

THE NEED FOR AN ISLAMIC SOCIAL HISTORY: A FOCUS ON ISLAMIC EDUCATION

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Abstract

This article highlights the need for Muslim scholars to research micro and macro social history, especially the social history of Islamic Education. The major criticism that can be directed at books of Islamic history is that they are devoid of any mention of the complex history of the social aspects that make up the Muslim world. The majority of Islamic history books seem to be concerned with the study of the Caliphs, military conquests, politics and reforms. If a history book about Islam does mention the social aspects, it will mention them as a mere footnote. In the English language, there exist, to our knowledge, very few analytical studies of the social aspects of Muslim society in history. Thus, the main intention of this article is to provide an insight into the importance of the study of Islamic social history, local or international. The main interest from the viewpoint of contemporary times is the state of education in Muslim countries. It is a fact that the highest illiteracy rates in the world are to be found in Muslim countries. In both Egypt and Pakistan, the statistics for illiteracy show that it is higher than 70%. One has to ask why this is so, when a few centuries back the Muslim countries were the seats of knowledge and education.

During the late 19th century Western academics began to take into account the various elements of their social history, such as education. An academic cry went up throughout Europe and America for a change in the monopoly of political history by 'great men'. The American historian Fredrick Jackson Turner launched an attack on this traditional way of historical study by writing in 1890 that, "No one department of social life can be understood in isolation from the other."¹ With this he meant that there was a need to study all aspects of society in the context of history. In the early 20th century social historical works like *Masters and the Slaves*, *The Mansions and the Shanties* and *History of Education in the Western World* started pouring into the academic world from all corners of the Western world. By the late 20th century, every social aspect in the context of history was being discussed, including topics such as the history of language, the history of food, the history of the body, the history of childhood and the history of housing.²

One of the main criticisms that were directed at the rise of social history was that it had the possibility of trivializing the subject of history, i.e. from speaking about important topics such as great armies, and great men and women in history to basic subjects like housing and food. Another danger of defining social history is that it can be misunderstood as being “history with the politics left out”.³ This is something that is done in academic circles by quoting, or rather misquoting, the social historian G. M. Tervelyan. His definition of social history was in fact: “Without social history, economic history is barren and political history is unintelligible.”⁴ According to Adam and Jessica Kupper, what Tervelyan had in mind with this definition was that in order to study both political and economic history, there is a need also to include the study of social history. He maintained that all these are interconnected and therefore the study of social history is a necessity to understand human history. Thus, social history became a subject which dealt with a wide range of themes, some of which were limited to local focus, while others were able to draw comparisons across space and time. “There was a contrast therefore, between ‘micro’ and ‘macro’ history.”⁵

In contemporary Muslim academic circles, there seems to be a lack of work being done on this subject. In the contemporary literature of Islam it is possible to find many examples of ‘micro’ social history concerning local cities and famous monuments. However, a social history of Islamic education, for example, is missing.⁶ This article is being written with such a history in mind. The study of the social history of Islamic education can, in the widest sense of the expression, relate to education in every possible aspect of changing social organizations and ideologies throughout the whole of Islamic civilization. For such a study to be comprehensive, this kind of history would have to take account of the relationship between education and all the various state policies, political and social movements, the range of philosophies and the condition of the family and population structure. Hence, research is needed to fully understand individual aspects of Islamic civilization and Muslim historical heritage worldwide.

There are currently many fine volumes which introduce the reader to the political history of Islam. In contrast very few books have been written dealing with the history of Islamic education; some of these have spoken about a minor component of Islamic education, whereas others have not looked at it chronologically, but rather they have compacted centuries together without any real social analysis of such a complex subject.⁷ Some of these works are: *The History of Muslim Education* by Ahmad Shalaby (1954), *The History of Muslim Education* by Hamiuddin Khan (1967) and *The Islamic Origin of Western Education* by Mehdi Nakosteen (1964). It is important to understand that the most recent of the books mentioned was written 44 years ago, and naturally since then, there have been many new findings which shed much more light on this subject.

Professor Pierre Riche states, “Education is a subject that is universal and critically vital to the human condition.”⁸ Western historians and educators have long maintained that the preparation and instruction of the young people in society is a major concern for humankind.⁹ According to some sociologists, the word ‘education’ is synonymous with the word ‘socialization’, meaning, ‘the learning of practices by which an individual becomes a member of an existing society’.¹⁰ Education has an influence on every aspect of society. As a result it may be argued that if education changes in a society, it can generally be acknowledged that the society as a whole will

change. R. E. Sullivan explains this phenomenon by stating, "If anything happened in any historical period to change the character of education, it follows that the period has significance in the total stream of human history."¹¹ Thus, the importance of history and the evolution of education are demonstrated and it becomes very important to recognize the value of the changes as well as stagnancies that have occurred to education through time. Their consequences for a single civilization can be enormous, either positively or negatively.

Therefore taking the above principle into account, it is surprising that the mass of historical work by Westerners relating to the history of education seems to show a total lack of awareness of an Islamic history of education. In most works entitled 'History of Education', there seems to be a major gap of up to one thousand years of educational theories and advancement from the Muslim lands. In works such as *A History of Education* by Franklin Verzelius Newton Painter, it is possible to see the astonishing jump made from the fall of the Eastern provinces of Byzantine in the 7th century to the Italian Renaissance in the 12th century.¹² The total exclusion of the heritage and the contribution made in the field of education by the Islamic civilization, dating from the Umayyad to the Ottoman Caliphate, is simply staggering.¹³

In the light of little or no mention of Muslim education in Western history books, there is a need to comprehend the similarities and the differences that exist between Islamic and non-Islamic perceptions regarding the nature of education. The definitions of education by Islamic scholars are as numerous and diverse as the various concepts of education derived by Western scholars. It appears that the major difference between the two groups of educators lies in their understanding of what constitutes the most appropriate way to educate the individual and what that entails. Western civilization historically commenced in Hellenistic Greece, where Plato presented the first education theory in the West. This education theory was devoid of any divine revelation and was based purely on rationalism, whilst in the Islamic civilization the various education theories were based upon the principles of the newly revealed religion of Islam in 7th century Arabia.¹⁴ Consequently, that meant that the theories regarding Islamic education consisted not only of the human intellect, but also the divine revelation. It is from this divine revelation that Muslim scholars coined and expressed the purposes of Islamic education.

The majority of the scholars agree that three Arabic terms stipulate the meaning of education in the Islamic sense. Two of these terms are taken from the Qur'ān and the third one is derived from the Ḥadīth literature.¹⁵ The first term *tarbiyah* derives from the Qur'ān and its root word is *rabā*, which means to 'increase and grow'.¹⁶ In the Qur'ān Allah (SWT) says: "And lower unto them the wing of submission through mercy and say: My Lord! Have mercy on them both as they did care¹⁷ for me when I was little."¹⁸ The first term therefore indicates that Islamic education is there to nurture a person. The second term for education used in the Qur'ān is *ta'lim* and it comes from the root word '*ilm*, which means 'knowledge'.¹⁹ It has been revealed in the Qur'ān as: "He who taught you the use of the pen, taught man that which he knew not."²⁰ This term specifically points toward the imparting of knowledge. The last term, *ta'dīb*, derives from the ḥadīth reporting that Prophet Muhammad said: "My Lord educated²¹ me, and so made my education²² most excellent."²³ The root word of *ta'dīb* is *adab*, which in a wide sense implies good manners and ethics.²⁴

In the Qur'ān, Muslims are informed that the Prophet “Conveys to you His Messages, he purifies and develops you, he teaches you the law and wisdom, he teaches you what you knew not”.²⁵ According to Seyyed Hossein Nasr, Islamic education is concerned with the education of the whole of the human being. “Its goal was not only the training of the minds of men and women, but that of the whole being of the person. That is why Islamic education implies not only instruction or transmission of knowledge (*ta'lim*), but also training of the whole being of the student (*tarbiyah*).”²⁶ S. N. al-Attas elaborates on the third component, *ta'dīb*, to mean educating the person in discipline in both morals and ethics.²⁷ Khurram Murad suitably summarizes the concept of Islamic education to include both the imparting of complete knowledge (religious, arts and science subjects) and developing persons who strive to live according to Islam.²⁸ Murad further argues that what the mosques and the schools do today is to simply provide some religious instructions in Islam.²⁹

This discussion concerning the perception of Islamic education as religious education has been raised more than once. Islamic studies/education is often misunderstood as Islamic theology or religious education. John L. Esposito argues that Islamic education was curtailed by cultural and political restraints, which limited it to religious education. He believes that Islamic education is the process whereby the shaping of individuals is done within the Islamic worldview referred to in the Qur'ān (3:110). However, he further contends that this does not only mean religious subjects like Qur'ān and Ḥadīth study, but also sciences and arts. He further points out that what is called religious education is simply a small component of the Islamic education.³⁰ Consequently, Islamic education is often perceived as only the teaching of the Qur'ān and Ḥadīth; nothing could be further from the truth. Qur'ān and Ḥadīth study is the foundation of Islamic education, but it does not limit Islamic education to basics of religion, rather it extends it to all aspects of sciences and arts. It is therefore not a surprise when Seyyed Hossein Nasr states, “No wonder then that the Qur'ān, the word of God, has always been the alpha and omega of all Islamic education and science, being at once their source and goal, their inspiration and guide.”³¹ Abdul Rahman Al-Naqeeb points out that Islamic education has always been emphasized as a religious duty for every Muslim man and woman. In this way Islam has made the seeking of knowledge into an act of worship.³² Abdul Rahman Al-Nahlawi on the other hand clearly points out what religious education in school curricula represents in our days; he maintains that school subjects such as the Qur'ān, *Tawhīd*, *Ḥadīth*, *Fiqh* and *Sīrah*, which are taught at different stages in the school curriculum, come under the heading of religious education.³³ In this way religious education has come to be concerned with religion and morals only. Hence, when Islamic education is reduced to only the religious aspect in an Islamic society, it prevents education as a whole from assisting in cultural and social change. As mentioned earlier, education of any origin when isolated from the society's culture can be a hindrance to cultural change.³⁴ It is possible to see this in the context of modern Muslim countries where contemporary issues and Islamic education seem not to be interlinked at all.³⁵

Sayyid Abul A'la Mawdudi argues along the same line of reasoning and concludes that the prevailing education in Muslim countries is colonial in its origin and therefore does not create conscious Muslims, but on the other hand it creates citizens for these new independent countries. He further contends that the education of Muslim countries do not have an overall Islamic ethos running through all subjects.

He maintains that the subjects at school are de-Islamicized, i.e. none of the subjects carry any essence of Islam in them. He therefore concludes with the notion that a new Islamic education is needed where all subjects, including science, art or religious studies, have an Islamic ethos flowing through them.³⁶ Seyyed Hossein Nasr also points out that Islamic education concentrates on religious, science and art subjects. He believes that it is a pedagogy that is primed to assist in cultural and social change according to Islamic principles.³⁷ This indicates that religious education is a small but vital part of the huge complex pedagogy entitled Islamic education. Additionally, Nasr contends that it does not matter if the subjects that were studied were arts or sciences, as long as they were developed within the Islamic civilization, they would be essentially Islamic in disposition.³⁸ In his book *Islamic Science*, Nasr explains the phenomenon of the conception of Islamic science, which stands for the arts and sciences that make up Islamic education. He states,

Islamic science came into being from a wedding between the spirit that issued from the Qur'ānic revelation and the existing sciences of various civilizations which Islam inherited and which it transmuted through its spiritual power into a new substance, at once different from and continuous with what had existed before.³⁹

According to Fadhel Jamali, at least thirty Muslim countries that have obtained independence since World War II have increasingly set up modern schools based upon a Western model. This has been done with the belief that the old schools in their inherited form were inadequate to meet the needs of the modern age.⁴⁰ Here it would be appropriate to point out that it is evident from many sources that the old inherited school system was not only outdated, but even lacked resources and subjects that had been in use as early as the 10th century.⁴¹ By the 10th century in the Islamic world, education had been universally successful and by the middle of the 17th century it was still high; at least one fourth of the population of the Ottoman caliphate could read and write in Turkish or Arabic. However, the economic and political destabilization during the late 17th century in the Ottoman lands led the founders of religious endowments to appoint, in many cases, family members as teachers, without any regard for their actual qualifications. In such cases, these Islamic educational institutions became places for acquisition of material benefit. Even the profession of teachers became hereditary and, by the end of the first half of the 19th century, reports mention illiterate persons acting as teachers of Qur'ān schools and students who acquired only the ability to read and write after 17 years of instruction.⁴² Jamali argues that by simply replacing the old schools with new ones the Muslims simply exchanged one set of problems for another. He states "the new schools are neglecting the traditional virtues of religion and their character and thereby endangering their national and Islamic identity, the loss of which could be a great calamity."⁴³

Although we have only had a brief look at the term Islamic education, it is possible to appreciate that this term may be understood in more than one way. In her book, *Tarbyah* Anne Sofie Roald mentions four different perceptions people have of the term 'Islamic education'. She asserts that there are four different opinions in the understanding of the term 'Islamic education' amongst various Islamists. The first is the view of those who identify the term to mean religious education, such as the

teaching of Qur'ān, Ḥadīth, etc. She states that "This understanding is common amongst Muslims in general."⁴⁴ The second point of view is that 'Islamic education' is a complete formal educational system. The third opinion is that the term indicates total informal education system. However, according to Anne Sofie Roald, it is the fourth understanding that is now highly prevalent amongst the educated Islamists. This view speaks of 'Islamic education' as a complete formal and informal educational system.⁴⁵ In the Arabic language this term has been entitled as *Tarbiyat al-Islām*.⁴⁶ However, it is crucial to appreciate the subtlety that all the various viewpoints mentioned above must have developed in certain historical contexts. Thus, the social historical inquiry would also concern itself with finding out when these concepts were interpreted as such and what social, political and economic factors contributed to the evolution of the concept of Islamic education.

Whilst many such studies have been completed about the history of Western education, wherein all the sciences and institutions have been taken into account (this includes subjects such as religion, history, mathematics, science and institutions such as church schools, primary schools, secondary schools, colleges and universities), there are none to speak of in the Islamic historical works that are complete, with a balanced study of all subjects and institutions of the Islamic civilization. This is evidenced by comparing works such as *A Short History of Education* by John Adamson and extensive social history work such as *The History of Western Education* by Boyd Williams, with the Islamic educational history works. Hence, when it comes to the history of Islamic education, there is a scarcity of resources on this subject in any language. In addition, when such works have been compiled, they have either basically emphasised only the religious content of the Islamic civilization or concentrated only on religion-based institutions. Thus, extensive research is needed, in which the history of all sciences and education institutions in the Islamic civilization would be taken into account in full and due measure. In short, there is a need for a comprehensive picture of Islamic education ranging over a thousand-year period. The importance of studying Islamic education and its evolution comes from the awareness that there has existed an Islamic civilization, which had a span of a thousand years. James Bowen, a historian of Western education, has pointed out this explicit reason and gives another factor for the study of education in history. He states,

One characteristic of education is outstanding: perhaps more than any other cultural process, it carries almost all of its past with it into the present, even if this past rests in rather covert assumptions, practices, attitudes and beliefs. If we are to understand education in its fullest sense, then we must study its history for the clarification and explanation which can be secured.⁴⁷

This quote presents us with the main reason behind the need to study the social history of education in the Islamic world. The primary approach of this study will be to study the education of the Islamic world of the past; and we will thus be able to clarify and explain the various practices, attitudes and beliefs of the Muslim educational mind. In conclusion, this study will then demonstrate how Islamic education has become what it is at present, and how Islamic education could be in the future, when its past is fully understood.

Consequently, if the Muslims of the 21st century want to understand Islamic education fully, the need for research on the social history of Islamic education is evident. Another main reason for such study lies in the fact of the current state of Muslims and their education, especially considering that there is now a revival of such institutions as Islamic schools both in the West and the East.⁴⁸ According to research findings in 1997 there were more than fifty full-time Muslim schools operating in the United Kingdom.⁴⁹ This has therefore given rise to inquiries such as what an Islamic school should be based upon, and what its philosophy of education should be. This kind of research would then be a cornerstone to understanding the Islamic education of the future. A further objective of such research would be to disclose and acknowledge the contribution of Islamic civilization to education, so that all educators can comprehend the history of their field in a better way.

The history of education per se goes as far back as the first primordial societies. Thus, in order to understand the antiquity of education, it is important to be aware of the essential nature of the evolution of education in its initial stage. Most historians argue that one can look at the education process in terms of its being built up from a primordial culture, where the main training of youths was connected with the adult customs and obligations of that particular society. In these societies education and culture were not two distinct institutions, neither was any other activity of life. This was because it was seen that the activities of life in society as a united essence⁵⁰ should be passed on to the next generation. According to R. F. Butts, one of the main problems that arose from societies who started to set up separate institutions (including education) was isolation from other vital institutions of a culture. When this occurs, as it has done both in the past and at the present, education does not assist cultural and social change in the society. Education as isolated from the society's culture can be a hindrance to cultural change.⁵¹ It follows that, as time moved on, the necessity for a more social organization was felt. As more and more people started to settle in one place, social organization became essential for people living in a *polis* (city). The first place that historians believe to have been highly socialised and advanced in culture was by the river valleys of the Tigris and Euphrates in Mesopotamia and of the river Nile in Egypt. Here the need for security, government, militia, protection against floods and agriculture brought out a new social system where political, religious and economic institutions emerged. Here arose what most of today's modern societies are based upon, an advanced metropolitan structure. Thus, a new education system came into being where the invention of advanced writing and the creation of complex social institutions based on written records dominated. Prior to this, the home had been the main training ground for the youth of society, but with the specialisation and advancement of all these new arts (to be applied in trade, government and temple), the home could not bring about such edification: "and so for the first time in the history of man the school made its appearance."⁵²

We have briefly outlined above the basic evolution of education in its preliminary stage. This was carried out in order to understand the antiquity of education, and to comprehend the fact that the evolution of Islamic education is just a component of a much larger picture. Moreover, to understand the reason that the term Islamic education includes such a wide range of subjects and institutions, it is vital to look at how Islam views world history. From the viewpoint of Islamic teachings i.e. the Qur'ān and the *Sunnah*, Islam is not a new religion. Islamic traditions clearly point out that it is the religion of all of the prophets of God. The

religion of Islam has no founders,⁵³ rather all the prophets⁵⁴ have been messengers of it. As Sayyid Abul A'la Maududi argues in his book, *Towards Understanding Islam*, God has sent prophets to all nations in all ages, yet religious laws and teachings for each nation were specific for individual eras. For each age and nation, teachings and laws became advanced, whilst the main message remained the same, i.e. the belief in One God. With the passing of time, nations started to come closer to each other, "people learnt the art of writing; knowledge spread. Ideas began to be communicated, from one country to another and learning and scholarship began to be exchanged."⁵⁵ The age after Jesus Christ⁵⁶ was therefore ripe for the Islam which would be given to all of humankind. Prophet Muhammad⁵⁷ was therefore proclaimed as the messenger to complete Islam, which had started from the first prophet Adam.⁵⁸

Franz Rosenthal proclaims the effect of the advent of Islam in a similar way by stating, "With the advent of Islam, centuries-old barriers of language and customs fell, and there was a rare opportunity for all the different peoples and civilizations to start a new intellectual life on the basis of absolute equality and in spirit of free competition."⁵⁹ This view of universal history can be clearly demonstrated by the work of the famous Islamic historian Abū Ja'far Muḥammad b. Jarīr al-Ṭabarī of the 9th century.⁶⁰ In many ways one can perceive the universal history of al-Ṭabarī as a continuity of the religion of Islam. Gai Eaton stresses this same importance of continuity in his book, *Islam and the Destiny of Man*, when he writes,

The religion of unity and unification must necessarily be the religion of continuity, which allows no break with the past and refuses to allow time to disperse the interrelated elements of the perennial truth.⁶¹

However, in order for any of the new philosophies of education to be presented there is a need to know of the historical background of Islamic education and its philosophy. From a historical point of view, as noted earlier in the article, there are very few references to the contributions of Muslim educators in the literature of the history of education. Nevertheless, John Dewey does point out how very often the indebtedness of Christian civilization to Islamic civilization has been overlooked.⁶² Islamic education produced scholars who mastered and advanced different arts and sciences like biology, science, mathematics, astronomy, Qur'ān study, Ḥadīth study, philology, geography, history, sociology and medicine, to mention just a few of the disciplines that were cultivated. In addition, W. Durant points out the great contribution of Islamic education by stating,

For five centuries from 700-1200, Islam led the world in power, order and extent of government; in refinement of manners; in standard of living, in humane legislation and religious tolerance; in literature, scholarship, science, medicine and philosophy.⁶³

S. Cobb, in his book, *Islamic Contribution to Civilization*, also points out the significant involvement of Islamic education in world history, when he says, "For more than five centuries that civilization not only led the world in science but was the only portion of mankind actively engaged in the systematical pursuit of knowledge."⁶⁴ From these sources one may conclude that the term 'Islamic education' did indeed from the 7th century include formal and informal education.

Conversely, what has happened to Islamic education today is that it has been reduced to mere religious education. According to Esposito, this has been achieved by separating 'revealed' and 'human' knowledge.⁶⁵ The arts and sciences which had for such a long time been developed and Islamized in character seem to have simmered away. There are many discussions regarding when this separation of knowledge may have occurred. According to Waqar Husaini it began to disintegrate at the end of the eleventh century. Fazlur Rahman, on the other hand, argues that Islamic education remained functional until the fifteenth century, whereas Dale Eickelman asserts that Islamic education socialised Muslims well into the latter half of the 20th century.⁶⁶

In conclusion, even though there is a need for a universal social history of Islamic education there is furthermore a major need for local social histories. It is important to acknowledge the fact that numerous educators throughout Muslim history have debated the concept of knowledge and education and come up with various routes of defining and understanding Muslim education. The variety of both Muslim and non-Muslim education systems throughout their respective histories can be seen across nations and cultures. Islamic education in the historical sense is therefore more a social, theological phenomenon rather than a static religious institution. If one studies the history of how Muslims were educated, it becomes obvious that education in the Muslim world has had a heterogeneous socio-historical evolution. Throughout Muslim history, education was a major component of any Muslim nation, continuously affecting the whole of its society. However, historically, the concept of Islamic education cannot be understood as a single concept but as a social and a theological phenomenon that has been influenced by various religious, social and political forces throughout history. It is important to understand the impact of this diverse history which made Muslim education denominationally, institutionally, and epistemologically diversified throughout the Muslim societies. Thus a contemporary, Shiraz Thobani, rightly argues that "in the face of the complexities that Muslim societies are confronting today, and given the diverse nature of their situations, the idea of there being a universal panacea to the reform of Muslim education is a highly questionable proposition."⁶⁷ In fact, he concludes by arguing that it is the political and social realities of each Muslim society that will shape the pace, scope and character of Muslim education. From these findings it is arguable that even though there will be common patterns with regards to Muslim education, the pedagogy of an Islamic education will necessarily vary due to each individual local context. However, before such work can truly be successful, the creation of a local social history of Muslim education is paramount.

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51. R. F. Butts, *A Cultural History of Education*, London: McGraw Hill Book Company, 1997, pp. 1-10.
52. R. F. Butts, *A Cultural History of Education*, London: McGraw Hill Book Company, 1997, p. 2.
53. Prophet Muhammad (p.b.u.h.) is sometimes wrongly referred to by some Western authors as the founder of Islam.
54. Prophets like Adam, Noah, Job, Moses and Jesus Christ. (Peace and blessings be upon them all).
55. Sayyid Abul A'la Mawdudi, *Towards Understanding Islam*, Lahore: M.B.K., 1960.
56. Muslims are asked to send peace and blessings upon the prophets. Refer to Qur'an: *Sūrah Sabā'*: āyah 56.
57. Peace be on him, commonly abbreviated as p.b.u.h. or s.a.w. which is the abbreviation of the Arabic formula, *ṣallallāhu 'alaihi wa sallam*.
58. Qur'an: "This day I have perfected your religion for you and completed my favour upon you and have chosen for you Islam as your religion." (3:5).
59. Franz Rosenthal, *A History of Muslim Historiography*, Leiden: E. J. Brill, 1968, p. 31.
60. *Tārīkh al-rusul wa'l-mulūk*, known in English as *The History of al-Tabari*, is a work on the history of the beginning of the world, ancient nations, the life of individual prophets, the life of Prophet Muhammad, and the history of the Islamic world down to the year 915 CE.
61. Gai Eaton, *Islam and the Destiny of Man*, Cambridge: The Islamic Text Society, 1994, p. 47.
62. J. Dewey, *Philosophy and Education in their Historic Relations*, lectures transcribed by E. R. Clapp (Ed.), J. J. Chambliss, Boulder, CO: Westview Press, 1993.
63. W. Durant, *The Age of Faith: A History of Medieval civilization – Christian, Islamic, and Judaic – From Constantine to Dante: AD 325-1300*, New York: Simon and Schuster, 1950.
64. S. Cobb, *Islamic Contribution to Civilization*, Washington DC: Avalon, 1965, p. 5.
65. J. L. Esposito, *The Oxford Encyclopedia of the Modern World*, New York: Oxford University Press, 1995, pp. 406-407.
66. J. L. Esposito, *The Oxford Encyclopedia of the Modern World*, New York: Oxford University Press, 1995, pp. 406-407.
67. Shiraz Thobani, The Dilemma of Islam as School Knowledge in Muslim Education, *Asia Pacific Journal of Education*, Vol. 27, No. 1, March 2007, pp. 11-25.