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**The Educational Aspect of Islamic Civilization—A Philosophical Perspective****Habib Elahi Sahibzada<sup>1</sup>**<sup>1</sup> Ph.D. Associate Prof. Education, Hazara University, Pakistan Email: [habib.elahi@yahoo.com](mailto:habib.elahi@yahoo.com)**DOI: <https://doi.org/10.70670/sra.v3i2.666>****Abstract**

Islamic civilization is one of the towering civilizations that the Human Family has ever witnessed. Initiated in the Arabian Peninsula, this civilization later on, became the torch-bearer of knowledge and learning. Especially the period from 6<sup>th</sup> c. to 16<sup>th</sup> c. is the prime of this civilization where the Muslims contributed to humanity in almost all walks of life, including all the academic disciplines (except a few) of even the modern era. The governing force behind this cherished civilization was a strong belief system in the Unity of Allah that paved way for its followers to carry out research on the rest of Creation. The strength of this civilization was rooted in the most accurate, flexible, and dynamic system of education that cater for the ever-changing nature of the Human Beings. This research paper is an attempt to explore, “the educational aspect of Islamic civilization—a philosophical perspective”. The objectives were: i. to explore the concept of universalism in Islam; ii. to determine the place of knowledge as a value in Islam; iii. to highlight the concept and importance of education in Islam; and iv. to highlight the aims/goals of education in Islam. The methodology adopted for this research was analytical. A review of the overall structure and nature of the Islamic system of education was carried out. Renowned scholars both from the Oriental and the Occidental circles were studied and facts and figures were critically evaluated. In the end conclusion was drawn on the basis of the findings revealed during the process of critical analysis. Some recommendations were also presented at the end. It is hoped that the paper will broaden the insight of the scholars, researchers, and students, interested in the study of Education and, culture and civilization.

**Key Words:** Civilization, Islamic Culture, Islamic System of Education, Aims, Curriculum, Methodology.

**Introduction**

As a potential religion for unification of cultural diversity in humanity, Islam presented a unique type of belief system that abolished all discriminatory assertions pertaining to cast, creed, color, and region. The benefits of this system were manifold such as: considering all the humans as the family of Allah (God); offering equal opportunities of basic rights to everybody; respect for diversity; justice and fair play in every matter; religious tolerance; an emphasis on exploration and research, scientific attitude, critical thinking, and creativity—to name a few. Hence, this religion paved way for the establishment of an ideal human civilization where adherents of diverse sub-cultures, ethnicity, languages, and regions lived together, which stretched from the shores of Banda Aseh in the Far East to the heart of Europe in Vienna. Starting from a mere religion Islam later became an influencing world civilization as beautifully summarized by Hitti (1970), “the term Islam may be treated in three senses: originally a religion, Islam later became a state, and finally a culture” (p.145).

**Statement of the problem:**

Islam as creed, as a statehood, and as a culture has some very unique aspects that cannot be found in other world religions. Once such outstanding trait is the belief system—the Unity of Allah. This belief system has paved way for the human family to investigate about all objects of the creation except the Creator. Apart from the other cherished traits of Islam, one aspect is education including its aims, content, process/ methodology, and the learning environment. Hence, this research paper explores, “the educational aspect of Islamic civilization—a philosophical perspective”.

**Objectives of the study:** The objectives were:

- i. to explore the concept of universalism in Islam;
- ii. to determine the place of knowledge as a value in Islam;
- iii. to highlight the concept and importance of education in Islam; and
- iv. to highlight the aims/goals of education in Islam.

**Significance of the study:** The study is significant in the sense that it deals with an outstanding aspect of Islamic civilization that is the educational aspect. From a philosophical perspective the very foundation of human endeavor to explore and understand the universe has been presented. As per the nature of Islam as a religion and culture, the governing force of human endeavor to grasp the universe lies in the belief system where “Tauheed” or the Unity of Allah is instrumental for freeing the human mind from all the idols of Darkness. Thus, empowering the human mind to think independently and critically over the nature of objects. The study also highlights the general traits of Islamic civilization such as universalism, Islam’s stance about knowledge, education including the aims, content, and process of education. This paper underpins the educational aspect of Islamic civilization from a philosophical perspective where the very foundation of research has been highlighted, especially the unique belief system that caters for human intellectual strides.

**Some outstanding traits of Islamic civilization:** As evident from the very word, ‘Islam’ which means ‘peace’, as well as total submission to the Will of Allah, this religion stands alone of its kind regarding certain human values. Islam addresses the natural human urge for existence. Initially a creed in the Arabian Peninsula, Islam later on became a system of statehood, and thereby attained the level of the most cherished civilization of the world. In the following are some of the outstanding aspects of Islamic Civilization.

**Islam’s Internationalism**

Of all the religions of the world, Islam alone abolished the barriers of cast, creed, color, ethnicity and region. Of course, this was an enormous success as many of the human wars and strife are one way or the other rooted in the mentioned aspects. Even religious diversity was highly entertained by this grand civilization. Philip K. Hitti (1970) has rightly opined about this cherished aspect of Islam in his book, ‘History of the Arabs’ in the following words, “of all world religions, Islam seems to have attained the largest measure of success in demolishing the barriers of race, color, and nationality” (p.136). Hence, Islam established such a just and moderate social order that achieved remarkable growth during the era of the four pious caliphs followed by the Umayyad Dynasty, the Abbasside, and the Turks in the Ottoman Empire, and many other dynasties in Africa, the sub-Continent, and the Far East.

The outstanding trait of this religion is that it relieves man of the clutches of all natural or supernatural powers through its basic belief of ‘Tawheed’ or Unity of Allah—the Creator of this universe. The status of Man is elevated to the highest creation while the rest of creation is for Man. This way the Creator-creation dilemma was settled. About this aspect Al-Farouqi believes that for the first time in man’s history, creation became totally and absolutely profane, providing natural science with its first and essential principle (Al-Farouqi, p.273). This philosophical yet very practical stance of Islam proved as a determining force for human growth and civilization.

### **Knowledge as a central value in Islam**

In Arabic, the word used for knowledge is, 'Ilm'. Its Arabic translation is knowledge. However, the word 'Ilm' is relatively broader in meaning as compared to its English translation. The literal meaning of the word 'Ilm' is mark or signpost etc. it means to acquire complete understanding, to grasp reality, or to realize etc. Afridi, & Ali Khan, Arif, (2007), Acquisition of knowledge (Ilm) is so much emphasized in Islam that even the very first revelation started from the word, 'Iqra' which means, read (in order, or command form). The acquisition of knowledge has been made an obligation for all the Muslims irrespective of cast, color, region, and especially gender. This is evident from various sources of Al-Qur'an and the Sunnah (sayings of the Holy Prophet S.W). A hadith of the Holy Prophet (S.W) goes thus, "Acquisition of knowledge is compulsory upon every Muslim" (Ibne Majah, Babul Ulama, vol.1, p. 224).

The Holy Quran has explicitly declared that there should be among the Muslims such a group to acquires knowledge and then duly disseminate the same to those who are ignorant. The Holy Quran declares, "For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious" (Al-Quran: 9:122).

As earlier mentioned, the basic foundation of the Islamic system of education revolves round the central belief system of Tawheed or simply the Unity of Allah. This belief empowers the individual to fear just one supreme entity that is, Allah and to consider the rest of creation to explored. This prepares the individual to follow the commandments of Allah as the very purpose of creation in the Holy Quran is mentioned as, "And I did not create the Jinn and Mankind except to worship Me" (Al-Quran: 51:56).

The first ever revelation at Mount Hira on the Holy Prophet (S.W) commands the significance of knowledge and learning as, "Read. Read by the name of Allah", (Al-Quran:96:1-2). The importance of knowledge and education is evident from the following text of the Holy Quran, "Read! In the Name of your Lord Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not" (Al-Quran: 96: 1-5). The process of knowledge and education involves all the human senses; hence, Man is reminded of these in the following words, "And Allah has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allah)" (Al-Quran: 16:78).

Knowledge has been given top priority in Islam, even the Holy Prophet (S.W) was commanded to ask or pray for increase in knowledge, "My Lord! Increase me in knowledge" (Al-Quran: 20:114). This verse of the Holy Quran reveals that the believers are commanded to acquire knowledge and to even, pray for increase in knowledge as it is the highest value among all the significant values of any civilized society.

Those who strive for the acquisition of knowledge or simply to pursue knowledge, are so appreciated in the following text of a Hadith, "Whoever follows a path in the pursuit of knowledge, Allah will make a path to Paradise easy for him." (Al-Bukhari, at <https://www.pinterest.com> ). Furthermore, Islam ordains knowledge together with its practice. Knowledge without its practicability is not encouraged, as the Holy text Al-Quran reveals, "O you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do" (Al-Quran: 61: 2-3).

The benefits of knowledge continue even after death, as is evident from the Saying of the Holy Prophet (S.W), "When a man dies, all his deeds come to an end except for three: an ongoing charity, beneficial knowledge or a righteous child who prays for him" (Sahih Muslim, Book 12, Hadith: 4005).

Islam considers knowledge as a prerequisite for the creation and sustenance of a just social order characterized by peace and harmony. In adverse circumstances Islam lays emphasis on the acquisition of knowledge, "Nor should the believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them—that thus they (may learn) to guard themselves (against evil)" (Al-Quran: 19:122).

This simply means that Islam accorded top priority to education, hence, considered obligatory for its adherents irrespective of even gender.

### **Importance of education in Islam**

Before going into the detail, the following verses of the Holy Quran need to be focused on. "God will exalt those of you who believe and those who have knowledge to high degrees" (Al-Quran: 58:11). As a cherished value, knowledge is to be prayed for, "O my Lord! Increase me in knowledge" (Al-Quran: 20:114). Similarly, "As Allah has taught him, so let him write" (Al-Quran: 2:282). These were just a few glimpses that simply elucidate the emphasis laid down by the Holy Quran on the acquisition of knowledge.

The importance of education can be determined from the fact that the very text of the Holy Quran is meant for the spiritual purification of man. Man is inherently endowed with two distinct traits: the angelic trait, and the animal instinct. The text of the Holy Quran, especially the Verses that were revealed in Makka were primarily for moral purification as in these verses, most of the time, stressed the inculcation of a strong belief system. The method adopted was often narrative as the incidents of the ancient nations were reminded to humanity in general and to the believers in particular. The Holy Prophet (S.W) paid special attention to the moral purification of His followers. This was the impact of the educative process of the Holy Prophet (S.W) that the once most uncivilized society of the Arabian Peninsula became the torch-bearer of Knowledge and moral perfection for the rest of humanity. As an outcome of the education and training envisaged by Islam in the practical shape of the personality of the Holy Prophet (S.W), the grand Muslim Civilization was established that later on, made the counterpart civilizations luminous, especially the West which was going through Dark Ages.

The establishment of 'Suffa' proved a determining institution where was practically the first ever center of teaching and learning. In this institution the believers were taught the basic tenants of Islam. Men and women were equally imparted education. The learners of 'Suffa' later on, became the outstanding teachers of the time. This was the impact of the educative process of the Holy Prophet (S.W) that the ignorant inhabitants of the Arabian Peninsula became the leaders of the world regarding culture and civilization. Such enormous contribution of the Muslim civilization to the rest of humanity is open-heartedly accepted by even many of the European scholars.

This fact can easily be understood with the often-referred to incident after the battle of Badr where some (seventy) of the Qureshite army fell captives to the Muslims. These people were literate. The Prophet of Peace offered a very reasonable solution for those prisoners of war. It was suggested that one prisoner teaches at least ten children, it will be accepted as a ransom for their captivity and will be set free.

This is self explanatory as the prisoners of war were non-believers but their services were acquired as the services were about knowledge and education. Another significant aspect of this incident was that knowledge and understanding or simply literacy was valued beyond religious confinements.

### **The Islamic Concept of Education**

Islam gives a comprehensive view of education ranging from personal growth and development of an individual such as: the physical, emotional, social, psychological, and moral purification to the inter-personal, national, and international level. Islam endows its adherents with a world view, making them pious, just, moderate and considerate global citizens. This aspect of Islamic

education is highlighted by Syed Sajjad Hussain who thinks that the Islamic concept of education emphasizes the all-round development of an individual to address all types of social issues in life in accordance with the cherished ideals and commandments of Islam, the actions of such individuals regarding: making decisions, approaches to knowledge, and attitude towards life, are governed by the central belief system (Hussain, 1979). Under the Islamic concept of education, the personality of the learner is polished for this world as well as for the Hereafter (Ghulam, 2001). Education in Islam is the process in which the body, mind and soul of the learner is transformed through education (First World Conference on Muslim Education, 1977). Besides intellectual development, Islam emphasizes character building so as to make the individual in the real sense of the term, a vicegerent of Allāh on the earth). Intelligence and the rational faculty of the Man distinguish him from the rest of creation, hence, accountable in the hereafter as well (Hussain, 1979). Similarly, the same author thinks of education that it is “a process by which individuals are trained to perfectly carry out the commandments of Allah in this World so as to find salvation in the Hereafter, (Hussain, 1979). The concept of education is usually explained keeping in view either or all the three perspectives such as: tarbiyyah—the physical and intellectual growth and development of the learner: ta’dīb—the nurturing of such individuals that have firm conviction in Allah and follow the commandments of Islam, thereby, contributing to the justice social order: and talīm—the the activity of transmitting knowledge and cultural heritage to the learner through teaching and learning in a typical environment. It is, therefore, necessary for a typical Islamic system of education to address the above-mentioned three aspects i.e. tarbiyyah, ta’deeb, and ta’leem in the teaching-learning process.

Education in Islam is considered as worship. Hassan, K. (1989) believes of Education as a process in which the learners are prepared to be the vicegerent of Allah on earth. Such individuals are supposed to contribute their due share to the welfare of the society in order to attain salvation in the Hereafter. This fact is highlighted in Ashraf’s definition about education who opines that under the Islamic perspective education is a process by which the learners are enabled to gain three levels of benefits, that is, at personal level, at societal level, and at global level by strengthening the content of reality in this universe (Ashraf, 1985).

### **Aims and Goals of Education**

There is considerable literature on the very purpose, aims, and objectives of education in Islam. Many Muslim scholars have talked about the aims and objectives of education in Islam in the light of their understanding regarding the philosophy, content, process or methodology of education. However, a relatively more recent definition is presented in the First World Conference on Muslim Education that was held in Makkah in the year 1977. According to that definition the prime aim of education is to carry out a balance growth and development of the learner, especially in the areas of spiritual, intellectual, rational, emotional and psychological aspects or simply the all-round development of an individual. The single agreed upon aim of education is to endow the learner to be able to offer complete submission to the will of Allah in every walk of life –ranging from the personal to national and at global level (Ashraf, 1985).

Al-Attas has rightly opined that ‘adab’, is to be inculcated among the learner so as to make the very learner a true practicing Muslim, (Al-Attas, 1984). Al-Ghazālī, a towering intellectual of the Muslim World, thinks about the aim of education as the ability to differentiate between the Right and the wrong, the True from the False, and to get closer to Allah. In the views of Al-Ghazali, the aim of education is to achieve salvation in the Hereafter (Nofal, 1993). This pertinent to mention here, that the prime of education in Islam is to attain chastity, truthfulness, honesty, justice and fair play and to serve as a real vicegerent of Allah on earth so as to achieve salvation in the Hereafter. Hence, the emphasis is on the Hereafter, rather than the mere gains of this world. Of course, the material aspect is not neglected. This simply means that Islam gives top priority to the spiritual domain of the learner than the material aspect. In that sense the Islamic concept of education is

radically different from the rest of world philosophies. This idea of the aim of education is so expressed by Hussain & Ashraf (1979) as the fundamental aim of education is, to satisfy the intellectual needs of the learner together with developing a rational as well as a pious individual so as to serve humanity in the true sense of the term, (Hussain & Ashraf, 1979).

A renowned scholar Ajjola (1999) has asserted the same idea when he talks about the ideal personality to be framed under a typical Islamic education in which the learner is a personified being, having strong conviction in the belief system of Islam and duly practice its injunctions in the social life to attain salvation in the Hereafter. Hence, the prime objective of education in Islam is character building of the learner so as to enable him/her to remain a true vicegerent of Allah.

As declared by the Holy Quran, Man the vicegerent of Allāh, having the highest gift of Allah to have intelligence and the ability of reasoning which must be used to obey Allāh, hence, accountable in the hereafter for all his actions as to how these capacities were used intelligence and knowledge (Hussain & Ashraf, 1978). Besides this, Islam pay due attention to character-building.

### **Emphasis on Character Building and Moral Refinement**

Education is the most catalyzing force that shapes the history of nations. It addresses the issues of the present as well as shapes the future of any society in the world. Keeping the integral role of education in human societies, it is pertinent to mention here, that the very philosophy of the society governs the aims, objectives, the content, and the process of education in that particular society. Therefore, in an Islamic society the above-mentioned aspects are so framed to cater for the character-building needs of an individual. In a typical Islamic education system, the learner is just endowed just with knowledge in the limited sense; rather the learner is enabled to be a practicing Muslim to serve humanity, thereby, achieving salvation in the Hereafter. This idea is also held by Al-Attas (1984) who believes that Islamic system of education does not believe in just cramming or to consider students empty funnels to be filled with knowledge in the limited sense, but prepares the learner to play a vibrant role in the growth and development of human culture and civilization (Al-Attas 1984). Character building is the fundamental concern of Islamic system of education, hence, needs to be incorporated and duly exhibited in the teaching-learning environment in any educational institution. In this respect curriculum is also an important segment.

### **Curriculum/Content in Islamic Education**

Governed by the everlasting principles of Al-Quran and Sunnah (Traditions of the Holy Prophet (S.W)), the curriculum was later on made more comprehensive and encompassing the contemporary as well as the futuristic disciplines. The Muslim thinkers founded various disciplines of natural sciences and social sciences and contributed considerably to various sciences especially the natural sciences such as: physics, chemistry, mathematics, geography etc.

Initially the taught courses or the curricula consisted of: tafsir, hadith, fiqha and kalam. However, with passage of time, when Islamic civilization expanded together with the incorporation of the Greek sciences in to their own, the need of introducing such sciences like philosophy and social and natural sciences were felt. This pertinent to mention here, that curriculum remained flexible as compared to the rest of the global civilizations. Except for some basic courses, the learners were free to choose from any of the in-vogue subjects. Al-Ghazali, a leading expert in education of the Islamic Civilization, highlighted this aspect by talking about two forms of the content: (a) obligatory sciences, which were meant for every student; (b) optional sciences, such were according to the natural capacities of the learners by choice. Also, in the division of sciences, he introduced the concepts of the Revealed and the non-revealed sciences, (Al-Aqqad,1926).

The basis for selecting or deciding about the curriculum is again the Islamic philosophy of life. For achieving the pre-decided objectives, the need of a harmonious curriculum is usually felt. Hence, during the process of content selection, Islam's stance is to include all such content that may first of all, inculcate the very outlook in the learner that is needed for success in this world

and in the Hereafter. The same opinion is held by Langgulung (2004) who believes that a harmonious and congruent curriculum is a pre-requisite for achieving the cherished aims of education laid down by the Islamic Injunctions (Langgulung, 2004). Furthermore, the same scholar adds that Islamization refers to the type of education system where all the four integral components of curriculum i.e. aims, content, methodology, and evaluation is made harmonious with the tenants of Islam.

### **Teaching Methodology**

In any educational system, methodology plays an important role as it links the three significant pillars of the educative process, that is: the teacher, the taught, and the text. The aims of education cannot be achieved without apt and appropriate methodology. However, this is a fact that methodology is highly influenced by cultural context. Hence, the methodology, in an Islamic context, is governed by the cherished ideals of Islam together with the relative local context or sub-culture. Islam does not believe in the bifurcation of knowledge into the ‘this Worldly’ and the ‘Hereafter’. Rather, Islam presents a harmonious and congruent system of education that caters for the immediate or these Worldly needs, of humanity as well as for the salvation the same in the Hereafter. Some methods, approaches, and techniques are briefly highlighted below.

**Respect for Individual Differences:** The Holy Prophet (S.W) always give special attention to the individual potentialities of the audience, hence, addressed them according to their potential for learning. This is evident from the narration of a Hadith in Abu Dawud where the Prophet explicitly explained this aspect of teaching (Abu Dawud, 2000, Hadith No. 4202). A narration in the Hadith of Al-Bukhari reveals that once a man came to the Holy Prophet (S.W) and begged for advice, the Holy Prophet (S.W) advised to avoid anger or to refrain from being angry. The repeated request of the man was responded by the single answer ‘not to be angry’ (Bukhari, 2000, Hadith No. 6116). This simply means that this aspect of the man was to be corrected. However, in certain situations, some general guidelines were also presented so as the audience may benefit from the same according to their potentials.

**Correcting the Learner’s Mistakes:** Human beings are not perfect, hence susceptible to commit mistakes. This aspect was always considered in the teaching of the Holy Prophet (S.W). He never embarrassed the learner. The following Hadith highlights this fact, “Every son of Adam makes mistakes and the best of those who make mistakes are those who repent” (Tirmidhi, Hadith Encyclopedia CD, Ver.2.1, 2000, Hadith No. 2423). Here, the stance of the Holy Prophet (S.W) was reformative rather than to punish.

**Education for All:** Universalization of knowledge through education was the prime objective of the Holy Prophet (S.W). In the peculiar circumstances of the Arabian Peninsula, where slavery remained rampant,

The Prophet of Mercy extended equal opportunities to all, irrespective of cast, color, origin, or gender. Education of the female was held in high esteem as the following Hadith reveals, the holy Prophet (S.W) said that a person who possess a woman slave and he educate her, sets her free of slavery, and arranges her marriage, will receive double reward in the Hereafter, (Bukhari, 1971, Hadith No 1.97A, p.78).

**Questioning— a fundamental technique:** The process of asking questions were appreciated by the Holy Prophet (S.W) as it was considered a key to the treasure of knowledge. The Companions were encouraged to raise questions as such questions are necessary for either testing the learner’s previous knowledge as well as for developing curiosity of the learners. It has been reported that a Bedouin asked a question during the Sermon. The Prophet (S.W) did not answer on the same occasion; rather He called the person afterwards and answered his question with compassion, (Bukhari, 1971, Vol.1, Hadith No.56, p.50).

Similarly, the incident of Dimam bin Tha’laba is worth mentioning who came with some questions for which he begged the Holy Prophet (S.W) not to be offended by that. The Prophet (S.W)

permitted him to ask any question. He answered each question in a compassionate manner, (Bukhari, 1971, Vol.1, Hadith No.63, p.54).

**Clarifying concepts through Illustration:** On occasions, the Holy Prophet (S.W) clarified the importance and significance of certain religious injunctions by illustrating the same in an interesting manner. A narration by Abu Bakr, reveals that the Holy Prophet (S.W) said, that if there is a river in front of someone's house and he bath there five times a day, then is it possible that dirt would remain on his body? His followers responded in No. He then explained that the same is the position of Five-time prayers that chastise the body from sins, (Muslim, 1971, Hadith No. 1410, p.325).

**Arousing learner's motivation:** Arousing motivation was another cherished technique of the Holy prophet (S.W) Who used to motivate His Companions. He appreciated the potentials of His followers. He used to confer titles on His Companions such as: 'Saifulla' or 'The sword of Allah' conferred on Hazrat Khalid ibne Walid, (Fidai, & Sheikh, 2001).

**Practical Demonstration:** It is reported that once a man came to the Holy Prophet (S.W) and inquired about the correct procedure of making ablution. The Prophet practically demonstrated in front of him how to make ablution, (Tirmidhi, 2000, Hadith No.157).

These were some of the glimpses of the overall teaching methodology endorsed by Islam.

## Conclusion

In view of the above discussion, it can be concluded that as a universal religion, Islam provided a sound psychological foundation for the educative process. Its educational objectives, content, methodology paved way for the establishment of a grand civilization that is even today stretched from Indonesia in the Far East to Bosnia Herzegovina in the West, and to the shores of Morocco in Africa. The foundation of this grand civilization was laid on the principles of eternal truth to be perused in spiritual as well as in the natural phenomenon. The educational aspect of this civilization was tremendous as it presented the most dynamic, latest, and most appropriate procedure of the educative process. The greatness of the system lies in the very aim and goal of education, together with the most truthful content, coupled with the appropriate methodology and procedure that usually took place in very natural settings. All the modern techniques, of teaching except a few, are rooted in the Islamic philosophy of teaching in one way or the other.

As an outcome of this analytical study, it was found that the integral components of the teaching-learning process i.e. aims, curriculum, methodology, and the context or environment were decided in the most natural and appealing manner. The aims of education included both the spiritual and the material needs of the learner, so as to make the learner a contributing individual to the society. The curriculum was totally in harmony with the decided aims, hence, such curriculum proved instrumental for inculcating the pre-requisite capabilities among the learners. The methodology adopted for the educative process, was alone of its kind. The psychological, socio-cultural, and emotional needs of the learners were usually addressed. Such a process of education was further energized by the creation of a purely academic environment that prevailed in nearly all the educational institutions in the Islamic civilization.

It is recommended that the ideals of Islamic civilization, especially its education system, may be incorporated in today's educational system, especially in Pakistan. Such an educational system will provide a clear direction to the learners as in most cases the Pakistani student seems ignorant of the cherished ideals of Islamic civilization which stands for peace, tolerance, respect for diversity, and international understanding.



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