 12% of present day Muslim educationists are uncertain of the fact that the responsibility towards Islam is common and every Muslim's obligation.
- 18% are uncertain that Islam rejects personal infallibility and the formation of rites and *Madhāhib*.
- 10% are uncertain that loyalty in Islam is a commitment to obey God and adhere to Islamic teachings.

- 57% are uncertain that the oath of allegiance is an obligation of every Muslim's life.

The above uncertainty suggests that Muslim educationists must clarify these concepts and include them within the Islamic matrix.

They should also insure that Islamic loyalty should be fully practised towards Islam and God's revelation (*Al-Qur`ān* and sound *Ahādith*) not to persons or parties or *Madhāhib*.

The oath of allegiance in Islam is not a promise of slavery but a contract between equals to serve Islam and the Islamic nation through obedience and loyalty to God's orders.

Every Muslim is supposed to be brought up and educated to be an Islamic personality that adopts the commitment to belong to Islam and to the Islamic nation and to seek for God's blessing in exerting his capacity for the cause of Islam and the betterment of the Muslim community in its movement towards being Islamic.

22 - Education for Islamic Commitments

Islamic education is a channel through which the Muslims commitments are fulfilled. The Muslim's commitment towards God is the fountainhead of other commitments and should make the core of his education. His attachments, promises, knowledge, experience, intentions, performance, loyalty, piety and righteousness are axles of his commitments towards God and Islam.

Awareness of Islamic commitments must be revived by educationists, to raise up Islamic personalities that glorify God and seek His blessing in every situation. Muslims are supposed to be educated to exert their capacity to live and interact, in the light of this awareness bearing their responsibilities and performing their duties, deepening their awareness and sensitivity and understanding, promoting their performance.

23 - Education for the History of Islam

The history of Islam has been deformed by sectarian attachments and by other factors. Muslim educationists are expected to plan for revising and rewriting Islamic history in the light of new discoveries of new facts in history, and by means of the recently developed methodology.

As for the history of the world, it has also to be revised in light of the evidences indicated in *Al-Qur`ān* and the facts discovered by scholars and historians.

The sound rewriting of the Islamic history will help bridge the conceptual gap of the understanding of Muslim generations. 22% of Muslim educationists are uncertain of the above views.

24 - Education for Change

Changeable aspects of human life are to be provided for and directed towards Islamic accomplishments. They are to be controlled and directed by the Muslim educationists on the bases of the unchangeable doctrines. They are the variables that challenge the capacity of *Ash-Sharī'ah* and the understanding of *Al-Mujtahidūn*.

Change in means, methods, Instrumentation, and communities is inevitable. At the same time change is of vast advantage for educationists and *Al-Mujtahidūn*. Change is expected to deepen and enrich their understanding and experience in regard to the variables in the light of the basic concepts. By change they are allowed to enlarge their capacity of theory making and concept formation.

Both educationists and *Al-Mujtahidūn* are expected to lead the activities through which change is dealt with and controlled.

Regarding the unchangeable nature of the basic concepts of Islam, change in scientific and technological aspects does not create what is called "the future shock" or "the cultural lag". Islamic life is expected to comprehend, through education, the industrial progress, the technological discoveries and the accelerating automation. If Muslim educationists are successful in providing for this through education, no passive reactions are anticipated to be confronted.

By directing change, the indications within revelation and the capacity of the Islamic life, education and *Fiqh* will be enlarged, deepened, stimulated, and put into practice.

Islam is believed to be the last religion revealed to mankind up to the day of Resurrection, and Islamic education is the main channel through which generations of Muslims receive and acquire the knowledge of the new indications and applications of *Al- Āyāt* and the sound *Ahādīth*. Without change these indications and practicalities may not be known. Therefore Muslim educationists have to emphasize that

change is the runway of the Islamic *Fiqh* and Islamic education. It enables Muslim educationists and *Al-Mujtahidūn* to cover new fields of human life and to comprehend new problems, to motivate and formulate more innovative *Ijtihādāt* in every aspect.

20-33% of present day Muslim educationists are not certain of the above facts.

25 - Education for Social Advancement

The Individual Muslim's advancement in Islamic society is correlated with, and dependant upon:⁽¹⁾

- His piety, righteousness and relation with God as manifested in his behaviour.
- His sincerity and allegiance to Islam.
- His perfection and excellence in performing his duties in daily life.
- His knowledge and culture as an Islamic personality.
- His potential and innovation.

Since no class barriers or social restrictions prevent a Muslim from ascending to the summit of the Islamic community, Muslim educationists have to know that the above factors of advancement are educational dimensions in educating the young of every Muslim generation.

The above facts are not so clear in the understanding of 18% of Muslim educationists.

26 - Education for Islamic Institutionalization, Organization and Systematization

Muslim educationists and *Al-Mujtahidūn* are expected, in light of the international human achievements, to provide for the activation of:

- a) The Islamic institutionalization of different establishments private or formal in their canonical and legislative dimensions.
- b) The Islamic organization of the institutions regarding administration, work classification, employment, job description, quality control and evaluation.
- c) The Integration of the establishments within the whole Islamic system including, their running, evaluation and promotion, to accomplish Islamic standards of productivity.

18-61% of Muslim educationists are uncertain of the statements above.

⁽¹⁾ Annex 1, p.9, No.242

27 - Education for the Islamic Use of Resources and Consumption (Moderateness)

Islam enjoins Muslims to deal with consumable things, moderately. A Muslim has to consider them as bounties bequeathed to him from God and entrusted to him to use them reasonably and moderately. Men have to be educated to be grateful for whatever they use and own, and to show their gratitude to God by praising Him and by being moderate in using these bounties. A Muslim eats, drinks, dresses and lives moderately. He is a non-extremist in utilizing and consuming things.

This Intermediate and moderate attitude towards usables and consumables is to be restated and re-established through education by Muslim educationists and *Al-Mujtahidūn*.

The exploratory reading has revealed that 18% of Muslim educationists are uncertain of the above concepts.

28 - Education for Islamic Information and Propagation

The education system itself should represent the best Informative medium about Islamic life and Islam. The best way of propagating the Islamic concepts is through their application in the actual life, provided that the agencies of information are competent and institutionalized, and plans are facilitated.

The exploratory reading has revealed that:

- 24% of present day Muslim educationists are not certain of the role of data administration in Islamic education.
- 51% are uncertain of the ideological implications of imported or borrowed data.
- 21% are uncertain of the relation between Islamic criteria and the data that may be used in Islamic education.
- 27% are not certain of the fact that data have to be ideologically purified, and evaluated before use.

29 - Education for Islamic *Haḍārah*

To civilize a certain people means in the authors view to enable that people to adopt a certain set of concepts (ideology) about life, according to which they establish their citizenship and build cities and live city life.

The Islamic *Hadarah* is the product of Islamic education in the Islamic life. The establishment and permanence of the Islamic *Hadarah* is maintained and supported through Islamic education within Islamic life. Muslim educationists including *Al-Mujtahidūn* are expected to provide for bringing these concepts into reality, whereas 19% of Muslim educationists are uncertain of them.

30 - Education for Islamic *Thaqāfah* (Culture)

Islamic culture includes knowledge and Islamic practices that are passed on and received by future Muslim generations, provided that these cultural components are intended to enrich and support the Islamic concepts and systems. Faith, history, literature, linguistics, sciences of *Al-Qur`ān*, *Ḥadīth* sciences, *Fiqh*, jurisprudence, education, etc., make up the cultural phenomena of Islam. But 33% of Muslim educationists are uncertain of this view.

Muslim educationists should sift the Muslim experience and cultural practices through Islamic criteria and plan to get rid of anti-Islamic and alien elements.

New Islamic elements, new practices and sciences are anticipated to established together with the new inventions in technology, communication and transportation... etc.

New studies and new sciences, related to, or compatible with Islamic culture, are feasible to be established, which will widen and enrich Islamic culture.

31 - Education for the Islamic Science of *Sukkan* (Population)

Contemporary studies of population are established in the secular environment and on the bases of certain postulates and hypotheses that are unacceptable to Islamic view, nor by Muslim educationists who are expected to evaluate and sift the propositions suggested by those studies for the aim of establishing the Islamic science of population.

The concepts of population planning, shortage of resources, family planning, birth spacing, contraceptive procedures, vital statistics, and fertility, population growth rate and so on, are expected to be revised in light of Islamic doctrines through education to provide for the formulation of the concepts of Islamic sciences of population.

20-50% of Muslim educationists are uncertain of the above views.

32 - Education for the Islamic *Madīnah* (City)

Muslim cities are expected to regain their Islamic features and traits. Muslim educationists are supposed to provide for the availability of Muslim architects who will reform and promote the Islamic features of the premises: houses, mosques, streets, schools, courts, agencies, play grounds, yards for congregations, parties, factories, industrial cities, markets, police stations, post offices, ..., etc.

In light of human progress being witnessed in the fields of engineering - (Mechanical, Electrical, Industrial, Chemical and Civil), in theory and in practice, it is assumable that a new science of the Islamic city is likely to emerge.

33 - Education for the Islamic *Umrān* (Urbanization)

Muslim educationists have to plan for the restoration and urbanization of the rural areas and the Islamic village. They have to regain their Islamic cleanliness and simplicity and be provided with facilities that make them attractive and populative, which will be undertaken through education. Urbanization as the product of Islamic education the Islamic life is not clearly understood by 20% of Muslim educationists.

34 - Education for the Islamic *Waqf*

Islamic administration of *Waqf* had its crucial role in the Islamic life and had made a very significant contribution to the welfare of Muslim community in the past.

Waqf proceeds had been the main support of the Islamic education and economy, and one of the main features of the Islamic *Ḥaḍārāh*.

It should become again the channel through which faithful Muslims' endow properties and belongings to cater for and fund a great variety of Islamic activities. Islam, respects the will of such Muslims and enjoins the Islamic polity to adhere to every donor's wishes.

In addition to their significant role *Waqf* houses are educational agencies that should be compatible and integrable with other agencies. This fact is found to be misunderstood by 23% of present day Muslim educationists.

Nevertheless Muslim educationists are expected to provide for the revival of the *Waqf* system in the Islamic life.

35 - Education for Islamic Humanistics

(Economy, Sociology, Psychology and Anthropology):

Muslim educationists should revise the fundamentals of the fields of Humanistics and reestablish each of them on the Islamic concepts before adopting them in schooling and in life. Muslim scholars are expected to explore Islamic references on which they establish these studies, a fact which has been found obscure in the understanding of 31-74% of Muslim educationists.

36 - Education for Islamic Artistry and Craftsmanship

Muslim educationists should explore the arts that are classifiable as Islamic and the levels of artistry and bring these to reality.

They have to provide for the craftsmanship to be reactivated and brought into practice and elevated in light of accumulated human experience, and towards the Islamic standards of practicality and productivity.

37 - Education for the Islamic Festivals and Recreation

Islamic occasions have to be re-explored and reorganized to achieve the Islamic aims intended for each.

Recreational activities have to be revived within the Islamic terms and in unison with the Islamic integrity.

Muslim educationists and *Al-Mujtahidūn* are expected to cater to the revival of Islamic occasions and recreational activities, both in theory and in practice, within the limits of Islamic moderation.

38 - Education for the Islamic Perspective

What are the prerequisites and the provisions that help Muslims establish the Islamic perspective and look to the future ?

It is acknowledged that prospective planning should be catered to by Muslim educationists, regardless of the fact that 81-95% of Muslim educationists showed uncertainty towards future feasibility, and 62-85% of them find difficulties in proposing time-limit for this feasibility.

39 - Education for *Al-Hayātud Duniyā* (This Life) and *Al-Hayātul 'Ukhrā* (the Hereafter)

The educated Muslim exerts his capacity to carry out his trust and fulfil his commitments as long as he lives. He seeks for God's blessing through striving for the betterment of his life and that of the Islamic

community. At the same time he prepares himself for *Al-Ḥayātul Ūkhrā* (the Hereafter).

In Islam wealth, money, life and success, are temporarily entrusted to him. In the day of Judgment every one will be asked about this trusteeship, and he has to be prepared for that, through the education process.

Education has to provide for Islamic education to be productive, sincere and pious in this mundane life and as well, enable Muslims to be accepted and blessed by God in *Al-Ḥayātul Ūkhrā* (the Hereafter).

How is a Muslim able to succeed in leading his life, in establishing a unique relation with God, in fulfilling his commitments towards Islam, and towards the Islamic nation and the whole humanity ?.. These are the challenges that confront Muslim educationists if they adopt the mission to bridge the conceptual gap that has been explored in this study.

They must ensure that an educated Muslim is not permitted to be a religious personality or a philosopher or a sufist or an ascetic or a theologian nor a sectarian fanatic. He is educated to be an Islamic personality.

40 - Education for the Integrity of the Islamic Context

It has been shown that the concept of Islam is not clearly understood by 18% of present day Muslim educationists while 45% are uncertain of the concepts of Islamic life and 34% are uncertain of the concept of Islamic education.

It seems that the integrity of faith, life, education and civilization within the Islamic code is being misunderstood and is deteriorating in the understanding of Muslim educationists. This misunderstanding has been shown by 37-48% of the respondents.

Nevertheless the author views that establishing the integrity of these constituent parts of the Islamic context is the paramount goal of both present day Muslim education and present day Muslim educationists.

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ANNEXES

ANNEX 1

Lists of Concepts and Directives

List No. 1
Concepts of Islamic Faith
with
Percentage of the Conceptual Gap
Introduced in Chapter Four

No	Concept Title	C.G %
1	The Revelation of Islam	10
2	The Revelation of Islam unto Muhammed	10
3	The Universality of the Message of Islam	36
4	The Universality of the Message of Muhammad	8
5	The Revelation of <i>Al-Qur'ān</i>	16
6	The Revelation of the Prophetic Sunnah	19
7	Completing Islam as a Code of life.	18
8	The Function of Islam (Islamic Message)	
	a -	59
	b -	59
	c-	17
9	The Creation of Man and His Descent to Earth and His Mission (Message).	27
10	The Origin of the Human Race	16
11	The Honourable Status of Man	11
12	The Role of Apostles and Prophets of God	12
13	Man's Pristine Purity	19
14	The Origin of the Divine Religions	11
15	The Articles of Islamic Faith	7
16	Human Desperation, Multiplication, Colour and Tongue Variations	18
17	Islamic Scripts - <i>Al-Qur'ān</i> and the Prophetic Sunnah	15
18	Islamic Permission of Things	17
19	Islamic Legitimacy (Legality) of Deeds and Actions	14
20	Islamic Demarcation of Evil and Good in Shariah	13
21	Islamic Authority and Practicality of Labelling Right and Good	17
22	The Authority and Practicality of Labelling Wrong and Evil in <i>Al-Qur'an</i> and <i>As-Sunnah</i>	16
23	The Eligibility of Jurist Deductions.	12
24	The Islamic Responsibility towards Islam	16
25	Error of Personal Infallibility	18
26	The Islamic Loyalty	10
27	The Straight Path (Way of <i>Allah</i>), In Islam	
	a -	17
	b -	18

(*) About 22% of the conceptual analysis.

List 2
Concepts of Islamic Life
with
Percentage of the Conceptual Gap
Introduced in Chapter Five

No	Concept Title	C.G %
1	The Relation Between Islamic Life and the Islamic System, Regarding: a) The Islamic Polity b) The Islamic Code	36 39
2	The Islamic State and its Main Functions, Regarding:- a) Permanent Geographical Boundaries b) Political Structure c) Life of Muslims d) Muslim Life in Arab and Muslim States e) Muslims as Groups (Religious and Spiritual) f) Muslims as Individuals g) Political Parties h) Extensible Geographical Boundaries i) The Message of Islam	42 47 69 38 38 40 25 71 15
3	A Definition of Islamic Life as Prescribed in Islam, Regarding: a) Permanent Geographic Boundaries b) Political Structure c) Life of Muslims d) Life in Arab and Muslim States e) Muslim Groups f) Muslim Individuals g) Political Parties h) Extensible Geographical Boundaries i) The Islamic Message	10 20 19 10 12 10 10 10 43
4	A Definition of Islamic Life in the Future, Regarding: a) Permanent Geographical Boundaries b) Political Structure c) Life of Muslims d) Life in Arab and Muslim States e) Muslim Groups (Religious and Spiritual) f) Muslim Individuals g) Political Parties h) Extensible Boundaries l) The Islamic Message and the State as Determinants of the Definition	10 13 10 12 5 6 4 85 57

(*) About 21% of the conceptual analysis.

No	Concept Title	C.G %
5	The Determinants of Islamic Life a) The Governing System b) The Constitution c) The Judiciary System d) The Educational System	38 37 46 38
6	The Reality of Islamic Life in the Past: a) In the Life of Prophet (p.b.u.h) b) Through the First Century of Hijrah c) Through the First Three Centuries d) From the Rise of Islam to the Fall of the Ottoman Sultanate	39 55 79 68
7	The Forseeability of Islamic Life in the Future	49
8	Time Limitation for Putting Islamic Life into Practice: a) b) c) d) e) f) g) h)	94 92 92 95 83 95 90 81
9	Causes of Difficulty to Propose a Time Limit for Bringing Islamic Life into Reality: a) Limited Knowledge and Information b) Absence of Guiding Signs c) Present Muslims' Way of Life d) Backward Situation of Muslim Countries e) Present Educational Systems	71 85 62 76 72
10	Means For Putting Islamic Life Into Practice: a) Individual Adherence b) Gradual Return of Muslim Peoples to Islam c) Adherence of Arab Countries to the Spirit of Islam d) The Adoption of Islam e) Radical Renewal of the Educational System	30 76 57 45 35
11	The Islamic Way of Life to be Realized: a) Multi-Patterned Way of Life b) Uniformed Way of Life c) Unique Way of Life	67 25 52
12	The Origin of Human Community	38
13	The Obligatory Function of the Islamic State	17

No.	Concept Title	C.G %
14	Unity of Islamic Community	49
15	The Pattern / Patterns of the Islamic System.	43
16	The Oath of Allegiance (Loyalty) - The Bayah	57
17	Main Stream of Political Activities	26
18	Societal Influence and Pressures as a non-Islamic Source of Adherence	70
19	The Elimination of the Religious Status	24
20	Individual Advancement	18
21	Money and Wealth	16
22	Societal Conflict Among Classes	27
23	The Cultural Lag	39
24	Arabism	40
25	Nationalism and Patriotism	25
26	Legislature in Islamic Life (Who Legislates)	30

List 3
Concepts of Islamic Education
with
Percentage of The Conceptual Gap
Introduced in Chapter Six

No.	Concept Title	C.G %
1	Islamic Education as a Part of Islam	19
2	Islamic Life as A Prerequisite For Islamic Education	48
3	The Role of Adults	20
4	The Basic Function of Islamic Education (Socialization) or Islamization	11
5	Islamic Education and Groups	24
6	The Ideal Example of Islamic Educationist (The Educational Status of the Prophet)	11
7	<i>As-Sahābah</i> (The Companions of The Prophet)	17
8	<i>Al-Jihād</i> and Education	49
9	The Islamic Personality	11
10	Statesmanship	23
11	Islamic Culture	33
12	Adjustment and Practising Faith	22
13	Learning	47
14	Personnel Performance	19
15	Change and Islamic Education	20
16	Knowledge Accumulation	31
17	High Technology and Education	16
18	Education as a Provision for the Resumption of Islamic Life	23
19	Jihadic Dimensions	35
20	Learners and Trainees	16
21	The Changeable Nature of Methods and Means	20
22	The Unchangeables	33
23	The Changeable Nature of the Administrative System	20
24	The Universality of the Instructional and Learning Methods	27
25	The Educational Theories	38
26	Philosophical Presuppositions	31
27	Islamic Criteria	25

(*) About 35% of the conceptual analysis.

No.	Concept Title	C.G %
28	Aims of Islamic Education at the Level of the Individual: a - The Good Citizen b - The Personality and Nationality c - The Individual Muslim d - The Islamic Personality e - The Statesman f - The Disseminators g - <i>Al-Mujāhidūn</i> h - Muslims and Societal Daily Life i - Jurisprudents and <i>Al-Mujtahidūn</i>	20 67 16 13 28 37 33 33 29
29	Aims of Islamic Education at the Social Level: a - The Muslim Family b - The Muslim Society c - The Islamic Nation d - The Islamic Polity e - The Islamic Leading Personnel (Leaders) f - The Islamic Parties	17 16 17 36 76 26
30	Cultural Aims of Islamic Education: a - Criteria and Standards (Purification) b - Criteria and Standards (Application) c - Preserving the Islamic Culture d - Disseminating the Islamic Culture e - Adopting Cultural Elements from Other Ideologies f - Adopting International Systems of Life	31 91 20 26 34 35
31	Scientific Aims of Islamic Education: a- Scientific Method in Thinking b - Rationale (Reasoning) as a Way of Thinking c - Rationale (Reasoning) as the Sole Way of Thinking d - Imperical Method in Scientific Matters e - Rational Way in Humanistics f - Scientific and Empirical Laws in Socio-Education Reformation g - Philosophical Assumptions h - Propositions of Educational Studies	90 31 46 28 74 80 46 56

No.	Concept Title	C.G %
32	International Aims of Islamic Education: a - The Internationally Accepted Way of Life b - The Islamic Way of Life c - Dissemination of the Islamic Way of Life d - Islamic Civilization and Other Civilizations f - Integration with Other Civilizations	30 68 34 29 18
33	The Linguistic Aims of Islamic Education: a - Introducing the Arabic Language b - Establishing the Capacity of the Arabic Language c - Revision of the History Written in Arabic d - Revision of the Linguistic Wording and Issues	25 23 34 36
34	Faith in Islamic Education: a - The Education Process and the Islamic Faith b - The Islamic <i>Arkān</i> (Five Pillars or Religious Duties) c - Impurities of Personal Infallibility and Personal Bias d - Islamic Foundations of <i>Al-Jihād</i>	23 23 22 25
35	Shariah and the Aims of Islamic Education: a- Non-Confirmed Juristic Deductions and Unproved Rules of <i>Fiqh</i> b - Actuation of Juristic Rules c - Party Spirit and Conflicts among <i>Al-Fuqahā</i> d - Subscription to Juristic Creed e - Juristic Authority.	21 28 45 36 28
36	Training in Islamic Education: a - Employees and Personnel b - Preparation Before Service c - In-Service and On-Job Training d - Planning for Training	23 33 34 29
37	Aims of Islamic Education at the Level of Preparation: a - The Enlightened Muslim b - Productivity of Personnel c - Efficiency of Personnel d - Preparation of Citizens	27 18 18 25
38	Aims of Islamic Education at the Level of Performance: a - Islamic Job Description b - Facilitation of Roles and Tasks c - Individual Initiatives	18 27 49

No.	Concept Title	C.G %
39	Data Processing in Islamic Education: a - Data Technology and Administration b - Data and the Ideological Attachments c - Data and the Islamic Criteria d - Data Purification	24 51 21 27
40	Evaluation in Islamic Education: a - Concepts of System and System Analysis b - Self-Control (Autonomy) and Self-Evaluation c - Periodic Reports	25 26 30
41	Personnel Maintenance In Islamic Education regarding: a - Inconveniences and Shortages b - Present and Expected Demands c - Promotion of Job Description d - Promotion of Administrative Operations and Procedures e - Promotion of Data Processing System f - Continuous Planning g - Islamic Morale and the Inter-Personal Relations h - Integration of Agencies i - Continuous Maintenance j - Elevation of Methods and Means k - Co-ordination between Plans and Processes l - Promoting the Instructional Curricula m - Supervisory Guidance n - Teaching and Self-Education o - Research and Experimentation p - Production and Utilization of Media and Instructional Material (Resources) q - Educational Agencies and Instructional Institutions r - Rehabilitating and Qualifying the Retarded	25 26 19 28 29 22 18 28 28 26 26 20 20 20 22 22 22
42	Agencies and Institutes of Islamic Education: a - Governmental Agencies b - Juridical Agencies c - The Whole Society d - Organizations and Associations e - Political Parties f - Agencies of Information and Communication g - Muslim Families h - Military and Police Agencies l - Economic Agencies j - Markets and Places of Public Interest	29 39 22 35 60 28 18 43 32 51

No.	Concept Title	C.G %
42	k - Houses of Treasury i - Mosques and Waqf houses m - Health Agencies and Institutions (Public and Private) n - Libraries (Public and Private) o - Centres of Data Processing p - Centres of Research q - Diplomatic Agencies r - Sites of Work (Public and Private) s - Educational Institutions t - Organizations and Institutions of Instruction	42 23 41 28 22 24 61 53 22 23
43	Instructional Policies: a - Institutional Instructions b - Prescribing and Assigning the Contents of Curricula c - Determining Policies and Lines of Performance d - Decentralization in Administrative and Supervisory Areas e - Role of Private Institutions f - Role of Pre-School Educational Institutions g - Institutional Stages and Age Levels h - Contents of Curricula and Criteria i - Upgrading Learners. j - Age Limitation and Average Learners k - Instructional Ladder and School Years l - Provision of Streaming m - Lines of Work Between Teachers and Learners (Deleted) n - School Attendance o - Flexibility of Schooling and Evaluation p - Testing, Evaluating and Promoting q - Provision of Instructional Facilitation r - Oral Skills s - Training Institutes and Future Demands t - Facilitation for Innovations u - Civil Defence Training (Deleted) v - <i>Ibadat</i> in Instructional Timetables w - Recitation of <i>Al-Qur`ān</i> x - <i>Al-Fiqh</i> of <i>Al-Ibādāt</i> and Curricula y - Foundation of Instructional Knowledge z - Role of the Arabic Language a:1 - Location of Foreign Languages within Curricula (Deleted)	24 24 29 33 35 21 29 18 18 38 35 28 53 81 35 31 81 17 17 16 40 18 18 19 23 16

List 4
Concepts of Islamic Civilization
with
Percentage of the Conceptual Gap
Introduced in Chapter Seven

No.	Concept Title	C.G %
1	"Muslim" and "Islamic"	79
2	The Oneness of the Islamic Polity Leadership	13
3	Actuation of the Islamic Code of Life Through: a - Educational Activities b - Political Activities c - Party Organizations d - Nation Adherence e - Adoption of Islam	90 70 58 92 24
4	Relation between Islamic Life and Islamic Education: a - Islamic Life as a Prerequisite b - Islamic Education as a Prerequisite c - The Prerequisite for the Continuity of Islamic Life d - The Prerequisite for the Existence and Promotion of Islamic Education	30 73 37 28
5	The Interrelation between Islamic Life, Education and <i>Ḥaḍārah</i> : a - Islamic <i>Ḥaḍārah</i> as a Product of Islamic Education b - Islamic Education as a Product of Islamic <i>Ḥaḍārah</i> c - Islamic Life as a Product of Islamic <i>Ḥaḍārah</i> d - Islamic <i>Ḥaḍārah</i> as a Product of Islamic Education in Islamic Life	30 71 69 19
6	Islamic Education and Urbanization: a - Urbanization as a Product of Islamic Education b - Education as a Product of Islamic Urbanization c - Urbanization as a Product of Islamic Education in the Islamic Life	50 60 20
7	Prerequisites for the Islamic Society: a - Activation of the Islamic Creed b - Islamic Leadership as a State c - Application of the Islamic System d - Activation of the Islamic Attitudes e - Activation of the Islamic Instructional System f - Revival of the Muslim Advancement towards International Leading Status	40 51 41 54 50 62

(*) About 22% of the conceptual analysis

No.	Concept Title	C.G %
8	A Definition of Islamic Education Regarding: a - The Unrestricted Experience of Muslims b - Saying and Experience of Muslim Educators c - Practices and Activities of Muslims d - Islamic Practices of Muslims e - Muslim Nation and the Changing Circumstances	69 71 43 20 73
9	Effectiveness of Disseminating Islam Regarding: a - Application of Islam b - Islamic Leadership of Muslims c - Peace and Security within the Islamic Territories d - Islamicity of the Educational System	20 50 37 36
10	Sources of Educational Theory Making: a - <i>Al-Qur'ān</i> b - The Prophetic Sunnah c - Deductions and Inferences of the Islamic Jurists d - Consensus (Unanimity of Agreement) of the Companions of the Prophet e - Consensus (Unanimity) of Muslim Jurists f - Consent of the Islamic Nation g - Experience (Sayings, Practices) of the Muslim Educators h - Muslim Philosophic Thought i - Philosophic Thought in General j - Social Studies (Implications and Ideas)	33 33 46 47 52 53 61 69 54 60
11	Universality of Islamic Education	13
12	Origin and Status of Women	16
13	Adoption of Ideas: a - Assimilation b - Indoctrination c - Application d - Evaluation e - Dissemination	14
14	<i>An-Nafsiyyah</i> (Ego or Psyche)	27
15	The Islamic Endeavour (Islamicity of Endeavour)	15
16	Uniqueness of the Personality	21
17	The Ultimate Aim of Life	19
18	The Absolute values	36
19	The Right of Education	15
20	Actions and Results	13

No.	Concept Title	C.G %
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24	The Islamic Creed and Philosophical Presuppositions	32
25	The Philosophy of Islam in a Given Procedure	39
26	Means and Aims	24
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28	Future Persistent Necessities: a - Renewal of <i>Tafsīr</i> of <i>Al-Qur'ān</i> b - Revision and Rewriting of History c - Pioneer Accomplishments d - Industries e - Trainees and Tutors f - System of Employment g - System of Certification	23 22 12 16 17 24 27

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ANNEX II

ISLAMIC EDUCATION IN THE UNDERSTANDING OF PRESENT-DAY MUSLIM EDUCATIONISTS

**(A View of The Concept of Islamic Education
Within the Islamic Context)**

THE QUESTIONNAIRE

Prepared in 1988

Conducted in 1989

(I) A Letter to the Respondents

To Muslim Educationists:

Dear Educationist:

Through this questionnaire which is built to substitute and motivate direct discussions and / or interviews, I seek assistance in filling and returning it.

I am certain that you will find the importance of the study is a justification for me to ask for your view concerning "Islamic Education".

Please accept my apology for the trouble caused in the length of the questionnaire which I could not avoid.

Thank you in advance for your very much appreciated assistance.

Yours Sincerely

Dr.A.Q.H.Ramzi

January 1989

(II) Information about the Respondents:

(1)

- 1:1 Country of Residence..... (Table 1)
- 1:2 Age..... (Table 2)
- 1:3 Sex: a) Male..... b) Female..... (Table 3)
- 1:4 Highest certificate..... (Table 4)
- 1:5 Prizes and Medals (Titles and Dates) (Table 5)
- 1:6 Present Occupation..... (Table 6)
- 1:7 Books Published..... (Table 6)

Field	Data of Publishing
a -
b -
c -
d -
e -
f -

1:8 Conference and Seminars you Attended..... (Table 8)

Field	Date of Attendance
a -
b -
c -
d -
e -

1:9 Membership of Organizations and/or Associations..... (Table 9)

- a -
 - b -
 - c -
 - d -
 - e -
-

1: 10 I consider myself..... (Table 10)

- a - An Ordinary Muslim ()
 - b - An Islamic Disseminator..... ()
 - c - An Islamic Educator..... ()
 - d - A Muslim Educationist..... ()
 - e - A Muslim Scholar..... ()
 - f - A Muslim *Faqih* (Jurisprudent)..... ()
 - g - A Muslim *Mujtahid*..... ()
-

1:11 Commentary statement concerning the above information

.....

.....

.....

.....

.....

(III) The Basic Concepts:

(2)

- [A hypothesis is an unproved assumption or proposition put forth as a basis for reasoning or argument] (H).
- [A postulate is a proposition taken for granted as true and made the starting point in a chain of reasoning] (P).

Which of the following propositions is a postulate

(P) And which is a hypothesis (H) ?..... (Table 11)

(P) For postulate (H) for hypothesis

- 2:1 - Islam is a religion that was revealed by *Allāh*..... (). (A)*
- 2:2 - Islam was revealed to Muhammad the Holy Prophet.... (). (A)
- 2:3 - Islam is a Message to mankind..... (). (A)
- 2:4 - Muhammad is a messenger to mankind..... (). (A)
- 2:5 - *Al-Qur`ān* is a revelation from *Allāh* in words and in meanings..... (). (A)
- 2:6 - Muhammad's sayings, deeds, acknowledgments are revelation from *Allah* in their meanings (*Al-Aḥādīth* and *As-Sunnah*)..... (). (A)
- 2:7 - Islam is a complete code of life..... (). (A)
- 2:8 - Islamic education is part of Islam..... (). (C)
- 2:9 - Islamic life can be set up only in the Islamic *Nizām* (polity).....(). (B)
- 2:10 - Islamic life can be set up only by building up Islam as a complete code..... (). (B)
- 2:11 - Islamic education can be actualized only if the Islamic life is founded..... (). (B)

* - The Categories of the concepts Included in the Statement are:

- A) The Concepts of the Islamic Faith that underline Islamic education
- B) The concepts of the Islamic life in which Islamic education operates
- C) The Concepts of the Islamic education
- D) The Interrelative concepts of the Islamic, *Hadarah* (Civilization)

3 - Islamic life, in my view, means:

- 3:1 - Life of Muslims in a Muslim society within permanent geographical boundaries..... (). (B)
- 3:2 - Life of Muslims in a unified political structure within permanent geographical boundaries..... (). (C)
- 3:3 - Life of Muslims however and wherever they are found in all ages..... (). (B)
- 3:4 - Life of Muslims in Arab and Muslim countries..... (). (B)
- 3:5 - Life of Muslims as religious (spiritual) groups..... (). (B)
- 3:6 - Life of Muslims as individuals..... (). (B)
- 3:7 - Life of Muslims as a political party..... (). (B)
- 3:8 - Life of Muslims as an Islamic state that builds Islam up within expansible geographical boundaries..... (). (B)
- 3:9 - Life of Muslims in an Islamic state that builds Islam up within its boundaries and carries it as a message enjoined by God..... (). (B)

- (4) (Table 13)
 Islamic life as prescribed in Islam is the same as shown in: No..... In Paragraph (3)..... (). (B)
 [9 statements]

- (5) (Table 14)
 Islamic life in the future means the same as mentioned in: No..... In paragraph (3)..... (). (B)
 [9 Statements]

- (6) (Table 15)
 Life is Islamic when:
 6:1 - The Governing system is Islamic..... (). (B)
 6:2 - The Constitution is Islamic..... (). (B)
 6:3 - Judiciary system is Islamic..... (). (B)
 6:4 - Instructional and educational systems are Islamic..... (). (B)

(7)

Islamic life, was actualized in:

- 7:1 - The Life of the Prophet Muhammad, God bless him (). (B)
 7:2 - Through the 1st century of *Al-Hijrah*..... (). (B)
 7: 3 - All through the first three centuries of *Al-Hijrah*..... (). (B)
 7:4 - All through the 13 (thirteenth) centuries of *Al-Hijrah* (from 1 A.H.
 up to the fall of the Ottoman Sultanate..... (). (B)
-

(8)

(Table 17)

Muslims can actualize the Islamic life in the foreseeable
 future..... (). (B)

(9)

(Table 18)

I expect that Islamic life, as prescribed in Islam, is going to be
 actualized within a period of:

- 9:1 - 10 Years..... (). (B)
 9:2 - 20 Years..... (). (B)
 9:3 - 30 Years..... (). (B)
 9:4- 40 Years..... (). (B)
 9:5 - 50 Years..... (). (B)
 9:6 - 50 - 75 Years..... (). (B)
 9:7 -(75 - one century)..... (). (B)
 9:8 - Not less than one century..... (). (B)
-

(10)

(Table 19)

It is difficult for me to expect the actualization of the
 Islamic life as prescribed in Islam because of:

- 10:1 - My limited knowledge and information..... (). (B)
 10:2 - The absence of guiding signs (forerunning positive).. (). (B)
 10:3 - The way of life present Muslims live..... (). (B)
 10:4 - The backward condition of Muslims, in science
 and technology..... (). (B)
 10:5 - Educational systems being applied in the countries
 where Muslims live..... (). (B)
-

- (11) (Table 20)
 Islamic life as prescribed in Islam will be actualized:
 11:1 - By individual adherence to Islam..... (). (B)
 11:2 - If Muslim peoples gradually return to Islam..... (). (B)
 11:3 - If Arab countries adhere to the spirit of Islam..... (). (B)
 11:4 - If an Arab Muslim state adopts Islam as a complete code
 of life and applies it and prepares Muslims to carry its
 message..... (). (B)
 11:5 - If the educational system in Muslim societies is
 Islamic..... (). (B)
-

- (12) (Table 21)
 There is no difference between the concepts of "Muslim"
 and "Islami" or "Islamic"..... (). (D)
-

- (13) (Table 22)
 There can be no more than one Islamic polity in the
 Islamic life..... (). (D)
-

- (14) (Table 22)
 14:1 - A religion that regulates the relation between man
 and his Creator (*ALLAH*)..... (). (A)
 14:2 - A revealed religion that regulates the relation of Man
 with *ALLAH*, with Man, and with other Human beings (). (A)
 14:3 - A divine religion revealed form *ALLAH* to Muhammad,
 His Slave, Prophet and Messenger, to regulate relations
 of Man with his Lord, Man with other People and with the
 Creation through a state that is enjoined to apply it as a complete
 code of life and disseminate it as a divine message..... (). (A)
-

- (15) (Table 23)
 The Islamic code of life can be actualized through:
 15:1 - Educational process and instructional system..... (). (D)
 15:2 - Political activities..... (). (D)
 15:3 - Party organizations..... (). (D)

15:4 - Adherence of Muslims, as a nation, to Islam..... (). (D)

15:5 - A state that adopts Islam as a whole and complete code,
and applies it in every aspect of life.....(). (D)

(16) (Table 24)

The Islamic life can be actualized in the form of:

16:1 - Various types of life.....(). (B)

16:2 - A uniform way of life that may have similarity with other patterns
of life in different ideologies..... (). (B)

16:3 - A unique way of life that has no similarity with
any other ideological way of life..... (). (B)

(17) (Table 25)

17:1 - If Islamic life is actualized, Islamic education
will be actualized..... (). (D)

17:2 - If Islamic education is actualized, Islamic life
will be actualized..... (). (D)

17:3 - Islamic life is the fundamental prerequisite for
the existence and promotion of Islamic education..... (). (D)

(18) (Table 26)

If we propose that the Islamic *Ḥaḍārah* (civilization) is
a code of Islamic concepts about life which is embodied in
a style of actual living, then it should follow that:

18:1 - The Islamic *Ḥaḍārah* (civilization) is the product of
Islamic education..... (). (D)

18:2 - Islamic education is the product of Islamic
Ḥaḍārah..... (). (D)

18:3 - Islamic life is the product of Islamic *Ḥaḍārah*..... (). (D)

18:4 - Islamic *Ḥaḍārah* is the product of Islamic
education in Islamic life..... (). (D)

- (19) (Table 27)
- If we propose that Islamic urbanization includes inventing and utilizing things (tools and instruments and other means), it may follow that:
- 19:1 - Islamic urbanization, *Madaniyyah*, is the product of Islamic education..... (). (D)
- 19:2 - Islamic education is the product of Islamic urbanization..... (). (D)
- 19:3 - Islamic urbanization is the product of Islamic education in the Islamic life..... (). (D)
-
- (20) (Table 28)
- Islamic society can be brought into existence when / if the following is / are brought into reality:
- 20:1 - The Islamic Creed (Islamic faith)..... (). (D)
- 20:2 - The Islamic leadership represented in a state..... (). (D)
- 20:3 - The Islamic system being applied..... (). (D)
- 20:4 - The Islamic feelings and responses within the individuals and the groups..... (). (D)
- 20:5 - The Islamic instructional system..... (). (D)
- 20:6 - The Islamic movement towards international leadership..... (). (D)
-
- (21) (Table 29)
- Education in the Islamic life is:
- 21:1 - Whatever Muslims do to educate the young in accordance with their potential..... (). (D)
- 21:2 - Sayings, experiences of Muslim educationists in previous ages..... (). (D)
- 21:3 - Practices and activities that Muslims apply to enable the young to adopt them and succeed in daily life..... (). (D)

- 21:4 - Islamic practices and activities that Muslims adopt and apply in educating individuals and groups so that they internalize the Islamic credo and the Islamic way of life and are able to disseminate the Islamic message in other nations and societies..... (). (D)
- 21:5 - What Muslims as a nation agree to do in accordance with their changing circumstances..... (). (D)
-

(22) (Table 30)

Dissemination of the Islamic message is effective when:

- 22:1 - Islam, as a complete code of life is comprehensively applied..... (). (D)
- 22:2 - Muslims are led by a state that has the power to protect the Islamic society and defend Islam..... (). (D)
- 22:3 - Peace and safety within the Islamic territories are established with no subordination to any other power..... (). (D)
- 22:4 - The instructional and / or educational system is Islamic..... (). (D)
-

(23) (Table 31)

The source of educational theory-making in Islamic context is:

- 23:1 - *Al-Qur`ān*..... (). (D)
- 23:2 - The traditions and dictates of Prophet Muhammad (sayings, deeds and acknowledgments) (the Prophetic Sunnah)..... (). (D)
- 23:3 - The deductions of the Islamic jurisprudence..... (). (D)
- 23:4 - Unanimity of agreement among the Companions of Prophet Muḥammad (God bless him)..... (). (D)
- 23:5 - Unanimity of Muslim jurists in any age..... (). (D)
- 23:6 - The general consent of the Islamic nation in any age.. (). (D)
- 23:7 - Sayings, experience and practices of Muslim educationists in the past and present..... (). (D)
- 23:8 - Muslim philosophers, and their ideas..... (). (D)
- 23:9 - Philosophical ideas, in general, in all ages..... (). (D)

23:10 - Ideas and applications, deduced from social studies,
in general, and in all ages.....(). (D)

(24) (Table 32)

If I propose that the following statements serve to underline
the educational process in the Islamic life, would you agree that:

- 24:1 - God created Adam in Paradise, and decreed his descent to
Earth, as an Apostle to his offspring..... (). (A)
- 24:2 - Human beings belong to the same race (they are the
descendants of Adam and Eve) and have not emerged or
evolved from a lower creature..... (). (A)
- 24:3 - Man is an honourable creature, who has been made Viceregent
on Earth and enjoined to populate it, and to conduct life in
accordance with God's messages..... (). (A)
- 24:4 - God has sent His Apostles and Prophets and enjoined
them to establish His laws and Religions, to guide peoples
and nations in the right way..... (). (A)
- 24:5 - Man's going astray is a deviation from his pristine purity
that God originated in him..... (). (A)
- 24:6 - Rightly guided human groups or societies are the beginning
of human communities..... (). (A)
- 24:7 - The origin of divine religions is Faith in the oneness of
God..... (). (A)
- 24:8 - The Articles of the Islamic Creed are:
- a) Belief in God and God's Oneness..... (). (A)
 - b) Belief in God's Apostles..... (). (A)
 - c) Belief in God's Books..... (). (A)
 - d) Belief in God's Angels..... (). (A)
 - e) Belief in the Day of Resurrection (Day of
Judgment)..... (). (A)
 - f) Belief that Fate and Destiny are decreed by God... (). (A)
- 24:9 - Dispersion and multiplication of mankind together with
the variations in their colours and languages, are miraculous
signs of God's Might and Glory..... (). (A)

- 24:10 - Islam is a universal code of life, and Islamic education is universal as well..... (). (D)
- 24:11 - *Al-Qur'an*, together with the Prophetic Sunnah, are the Islamic Text (Teachings and Dictates)..... (). (A)
- 24:12 - Women are of the same honourable origin as men. (). (D)
- 24:13 - Education of young people is one of the main obligations of Muslim adults..... (). (C)
- 24:14 - Socialization and upbringing a Muslim child as an Islamic personality is a basic function of the educational process in the Islamic life..... (). (C)
- 24:15 - Guiding and directing groups to adopt Islam and its message is a fundamental function of the educational system.....(). (B)
- 24:16 - Protection of the people's faith is the main obligation in the role of the Islamic leadership.....(). (B)
- 24:17 - Muhammad, the Apostle of *ALLAH*, is the ideal example of the Islamic educationist..... (). (C)
- 24:18 - The guidance received by the Companions of Prophet Muhammad is to be copied by Muslims and actualized in the educational process..... (). (C)
- 24:19 - *Al-Jihād* is the main line of the educational process.(). (C)
- 24:20 - Unity of Muslims is the essential condition for establishing and maintaining Islamic life..... (). (C)
- 24:21 - *Al-Khilāfah* system is the Islamic pattern for the Islamic *Nizam*, and *Al-Khalīfah* is the head of the Islamic nation..... (). (C)
- 24:22 - Giving the oath of allegiance to *Al-Khalīfah* (Promise of Loyalty) is the main requirement in every Muslim's life..... (). (C)
- 24:23 - Attending to Muslim affairs is the main stream of Islamic political activities..... (). (C)
- 24:24 - The Islamic personality (the individual whose faith, conventions and interests, as well as his behaviour, are Islamic) is the most important output of the educational process in the Islamic life..... (). (C)

- 24:25 - The Islamic statesman (Islamic personality who devotes himself to elevate the power of the Islamic state) is an important product of the educational process..... (). (C)
- 24:26 - Islamic culture is the acquired knowledge that the Islamic creed requires Muslims to achieve and adopt through the educational process..... (). (C)
- 24:27 - The adoption of a thought or an idea or a convention means: (D)
- a) Its assimilation..... ()
- b) Its indoctrination..... ()
- c) Its application in daily life..... ()
- d) Inviting others to adopt it (its dissemination)..... ()
- 24:28 - In its basic motives, procedures and activities the Islamic educational process is a process of practising faith in God, and submission to His Dictates; rather than a process of adaptation and adjustment to daily life..... (). (C)
- 24:29 - Habits, customs and social tradition do not depend on Islamic practices..... (). (B)
- 24:30 - There is neither hierarchy of priests nor clergy system in the Islamic life..... (). (B)
- 24:31 - Learning in the Islamic life is a process of Islamic elevation rather than a process of biological evolution and/or adjustment..... (). (C)
- 24:32 - Loyalty is a commitment to obey and adhere to the Islamic teachings and not a promise to be a slave to anybody..... (). (A)
- 24:33 - As a result of education the ego or psyche is the combination of an individual's tendencies, desires and self estimation, when they are connected with the Islamic concepts about life, the universe and Man..... (). (D)
- 24:34 - The Islamic work means: any action done by a Muslim individual or group that conforms to Islam in its motives, causes, means, aims and results.....(). (D)

- 24:35 - Every Islamic personality is unique and distinguishable from any other personality in its relation with *Allah*, and in its potentials and capabilities..... (). (D)
- 24:36 - God's blessing and approval are the ultimate aims of life, in respect to the Muslim individual, the Islamic nation and Islamic leadership..... (). (D)
- 24:37 - Man can never assign properly or dictate justly what we call absolute values; thus he is not entitled to follow any set of so called values proposed by anybody..... (). (D)
- 24:38 - A Muslim has the right to be educated to follow the example of Muhammad (The Apostle of *Allah*)..... (). (D)
- 24:39 - The Good in Islamic life is whatever *Ash-Shari'ah* assigns as good; and Evil is what ever *Ash-Shari'ah* assigns as bad..... (). (A)
- 24:40 - Things in general are allowable to Muslims unless prohibited in *Ash-Shari'ah*..... (). (D)
- 24:41 - Deeds (actions, sayings and intentions) have to be consistent with the dictates of *Ash-Shari'ah*..... (). (A)
- 24:42 - Values in the Islamic life are the direct results of actions..... (). (B)
- 24:43 - The action a Muslim performs (including learning, teaching and professional growth) has to give results acceptable to Islam and seek God's Approval..... (). (D)
- 24:44 - The Islamic set of values consists of:
- a) The economic values..... (D)
 - b) The humanistic values..... (D)
 - c) The moral values..... (D)
 - d) The spiritual values..... (D)
- 24:45 - Values have to be sought through actions In Islam. (). (D)
- 24:46 - Values are not acquired for their own, but in accordance with God's commands in *Ash-Shari'ah*.....(). (D)
- 24:47 - The promotion of role performance to the optimum level by responsible personnel is one of the main aims of the educational process..... (). (C)
- 24:48 - Planning for change, through education, is a continuous process that has to be carried out to prevent deviation from the Islamic straight path..... (). (C)

- 24:49 - Societal advancement of an individual in the Islamic life is based on his piety (loyalty to *Allah*) and righteousness in doing his best..... (). (C)
- 24:50 - Money and wealth belong to God, and are bequeathed to Man..... (). (C)
- 24:51 - Conflict and struggle among societal classes do not exist as phenomena in the Islamic life. Variations in means and standards of living are temporary and not ideological..... (). (B)
- 24:52 - There is no cultural lag in the Islamic life, because changing scientific and technological progress cannot be compared with unchangeable cultural concepts: they are of different natures..... (). (B)
- 24:53 - Knowledge accumulation does not cause crisis in the Islamic life..... (). (C)
- 24:54 - The establishment of heavy industry in Islamic life is an important aim of the Islamic educational system..... (). (C)
- 24:55 - The establishment of the Muslim's power and international influence is dependent of on their adherence to Islam and the application of its *Shari'ah*..... (). (D)
- 24:56 - The Islamic creed does not require the adoption of philosophical presuppositions; thus they need not be included in the Islamic culture..... (). (D)
- 24:57 - The philosophy of a given procedure means: " the theoretical rule on which the performance of this procedure is based, and evaluated and promoted"..... (). (C)
- 24:58 - Education in Islam indicates that Islamic life can be reactivated when it is suspended..... (). (C)
- 24:59 - Means have the same importance as aims in the Islamic life..... (). (D)
- 24:60 - Opinions and ideas of *A'imma*, as well as their juridical deductions, and those of *Fuqaha*, are not creeds, but controversial, until they are confirmed in the actual meanings of *Al-Qur'an* and *As-Sunnah*..... (). (A)
- 24:61 - Islamic responsibility is not religious, but every Muslim's responsibility..... (). (A)

- 24:62 - Ascribing infallibility to persons is contrary to the Islamic Faith..... (). (A)
- 24:63 - Arabicism is linguistic and not racial; an individual becomes one of the Arabs, when his daily language is the Arabic language..... (). (B)
- 24:64 - Nationalism and patriotism, in Islamic life, are enhanced in Islam..... (). (B)
- 24:65 - Right and Good are what *Allah* has dictated and legislated as good, and what He enjoined Muslims to follow and perform (in *Al-Qurʿān* and *As-Sunnah*).....(). (A)
- 24:66 - Evil and wrong are what *Allah* indicated (in *Al-Qurʿān* and *As-Sunnah*) as evil and wrong and directed Muslims to reject and avoid..... (). (A)
- 24:67 - *Allah* is the Just Legislator in the Islamic life..... (). (A)
- 24:68 - The educational process and instructional system should be Islamic in their inputs or outputs..... (). (C)
- 24:69 - *Al-Jihād* in Islam means exerting one's capacity (physically, mentally or financially) in the straight way of *Allah* (). (A)
- 24:70 - "The way of *Allāh*" means: war that is waged solely under the Banner of Islam, in the name of *Allah*, for self defence or against those who perpetuate oppression against the followers of Islam..... (). (A)
- 24:71 - Education and instruction (in-service training included) should aim at developing the learner's potentials, capabilities and attitudes to the highest level possible..... (). (C)
- 24:72 - Means and methods in education may be changed, provided and substituted, but within Islamic restrictions..... (). (C)
- 24:73 - Science, in *Ash-Sharīʿah*, seeks to understand the facts that *Allāh* has indicated in Revelation, whereas science, in general, seeks to discover the secrets that *Allāh* created..... (). (D)

- 24:74 - The fundamental concepts on which Islamic education is built are unchangeable; but the human ability to derive and understand their indications comprehensively may be limited in a certain age..... (). (D)
- 24:75 - Administrative systems are changeable and may be internationally borrowed and / or lent..... (). (C)
- 24:76 - Methods of teaching and learning are not confined to a particular culture but have to be tested and evaluated through application..... (). (C)
- 24:77 - Educational theories are hypotheses that have to be Ideologically tested and are not rules for application (). (C)
- 24:78 - The presuppositions of philosophy are controversial and are not required to be included in the process of Islamic instruction..... (). (C)
- 24:79 - Education in the Islamic life deploys Islamic criteria to derive and form concepts and ideas..... (). (C)

(25)

(Table 33)

At the level of the individual, Islamic education aims to achieve:

- 25:1 - The formation of the good citizen..... (). (C)
- 25:2 - The formation of the Muslim personality that feels proud of its nationality..... (). (C)
- 25:3 - The formation of the Muslim who feels proud of belonging to the Islamic nation..... (). (C)
- 25:4 - The formation of the Islamic personality..... (). (C)
- 25:5 - The formation of the Islamic statesman..... (). (C)
- 25:6 - The formation of the Islamic disseminator..... (). (C)
- 25:7 - The formation of the Muslim *Mujāhid*..... (). (C)
- 25:8 - The formation of the Muslim who is able to adopt and adjust to societal requirements of daily life..... (). (C)
- 25:9 - The formation of the Islamic *Mujtahid* (diligent Jurisprudent)..... (). (C)

(26) (Table 34)

At the level of societal groups and / or agencies, Islamic education aims to achieve:

- 26:1 - The formation of the Muslim family.....(). (C)
 26:2 - The formation of the Muslim society..... (). (C)
 26:3 - The formation of the Islamic nation..... (). (C)
 26:4 - The formation of the Islamic polity embodied in a societal and political structure.....(). (C)
 26:5 - The formation of Islamic leading personnel..... (). (C)
 26:6 - The establishment of Islamic political parties..... (). (C)
-

(27) (Table 35)

At the cultural level, Islamic education aims to achieve:

- 27:1 - The purification of Islamic cultural criteria as standards for theory-making and concept formation..... (). (C)
 27:2 - The application of Islamic criteria and standards for theory making and concept formation..... (). (C)
 27:3 - Preservation of the Islamic culture.....(). (C)
 27:4 - Dissemination of the Islamic culture..... (). (C)
 27:5 - The adoption of cultural elements from other ideologies(). (C)
 27:6 - The adoption of an international system of culture..... (). (C)
-

(28) (Table 36)

At the scientific level, Islamic education aims to achieve:

- 28:1 - The adoption of scientific methods in thinking and reasoning, regardless of the field of knowledge..... (). (C)
 28:2 - The adoption of rationale as a way of thinking..... (). (C)
 28:3 - The adoption of rationale as the only way of thinking... (). (C)
 28:4 - The adoption of the experimental method in dealing with matter and applications of science..... (). (C)
 28:5 - The adoption of the rational way of thinking in the fields of humanistic studies..... (). (C)
 28:6 - The adoption of scientific and empirical laws in the operations of societal and educational reformation..... (). (C)
 28:7 - The adoption of assumptions suggested by philosophic and social studies..... (). (C)

28:8 - The unconditional adoption of the propositions indicated in the educational studies..... (). (C)

(29) (Table 38)

At the international level, Islamic education aims to achieve:

29:1 - The adoption of the internationally accepted way of life in the contemporary world..... (). (C)

29:2 - The adoption of the Islamic way of life..... (). (C)

29:3 - The dissemination of the Islamic way of life..... (). (C)

29:4 - The actualization of the Islamic civilization as an equal to other civilizations..... (). (C)

29:5 - The actualization of the Islamic civilization as a unique, leading and rightly-guided civilization..... (). (C)

29:6 - The integration of the Islamic civilization with international civilization..... (). (C)

(30) (Table 38)

At the linguistic level, Islamic education aims to achieve:

30:1 - Introducing the Arabic language to be the tongue of every Muslim's daily life..... (). (C)

30:2 - Establishing the capacity of the Arabic language to comprehend human accomplishments in every field of knowledge... (). (C)

30:3 - The revision of written Arabic history in the light of the Islamic concepts..... (). (C)

30:4 - Submitting linguistic wording and issues to revision and discussion in the light of the Islamic concepts (in Arabic dictionaries and encyclopedias)..... (). (C)

(31) (Table 39)

At the level of belief and faith, Islamic education aims to achieve:

31:1 - Restablishing the educational process on the articles of the Islamic Faith (the five articles)..... (). (C)

31:2 - Activating the Islamic five pillars (religious duties) in societal and educational operations..... (). (C)

31:3 - Purification of the Muslim's belief from the impurities of personal infallibility and personal partiality..... (). (C)

31:4 - Re-establishing Jihad on Islamic foundations instead of national, patriotic and racial foundations..... (). (C)

(32) (Table 40)

At the level of Juristic knowledge of *Shari'ah*, Islamic education aims to achieve:

32:1 - Submitting non-confirmed Juristic deductions and the unproved rules to the Islamic Juristic deductions by present day *Mujtahidun*..... (). (C)

32:2 - Realizing juristic rules after they have been revised.... (). (C)

32:3 - The deletion of any subjugation to Imams and juristic creeds..... (). (C)

32:4 - The deletion of party-spirit and juristic conflicts among *Al-Fuqahā*..... (). (C)

32:5 - The unification of the Islamic juristic authority..... (). (C)

(33) (Table 41)

At the level of training, Islamic education aims to achieve:

33:1 - Establishing the Islamic policy of preparing employees and personnel..... (). (C)

33:2 - The completion of personnel preparatory stage before service..... (). (C)

33:3 - The integrated and efficient practice of in-service and on-the-job training..... (). (C)

33:4 - Planning for training whenever necessity arises..... (). (C)

33:5 - The promotion of standards of preparation and training to attain the optimum levels through actual field and situational training..... (). (C)

(34) (Table 42)

At the level of preparation, Islamic education aims to achieve:

34:1 - The preparation of the enlightened Muslim..... (). (C)

34:2 - The preparation of the productive Islamic personality.. (). (C)

- 34:3 - The preparation of the efficient personnel in every field to meet present as well as future demands..... (). (C)
- 34:4 - The preparation of the citizen who is conveniently trained to a particular career..... (). (C)
-

- (35) (Table 43)
 At the level of performance, Islamic education aims to achieve:
- 35:1 - Establishing an Islamic job description that covers every role and position..... (). (C)
- 35:2 - Facilitating the efficient performance of roles and tasks..... (). (C)
- 35:3 - Depending only on individual's initiatives to meet the rising Demands for upgrading the standards of performance (). (C)
-

- (36) (Table 44)
 At the level of data processing, Islamic education aims to achieve:
- 36:1 - The deployment of data processing technology to the optimum required level..... (). (C)
- 36:2 - Utilization of the required data regardless of their ideological background..... (). (C)
- 36:3 - The purification of data processing to attain the most convenient output, and in the same time, spare exertion, time and expense.....(). (C)
-

- (37) (Table 45)
 At the level of evaluation, Islamic education aims to achieve:
- 37:1 - The functioning of the concepts of system, and system-analysis in the evaluative operations..... (). (C)
- 37:2 - The utilization of self-control and self-evaluation..... (). (C)
- 37:3 - The utilization of periodic reports for the evaluation of personnel performance by chief administrators and supervisors (). (C)
-

- (38) (Table 46)
- At the level of personnel follow-up and maintenance,
Islamic education aims to achieve:
- 38:1 - Countering inconvenience and shortages in providing for
productive performance..... (). (C)
- 38:2 - Meeting present and expected demands for efficient
personnel..... (). (C)
- 38:3 - Continuous promotion of the Islamic job description... (). (C)
- 38:4 - Promotion of the administrative procedures and
operations..... (). (C)
- 38:5 - Promotion of data processing systems..... (). (C)
- 38:6 - The continuous promotion of planning in the fields of
preparation, evaluation and training..... (). (C)
- 38:7 - Maintaining Islamic morale and inter-personal relations
among personnel..... (). (C)
- 38:8 - The integrated capacity and sufficiency of other agencies of
social services.....(). (C)
- 38:9 - The maintenance of high levels of performance and self-control,
as well as self-evaluation..... (). (C)
- 38:10 - Promotion of means and methods in every field..... (). (C)
- 38:11 - Mantaining integration and reciprocal co-ordination
between plans and processes..... (). (C)
- 38:12 - Continuous promotion of instructional curricula..... (). (C)
- 38:13 - Continuous promotion of supervisory guidance and
activities..... (). (C)
- 38:14 - Continuous promotion of learning and
self-education (). (C)
- 38:15 - Continuous promotion of activities of research and
experimentation..... (). (C)
- 38:16 - Continuous promotion of production and utilization of media
and instructional materials..... (). (C)
- 38:17 - Continuous promotion of educational agencies and
instruction institutes..... (). (C)
- 38:18 - Continuous promotion of rehabilitation and qualification
of the retarded..... (). (C)
-

(39)

(Table 47)

The most important educational agencies and instructional Institutes in Islamic education are:

- 39:1 - The Islamic governmental agencies..... (). (C)
- 39:2 - The Islamic juridicial agencies..... (). (C)
- 39:3 - Changing Muslim society in its movement towards Islamic achievement..... (). (C)
- 39:4 - Islamic organizations and associations..... (). (C)
- 39:5 - Islamic political parties..... (). (C)
- 39:6 - Islamic agencies of information..... (). (C)
- 39:7 - The Muslim family..... (). (C)
- 39:8 - Islamic armies..... (). (C)
- 39:9 - The agencies of Islamic economy (agricultural, commercial and industrial)..... (). (C)
- 39:10 - Markets and places of public interest..... (). (C)
- 39:11 - Islamic houses of treasury..... (). (C)
- 39:12 - Mosques and Waqf Houses..... (). (C)
- 39:13 - Health agencies and institutes (public and private) (). (C)
- 39:14 - Libraries (public and private)..... (). (C)
- 39:15 - Data processing centres..... (). (C)
- 39:16 - Centres of research..... (). (C)
- 39:17 - Diplomatic agencies and centres..... (). (C)
- 39:18 - Private and public places of work..... (). (C)
- 39:19 - Educational agencies..... (). (C)
- 39:20 - Instructional organization and institutes..... (). (C)
-

(40)

(Table 48)

With respect to instructional lines of action, Islamic education provides for the following practicalities:

- 40:1 - Instruction is given through the Islamic institutes..... (). (C)
- 40:2 - The Islamic system prescribes and assigns the contents of curricula..... (). (C)
- 40:3 - The Islamic government determines policies and the broad lines of work..... (). (C)

- 40:4 - Decentralization is fundamental in administrative and supervisory operations..... (). (C)
- 40:5 - Private institutes have an important role in education.. (). (C)
- 40:6 - Pre-school educational institutes have a crucial role in Islamic child education..... (). (C)
- 40:7 - Instructional stages have to be considered as levels of learning, rather than age levels; a learner may be promoted to higher stages, regardless of age..... (). (C)
- 40:8 - The contents of the curricula have to be determined in accordance with the Islamic established criteria concerning the learners' capacities and the levels of their maturity..... (). (C)
- 40:9 - A learner has to be given the opportunity and the assistance needed to be promoted to the upper stages whenever he is ready and capable..... (). (C)
- 40:10 - Age limitation cannot be fixed for all learners nor for the average learner; it has to be individualized..... (). (C)
- 40:11 - The instructional ladder should not be limited by school years..... (). (C)
- 40:12 - Productive streams of applied instruction have to be provided for every stage, parallel to the academic streams, for remedial purposes, as well as for constructive goals..... (). (C)
- 40:13 - Deleted
- 40:14 - Daily school attendance need not be compulsory (concerning learners)..... (). (C)
- 40:15 - The process of teaching and learning begins or is resumed whenever the learner joins the activities; but after a convenient evaluation..... (). (C)
- 40:16 - Teams for testing,evaluating and promoting have to be designated to carry out their duties in every institute throughout the year..... (). (C)

- 40:17 - Instructional facilities, such as: books and references, laboratories, libraries, workshops, exhibitions, centres of advisory information, centres of data processing; have to be provided and sited within reach of every instructional institute..... (). (C)
- 40:18 - Oral skills should have the same importance as written and practical skills either in the learning/teaching operation or in evaluation procedures..... (). (C)
- 40:19 - Instructional and training institutes should be established at all levels..... (). (C)
- 40:20 - Facilities and convenient encouragement should be provided to enable innovators, scientists, researchers and the respective personnel to attain the required levels... (). (C)
- 40:21 - Deleted
- 40:22 - Performing *Al-'ibādāt* (duties of worship) is the paramount obligation in the daily instructional timetable..... (). (C)
- 40:23 - Recitation of *Al-Qur'ān* should be a daily practice.....(). (C)
- 40:24 - The Articles of Islamic Faith, as well as the main duties, should be an essential constituent part of the curricula, in the early stages in particular (). (C)
- 40:25 - The Islamic concepts of Man, Life and Universe should form the Islamic background of the instructional knowledge (facts, skills and experience)..... (). (C)
- 40:26 - The Arabic language should be the daily tongue as well as the main vehicle of knowledge..... (). (C)
- 40:27 - The Islamic Government prescribes the level and stages in which foreign languages are to be included, and designates personnel who will be entitled to learn each language..... (). (C)

(41)

(Table 49)

In the Islamic life there is persistent necessity for:

- 41:1 - New *Tafsīr* (explanation) in the light of previous work in this respect..... (). (D)
- 41:2 - Revision and rewriting of Islamic history..... (). (D)

- 41:3 - Encouraging the Islamic pioneer discoveries and scientific accomplishments in every field..... (). (D)
- 41:4 - Establishing and accelerating Islamic heavy industries well as micro-technology through the educational system..... (). (D)
- 41:5 - Islamic patronage of learners and tutors so that they can accomplish the required levels..... (). (D)
- 41:6 - Radical reformation of the system of employment..... (). (D)
- 41:7 - Radical reformation of the system of certification..... (). (D)

(42)

(Table 50)

Your comments and / or suggestions, please:

.....

.....

.....

.....

Adul Qader H. Ramzi

Amman / Jordan
23 May 1988

Annex III

**The Transliteration System of
the Thesis
In Accordance with
The English Transliteration System**

The Consonants

Arabic	English	Example	Arabic	English	Example
ا	ʾ	àbu	ض	ḍ	Dawlah
ب	b	bakr	ط	ṭ	tahārah
ت	t	taqliq (at)	ظ	ẓ	zuhrul Islām
ث	th	tḥqafah (ath)	ع	ʿ	an`am
ج	j	jihād (al)	غ	gh	ghāzālī
ح	h	ḥadīth (al)	ف	f	faqīh
خ	kh	Khālīd	ق	q	qādi
د	d	dalīl	ك	k	kalām
ذ	dh	dḥ i kr	ل	l	lemu (Ahmad)
ر	r	riyād	م	m	Malik
ز	z	zakah	ن	n	nahdah
س	s	sūrah	هـ	h	hijrah
ش	sh	shahādah	و	w	waliyyullah
ص	ṣ	salāh	ي	y	Yūnus

The Vowels

Arabic	English	Example	Arabic	English	Example
ا	ʾ	àbū	إِيمَانٍ	ī	ʾimān, sirah
بِ	ʾi	ʾibn	أَوْ	ū	sūrah, nūr
عُ	ʾu	ʾumm	أَلِيمٍ	ā	ʾālim. Khālīd
أَيْمَانٍ	ay or ei	ayman, Bei'ah	أَيَّامٍ	ayy	ayyām (al), Sayyid
أَوْلَادٍ	aw	awlād	أَوْلَادٍ	aww	awwāl (al)
يُونُسَ	yu	yūnus	إِيَّامٍ	iyy	jāhiliyyah (al)
وَيْعًا	wi	Nawāwī	يَاوَمٍ	yaw	yawm (al)

Transliteration of the Arabic Words in the Thesis

A

A'iyad	feasts, singular: 'Id
A'lamut Tarbiyah	the eminent educationists
Abdul Aziz	(name)
'Abdul Fattah	(name)
'Abdul Qader	(name)
'Abdur Rahman	(name)
'Abdus Salam	(name)
Abu Bakr	(name)
Abu Dharr	(name)
Abu Ghuddah	(name)
Abu Ḥanīfah	(name)
Abu Tha'labah	(name)
Adellah	proofs, plural of (Dalil)
Ahādīth	Prophetic Sayings, plural of (Hadith)
Aḥkām (Al)	judgements, plural of Hukm
Ahlul-Ḥalli-Wal-'Aqd	the leaders of the Islamic community
Aḥmad	(name)
Aḥzāb (Al)	parties, plural of (Hizb)
A'immah	leading scholars of Shariah, plural of 'Imam
'Ālim (Al)	scholar, singular of ('ulama)
'Amaluṣ Ṣāliḥ (Al)	the good deeds
Amīrul Mu'mineen	Al-Khalifah
Anbiyā' (Al)	the Prophet's plural of Nabi
'Arabi (Al)	of Arabs (masculine)
'Arabiyyah (Al)	of Arabs (feminine)
'A'rāf (Al)	the Heights, the name of a Surah in the Qur'an
Afghāni (Al)	(name)
Aḥqāf (Al)	the Sand Dunes, the name of a Surah in the Qur'an
An'ām (Al)	the Bounties of the Cattle, the name of a Surah in the Qur'an

‘Ankabūt (Al)	the Spider, the name of a Surah in the Qur`an
Asānīd (Al)	plural of Isnad, narrating the chain of Ruwah (narrators)
Āshāb (Al)	the Companions, plural of Sahib
Ashraf	(name)
Āshūr	(name)
Asmā`a (Al)	the names
Asmā ul Ḥusnā (Al)	the Beautiful names of Allah
‘Aql	reason
‘Aqqād	(name)
Aqālīm (Al)	regions, plural of ‘iqlim (Al-)
‘Awwā	(name)
‘Awaḍallah	(name)
Awqāf (Al)	permanent donations of properties in the Islamic civilisation
Ayah	a sentence or verse in a Surah in the Qur`an
Āyāt	plural of `Ayah

B

Baqarah (Al)	the Cow, the name of a Surah in the Qur`an
Bahjat	(name)
Bay`ah (Bei`ah) (Al)	the oath of loyalty and allegiance
Beihaqi (Al)	(name)
Bid`ah (Al)	heresy (the)
Buṭūlah (Al)	patriotism
Bukhāri (Al)	(name)

D

Dalīl (Ad)	the Proof
Darāwīsh (Ad)	poor sufis or ascetics
Darwīsh	singular of Darawish (poor sufi)
Dāraqutṭni	(name)
Darus Salām	(name)
Dārul Islam	Islamic territories

Dhikr (Adh)	recitation of the Names and Attributes of Allah
Dawlah (Ad)	state (sing.)
Ḍuḥā	Morning, after sunrise
Duwal (Ad)	states (pl.)
Duwaylāt (Ad)	small and weak states
Ḍiyā`a	light, name
Dukhān (Ad)	smoke, the name of a Surah in the Qur`an
F	
Faḍlullah	(name)
Fahmi	(name)
Fajr	the dawn
Fakhri	(name)
Fakhūri	(name)
Falsafah (Al)	Philosophy
Falāsifah (Al)	Philosophers
Farḥān	(name)
Farrā	(name)
Fanā`a (Al)	extinction
Faṭara (Al)	originated
Fatawā (Al)	opinions of Mufti, plural of (Fatwa)
Fatwā (Al)	singular
Fāyid	(name)
Faqīh (Al)	scholar in Shari`ah
Feilasūf (Al)	philosopher
Feirūz	(name)
Fi	in (preposition)
Firqah (Al)	sect (sing.), group, team
Firaq (Al)	sects (plu.), groups, teams
Fiṭrah (Al)	the origin of pristine purity
Fiṭratallah	pure faith or pristine purity, originated by God
Fiqh (Al)	(1) Understanding (2) Science of Shari`ah
Fiqhi (Al)	of Fiqh (masculine)

Fihiyyah (Al)	of Fiqh (feminine)
Fuṣṣilat	detailed, the name of a Surah in the Qur`an
Fuqahā (Al)	plural of faqih, scholars in Shari`ah
G	
Ghazāli (Al)	(name)
Ghāzi	(name)
Ghuddah (Àbu)	(name)
Ghirbāl	(name)
Ghalwash	(name)
H	
Ḥadīth (Al)	Prophetic saying
Ḥāfiẓ (Al)	a scholar who was famous for memorising the Qur`an and/or thousands of Àhadith (plu. of Hadith)
Ḥajj (Al)	pilgrimage to Al-Ka`bah at Makkah
Ḥajjāj (Al)	(name)
Ḥasan (Al)	sound, accepted Hadith
Ḥayāh (Al)	life
Ḥayatul Úkhrā (Al)	the Hereafter
Ḥayātud Duniā (Al)	this life
Heikal (M.H.)	(name)
Hijrah (Al)	the emigration of the Prophet and his Companions from Makkah to Al-Madinah in 1622 A.D.
Ḥisbah (Al)	the Islamic system of supervising the markets, quality control, and public safety by the State
Ḥizb (Al)	party, singular of (Ahzab)
Hizbut Taḥrīrīl Islami	the Party of the Islamic Liberation
Ḥujurāt (Al)	the Private Rooms, the name of a Surah in the Qur`an
Ḥukm (Al)	judgment, governing, singular of (Ahkam)
Hureirah (Àbu)	(name)

I	
‘Ibādah (Al)	a religious duty, worship, singular of ‘Ibadat
‘Ibādāt (Al)	plural of (‘ibadah)
Ibn ‘Affān	(name)
Ibn ‘Al Fāriḍ	(name)
Ibn ‘Arabi	(name)
Ibn Aws	(name)
Ibn Majah	(name)
Ibn Nabi	(name)
Ibn Manzur	(name)
Ibn Sīnā	(name)
Ibrāhīm	(name), the name of a Surah in the Qur`an
Iḥsān (Al)	perfectness
Ikhwān	brothers
Ikhwanul Muslim ūn (Al)	the Muslim Brothers
‘Īd	feast, singular of A`ayad
‘Illah	cause (in Fiqh)
‘Ilal	causes
‘Ilm	knowledge, science
‘Īmān (Al)	faith
Imām (Al)	a leading scholar in Fiqh, khalifah
Imāmah (Al)	the Muslim leadership, khilafah
Iqlīm (Al)	region, singular of Aqalim
Islam (Al)	the religion that was revealed on Muhammad from 610 to 632 A.D.
Islami	Islamic, of Islam (masculine)
Islamiyyah	Islamic (feminine)
Isnād (Al)	narrating the chain of Ruwah (narrators), plural of Rawi
‘Izzud Dīn	(name)

J

Jādala	disputed in dialogue
Jāhada	exerted himself
Jāhiliyyah (Al)	the period of ignorance before Islam
Jalālud Din	(name)
Jamālud Din	(name)
Jāmi‘ (Al)	big Masjid, collector of Àhadith
Jami‘ li Àhkāmil Qur`ān (Al)	(name) the collector of the judgments of the Qur`an
Jannah (Al)	paradise
Jayyār (Al)	(name)
Jidāl (Al)	dispute in arguments
Jihād (Al)	struggle for the cause of Islam
Jihādun Nafs	struggle against caprices, and desires of oneself
Jinn	fairies
Jurḥ-Wat-Ta`dīl (Al)	the science of Hadith Critique and Impugment

K

Ka`bah (Al)	in Makkah (name)
Kāfir (Al)	one who rejects Islamic faith
Kāfirun	plural of (Kafir)
Kahf (Al)	cave, the name of a Surah in the Qur`an
Kalām (Al)	apology and theology in Islamic civilisation
Khalafa	succeeded (verb)
Khālid	(name)
Khaldūn	(name)
Khalīfah (Al)	the head of the Islamic state in the Islamic history
Khalīfatullah	(1) who God appointed as His successor (2) who succeeds God (both meanings are not Islamic.)
Kharāj (Al)	the zakah of harvests in Islam
Khaṭṭab (Al)	(name)

Khawārij (Al)	the seceders (a Muslim sect)
Khilāfah	(1) the position of the Khalīfah (2) the system of administering the Islamic state
Khulafā (Al)	plural of Khalifah
Khulafā ūr Rashidun (Al)	the four rightly guided Khulafā: ʾAbū Bakr, Omar, ʿOthmān and ʿAlī.
Kitāb (Al)	the book, the Qurʾan
Kutub	plural of Kitab
L	
Lemu	(name)
Lisān	tongue, language
Lisānul Arab	the tongue of Arabs (their language)
Lughah	language
Lughāt	languages
M	
Mabda`a (Al)	principle, creed
Madhāhib (Al)	schools of Fiqh (plu.)
Madhhab (Al)	a school of Fiqh (sing.)
Madhkūr	(name)
Madīnah (Al)	(1) City, singular of Mudun (cities) (2) the City to which the Prophet Muḥammad and his early Companions emigrated and which became the capital of the first Islamic state.
Māʾidah (Al)	the Table Spread, the name of a Sūrah in the Qurʾān
Makhlūf (Al)	the one who is succeeded by others
Man	who (relative pronoun)
Mansūkh (Al)	annulled, abrogated
Masājid (Al)	mosques (plu.)
Masānīd (Al)	the Corpuses of Al-Aḥādīth
Masjid (Al)	a mosque (sing.)
Maskīn (Al)	very poor, plural of Masakin
Matn (Al)	the content, the content of a Ḥadīth

Mawdū‘ah (Al)	forged
Mawqūf	donated property
Min	to (preposition)
Millah (Al)	the origin of faith (the Tawhīd)
Mu`addib (Al)	educator
Mu‘allim (Al)	teacher, instructor
Mudun (Al)	cities, plural of Madinah
Mufakkir (Al)	thinker
Muḥaddith (Al)	narrator of Ḥaḍīth, specialist in the science of Ḥadīth
Mujtahid (Al)	one who exerts his capacity for the cause of Islam, singular of Mujtahidūn
Muḥammad	(name)
Munāfiq	hypocrite (sing. of Munāfiqūn)
Munazzir	in education, theorist, educationist
Murabbi	educator
Murshid	guide (sing.)
Murshidūn	guides (plu.)
Muslim	one of Al-Muslimūn, a name
Muṭazilah (Al)	the Muslim sect that lead the apologetic theology (Al-Kalām)
Mutaṣawwif	one who practices Tasawwuf (Sufism)
Mutūn (Al)	plural of Matu, the contents of Al-Aḥādīth

N

Nafsiyyah (An)	the psyche, the ego
Naḥl (Al)	the bees, the name of a Sūrah in the Qur’ān
Najjār (An)	(name)
Naql (An)	the Qur’ān and Sunnah
Naskh (An)	abrogation, annulling
Nawfal	(name)
Nizār	(name)
Nizām	polity, ordinance
Nizāmiyyah	(name)

Nubuwwah	prophethood
Nūḥ	the name of a Surah in the Quran
Nūr (An)	the Light, the name of a Surah in the Qur`an

O

Omar	(name)
Oqbah	(name)
Othmān	(name)

Q

Qaḍā`a	jurisprudence
Qādī	judge, singular of Qudah
Qadarr	fate decreed by God
Qaḍiyyah	case, problem
Qaraḍāwi	(name)
Qa`id	leader
Qa`idah	rule
Qarāmiṭah	a sect in history
Qaryah	village
Qawa`id	rules
Qawm	people, nation, tribe
Qawmiyyah	nationalism
Qiyāmah	resurrection
Quḍāh	judges (plural of Qadi)
Qurā	villages (plural of villages)
Qurṭubi	(name)
Qiblah	the direction to Al Ka`bah in Makkah

R

Rabā	increased
Rabbā	educated
Rak`ah	a set of regulated movements and prayers in As-Salah
Ra`ūf	(name)
Ramaḍān	the month of Siam (Fasting)

Rāwī	narrator of Hadith
Riyād (Ar)	gardens
Riyādul Mustafābah (Ar)	the joyful gardens
Rūm (Ar)	the Romans, the name of a Surah in the Qur`an
Ruwāh	narrators, plural of Rawi
Ruwātul Ḥadīth	narrators of Ḥadīth

S

Ṣābūni (As)	(name)
Ṣāffāt (As)	the Rangers, the name of a Surah in the Qur`an
Ṣaḥābah (As)	the Companions of the Prophet
Ṣāhib	one of the Companions of the Prophet
Ṣaḥīḥ (As)	(the) Genuine, the Sound
Ṣalāḥ	(name)
Ṣalāḥud Dīn	(name)
Ṣalaḥ (As)	prayer (sing.)
Salafi	a follower of As-Salaf (the early generation of Al-Muslimun)
Salafiyyah	followers and admirers of the early Muslims
Ṣalawāt (As)	prayers (plu.)
Ṣāliḥ/Al`maluṣ	the accepted deeds in Shari`ah
Ṣāliḥ	(name)
Samīḥ	(name)
Sanad (As)	the chain of Ruwah (narrators), singular of Asanid
Ṣawwāf	(name)
Sayyid	(name)
Shāfi`i (Ash)	one of the great scholars in Fiqh
Shahādah	testimony, bearing the witness that there is no God but Allah and Muhammad is His Messenger
Shalabi	(name)
Sharī`ah (Ash)	Islamic law (the)
Shāṭibi (Ash)	(name)

Sharʿe (Ash)	Islamic legislated rule (the)
Sheikh (As)	(1) supervisor in Islamic higher studies (2) the Imam of a Tariqah (3) An elderly man
Shunayti (Shuneiti)	(name)
Shūrā (Ash)	(the) Counsel, name of a Surah in the Qurʿan
Ṣifāt (As)	attributes (the)
Ṣifātullah	God's attributes
Ṣīrah	the Life of Prophet Muhammad and his Companions
Ṣirāṭ (As)/Aṣ-Ṣirāṭul Mustaqīm	the path, the straight way, the way of Allah
Ṣiyām	fasting
Ṣūfi	one of the Sufists
Sufiān (Sufyan)	(name)
Ṣūfiyyah	sufism
Sukkān	population
Sūrah	a chapter of the 114 chapters in the Qurʿan
Suwar	plural of Sūrah
Sunan	(1) plural of Sunnah (2) books of As-Sunnah or the Corpuses of Al-Hadith

T

Tafsīr (At)	interpretation, exegesis of the Qurʿan
Tāhā	(1) name (2) the name of a Surah in the Qurʿān
Tāhārah (At)	purification of body and clothes by washing and ablution for salah (prayer) and other religious duties (Ibadat)
Tāhir (At)	pure
Tāhir	(name)
Taḥrīr (At)	liberation (the)
Tajwīd (At)	perfect reciting of the Qurʿān
Tawḥīd (At)	having faith in the oneness of God

Tarbiyah (At)	education
Tarīqah (At)	order of a sect, sing. of Turq
Tarmidhi (At)	(name)
Taqiyyud Din	(name)
Taqwā (At)	piety, religiousness
Tawassul (At)	approaching God with a Wasilah (means)
Tawbah (At)	repentance, the name of a Surah in the Qur`ān
Tawbah (Ghazi)	(name)
Tu`aymah	(name)
U	
'Ulamā	scientists (plu. of `Alim)
'Ulūm	sciences (plu. of `Ilm)
'Ummah (Al)	nation (the)
'Umm (Al)	the Mother
'Umm (Al)	name of a book in Fiqh written by Ash-Shafi`i
'Urūbah	arabism
'Uṣūl (Al)	fundamentals, basic rules
'Uṣūlul Fiqh	the bases of Fiqh
W	
Wasīlah	the means
Waqf (Al)	(1) the Islamic system of donating properties and books (2) the donated properties
Wāqif (Al)	the person who donates his property (Al-Awqāf)
Waṭaniyyah	nationalism

Y

Yaḥya	(name)
Yāsīn	(1) name (2) the name of a Sūrah in the Qur`ān
Yawm (Al)	day, singular of Ayyam
Yawmul Qiyāmah	the Day of Resurrection
Yawmud Dīn	the Day of Judgement
Yūnus	(1) name (2) the name of a Surah in the Qur`ān
Yūsuf	(1) the name of a Sūrah in the Qur`ān (2) name

Z

Zāhid (Az)	ascetic
Zakāh (Az)	alms
Zawāyā (Az)	mosques of Sufi and Darwish orders
Zāwiyah (Az)	singular of Zawaya
Zakeriyyā	(name)
Zuhhād	plural of Zahid
Zuhd	asceticism
Zuḥrul Islam	name of a book written by Ahmed Amin