

# AL-ITQĀN

JOURNAL OF ISLAMIC SCIENCES AND COMPARATIVE STUDIES

---

**Volume: 5**

**Issue No. 2**

**August 2021**

---

**EDITOR IN-CHIEF**

Dr. Wan Mohd Azam Mohd Amin

**MANAGING EDITOR**

Dr. Masitoh Ahmad

**EDITORIAL BOARD**

Dr. Syed Arabi Aidid, IIUM.

Dr. Hassan Basri Mat Dahan, Universiti Sains Islam Malaysia,  
Nilai, Negeri Sembilan

Dr. Kamaruzaman Yusuff, Universiti Malaysia Sarawak,  
Kota Semarahan, Kucing.

Dr. Kamar Oniah, IIUM.

Dr. Mumtaz Ali, IIUM.

Dr. Noor Amali Mohd Daud, IIUM.

Dr. Adibah Abdul Rahim, IIUM.

Dr. Haslina Ibrahim, IIUM.

Dr. Siti Akmar, Universiti Institut Teknologi MARA, Shah Alam

Dr. Thameem Ushama, IIUM.

## INTERNATIONAL ADVISORY BOARD

Dr. Muhammad Afifi al-Akiti, Oxford University, UK  
Dr. Abdullah M. al-Syarqawi, Cairo University, Egypt.  
Dr. Abdul Kabir Hussain Solihu, Kwara State University, Nigeria.  
Dr. Anis Ahmad, Riphah International University, Islamabad.  
Dr. ASM Shihabuddin, Uttara University, Dhakka, Bangladesh.  
Dr. Fatimah Abdullah, Sabahattin Zaim University, Turkey.  
Dr. Ibrahim M. Zein, Qatar Foundation, Qatar.  
Dr. Khalid Yahya, Temple University, USA.

© 2017 IIUM Press, International Islamic University Malaysia. All rights reserved.  
eISSN:26008432

### Correspondence

Managing Editor, *Al-Itqān*  
Research Management Centre, RMC  
International Islamic University Malaysia  
P.O Box 10, 50728 Kuala Lumpur, Malaysia  
Tel: +603 6196 5558  
Website: <http://journals.iium.edu.my/al-itqan/index.php/alitqan/index>  
Email: [al-itqan@iium.edu.my](mailto:al-itqan@iium.edu.my)

Published by:  
IIUM Press, International Islamic University Malaysia  
P.O. Box 10, 50728 Kuala Lumpur, Malaysia  
Phone (+603) 6196-5014, Fax: (+603) 6196-6298  
Website: <http://iiumpress.iium.edu.my/bookshop>

# Table of Contents

A Muslim Brief View on the Trinity: The Doctrine of Oneness of God in Christianity	Ungaran Rashid	5-19
Examining the Concept of Pan-Islamism	Spahic Omer	21-51
Atheism and Atheists: Western and Islamic Perspective	Nur Afifah Abdul Razak Wan Mohd Azam Mohd Amin	53-70
Islamic and Western Higher Education Systems: A Comparative Analysis	Nur Irdina Hakimah Nor Razali Nur Suriya Mohd Nor	71-97
Abū Zayd al-Balkhi’s Sustenance of the Soul and the Development of Self-Control	Afifah Shamsuddin Amilah Awang Abd Rahman @ Jusoh	99-115
The Notion of Afterlife in Islam and Sikhism and Its Implication on Muslims and Sikhs Lives	Muhammad Hanif Ismail Mohd Noh Abdul Jalil	117-135
Social Cohession in the Views of Islam and Buddhism: A Textual Analysis	Mohamed Ashath Nur Suriya Mohd Nor	137-158
The Muslim Minority in Myanmar: The Struggle for Identity amidst A Continous Political Crisis	Tin Aung Myint @ Asad Noor Amali Mohd Daud	159-198
Rahmatullah <i>al-Kairanawi</i> and His Work Entitled “ <i>Izhar al-Ḥaq</i> ” External Criticism toward Gospel	Aisyatur Rabiah Abdullah Maziah Mustapha	199-218
The Rebuttal of the Literalist Interpretation of the Bible: The Example of Stepphen Sizer	Bachar Bakour	219-248
The Foundation of al-Qawā‘id al-Fiqhiyyah According to Four <i>Madhhabs</i>	Heri Firmansyah Irham Dongoran	249-275

## Author Guidelines

Manuscript article can be either in English, Malay or Arabic using software Microsoft office (Word, and Excel), Font 12 Times New Roman. Only tables, figures and appendix can be written using Font 10, Times New Roman.

If there is a usage of Quranic verses or Hadith from Prophet P.B.U.H., it only needs to be done by translation only.

The manuscript should be in 1.5 single spacing and justified, with the margin of 2.5cm.

Article needs to have a title and author's name and second author's name along with the full address (institution's or university's address, e-mail, handphone's number, office's number, fax together with the second author's details).

Every article must include an abstract in Malay and English. The length of the abstract is no more than 150 words including 5 keywords.

The length of each article must not exceed 6000 words.

The Arabic words in manuscript should be in a transliterated form.

Reference for each article must be written according to **Chicago Manual**.

Notification Letter :

Letter of Acceptance – editorial board will send an e-mail to the author to notify that the manuscript is received.

Letter of Acceptance/Rejection for Publication – editorial board will send a letter by an e-mail to the author to notify if the manuscript judged by the panels is approved or declined to be published.

Letter of Publication – editorial board will send a letter by e-mail to the author if the article has been judged, repaired, and corrected to be published in the college's journal.

Certificate of Appreciation– editorial board will send a certificate of appreciation by mail to the authors who have sent their articles.

## Islamic and Western Higher Education Systems: A Comparative Analysis

Nur Irdina Hakimah NorAzali\*

Nur Suriya Mohd Nor\*\*

### Abstract

Higher Educational Institutions nowadays have been widespread all over the world and becoming among the most significant institutions in which nurturing the seeker of knowledge with the good moral and beneficial in the society. The aim of this study is to highlight a brief history of Higher Educational Institutions including the Islamic Higher Education (IHE) and Western Higher Education (WHE) focusing on three main phases of the development of higher education which include the classical period, middle age, and modern period. The researchers also identify the characteristics of both higher education systems which encompassed aspects such as the worldview, objectives of higher education, and syllabus and teaching methodology. Furthermore, this paper analyses the similarities and differences between the IHE and WHE in terms of the context of the worldview, objectives of education, as well as the syllabus and teaching methodology. This study is a library-based research which is qualitative in nature, and essentially relies on the content analysis. The major approaches, namely descriptive, comparative, evaluative, and critical analysis are implemented throughout the study for data collection and analysis.

**Keyword:** Higher Educational Institution, Islamic Higher Education, Western Higher Education, Teaching and Learning, Worldview.

### Introduction: Historical Background of Higher Educational Institutions

Higher learning or higher education in modern terms nowadays indicates where students complete their elementary or secondary stage to progress to a higher stage at the university level. It is also definable, generally, by student's age. The rationale of emphasizing higher education (university) is because it is the place in all nations where their most influential members are educated and trained and the naturally limited resources, human or otherwise, make it more necessary that the university's proper development

---

\* Under Graduate student at the Department of Uṣūl al-Dīn and Comparative Religion, Kulliyah of Islamic Revealed Knowledge and Human Sciences, IIUM. Email address: irdinahakimah98@gmail.com

\*\* Assistant Professor. Dr. Department of Uṣūl al-Dīn and Comparative Religion, Kulliyah of Islamic Revealed Knowledge and Human Sciences (KIRKHS), International Islamic University Malaysia (IIUM). Email: nursuriya@iium.edu.my

is the highest priority. The term of university is derived from the Latin *universitas* which reflects the original Islamic *kuliyyah*. The usage of human anatomical term faculty by the universities is the translation of the arabic term *-quwwah* “the power inherent in the body of organ” *Facultas* was originally used by a special department of knowledge, and then applied to body of masters teaching a particular range of subjects for example faculty of law, medicine, and others.<sup>1</sup>

(Adams et al., 2010.)

Higher Learning Institutions	Location	Date of Foundation
Shanghai “higher school”	China	2257-2208 BCE
Imperial Central School	China	1046-249 BCE
Takshashila University, Taxila	Pakistan	7th century BCE
Nalanda University, Bihar	India	5th century BCE
Plato’s Academy/Athens	Greece	387 BCE
Nanjing University	China	258 AD
Ethiopian Higher Church Education	Ethiopia	Since 4 <sup>th</sup> century
Ez-Zitouna University	Tunisia	732 AD
University of Salerno	Italy	9th Century AD
University of Magnaura	Constantinople	848 AD
University of Qarawiyn (or al-Karaouine)	Morocco (Fez)	859
Al-Azhar University	Cairo	970 AD
Temple of Literature	Hanoi, Vietnam	1076
University of Bologna	Italy	1088
University of Paris	France	1150
University of Oxford	England	1167
Sankore University	Timbuktu	12 <sup>th</sup> century
University of Cambridge	England	1209
University of Salamanca	Spain	1218
University of Montpellier	France	1220
University of Padua	Italy	1222
University of Naples	Italy	1224
University of Toulouse	France	1229
University of Coimbra	Portugal	1290
Universidad Complutense de Madrid	Spain	1293
University of Lleida	Spain	1300
University of Rome La Sapienza	Italy	1303

Higher Learning Institutions, c. 2257 BCE-1303 AD (Origin of Universities, 2014; Lulat, 2005; Welikala, 2011; Perkin, 2007; Arbaoui, 2012; and Adams et al., 2010)

<sup>1</sup> Wan M. Nor Wan Daud, *The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas* (Kuala Lumpur: International Institute of Islamic Thought and Civilisation (ISTAC), 1998), pp. 180-181.

### **The Development of Islamic Higher Education: a Brief History**

According to Pedersen and Makdisi, “the earliest informal institutions of learning in the Islamic world were probably children’s schools, such arrangements doubtless going back to the pre-Islamic period,” which appeared later in all around the Muslim world under a variety of names. Such institutions are in the West usually known as Qur’ānic schools, in Arabic *kuttāb*, in Persian *maktab* (*English*) or *maktabkhāneh*, and in Turkish they are known as *mektap*.<sup>1</sup> *Masjid* (mosque) is among the most important institutions for Muslims, which serves multiple purposes, from worship to education; and from military exercises to literacy classes and art exhibitions.<sup>2</sup> The mosque also has played a significant role in the development of an independent Muslim educational institution, namely *madrasah*. Makdisi argues that the process of shaping the independent Islamic educational institution was made in three stages: from *masjid*, to the *masjid-khān* complex, to the *madrasah*. *Masjid*, hence, is considered the first educational institution in Islam.

Historically, a major shift in the development of organized higher education and research centers started under the Abbasid caliphate. Harūn al-Rashīd (caliphate: 169–193/786–809) has appointed Yaḥyā son of Khālid ibn Barmak as his vizier. In addition, Yaḥyā encouraged the Abbasid caliphs to promote knowledge and translate scientific works from Hindi, Persian-Dari, and other languages into Arabic and to establish schools and promote various fields of knowledge. Harūn al-Rashīd’s *Bayt al-Ḥikmah* (House of Wisdom) or *Khazānat al-Ḥikmah* (Treasury of Wisdom) and *Dār al-Tarjumah* (House of Translation), which reached the height of their fame under al-Ma’mūn’s rule and became famous for the translation of books from Hindi, Persian-Dari, Greek, and Syriac into Arabic, were very much the result of the Barmaks’ intellectual and educational leadership.<sup>3</sup>

The prominent early mosques, which became important intellectual centers, include *al-Zaytūnah* in Tunis, Tunisia (founded in 731), *al-Qarawīyyīn* in Fes, Morocco (founded in 859), and *al-Azhar* in Cairo, Egypt (founded by the Fāṭimīd caliphate in 970). The University of Qarawīyīn (or *al-Karaouine*) in Fez, Morocco, which had been established as a *madrasa* in 859, is the oldest degree awarding higher learning

<sup>1</sup> Holger Daun and Reza Arjmand, *Handbook of Islamic Education* (Basingstoke: Springer, 2018), p. 18.

<sup>2</sup> Daun and Arjmand, p. 21.

<sup>3</sup> Daun and Arjmand, p. 86.

institution in the world. Fez had been among the many early centers of knowledge that had exerted influence in establishing the ground for later universities, served as beacons of modern education and knowledge and intellectual traditions. A young migrant female princess from *Qairawan* (Tunisia), Fatima Al-Fihri had established the *al-Qarawīyyīn* Mosque University. The university attracted students and scholars from Spain to West Africa. Sankore University in Timbuktu was registered in the 12th century. Many Islamic higher learning institutions emerged following the introduction of Islam in North and West Africa.

Ez-Zitouna University: In Tunisia, there was the Ez-Zitouna University, founded in 732. Al-Azhar Islamic University: The most famous and oldest university that operated continuously in the world includes the Al-Azhar Islamic University established in Cairo (Egypt) in 970. For decades, students from Africa and Southeast Asia have flocked to Al-Azhar in Egypt to learn Arabic and attend Islamic studies and non-religious courses offered by the institution. The development of higher learning institutions in Egypt could be analyzed in the broader context of the Nile Valley Civilization that had been started in the Upper Nile regions that includes Ethiopia.<sup>1</sup> Among all mosques of the early period of Islam, as Zaydān states, Al-Azhar was the most famous mosque, and as an educational center, it was the absolute best. He further adds that al-Azhar became a popular destination for students, pursuing various fields of education, from many different Muslim countries. The Fāṭimīds also founded other educational institutions, namely *Dār al-‘Ilm* (House of Knowledge) and the institution of da‘wah, built by the sixth Fāṭimīd Caliph-Imām al-Hākīm bi Amr Allāh (caliphate: 386–411/996–1021).

### **The Development of Western Higher Education: a Brief History**

European scholars consider the medieval Bologna University and the Universities in Paris as the first models of modern universities in Europe and the world while others claim other higher education institutions in the other part of the world. The Early of Western universities were modelled after the Islamic however, obvious that there were different higher learning institutions in the different parts of the world in ancient and medieval times that had mutual interactions and relations to one another that had given birth to the European Medieval University model that had become eventually a

---

<sup>1</sup> Sintayehu K. Alemu, "Meaning, Idea and History of University/Higher Education: Brief Literature Review," *FIRE: Forum for International Research in Education* 4, no. 3 (2018): 221.

model for universities in the modern world through different ways, including colonialism. Despite the historical evidence that confirms the existence of higher learning institutions elsewhere prior to the University of Bologna, Perkin some argue that it was only in Western Europe that higher learning indisputably emerged and survived since the medieval period.<sup>1</sup>

The “Western University” lies in the twelfth century, but precise dates are lacking as there were scholars such as Domonkos who mentioned that “the rise of the earliest universities in Western Europe was a spontaneous occurrence, which took place in the twelfth century”. The seedlings sprouted first in Bologna in northern Italy and then in Paris. In the twelfth century, new social groups were organizing themselves to protect their own interests. Towns were rebelling against aristocratic lords and insisting on certain rights for their “communes.” The institutions that were to make up the university did not first arise from high-minded love of learning, but from the need of teachers and students to protect themselves.<sup>2</sup>

In both Bologna and Paris, higher authorities were certainly interested in maintaining law and order, but they could also see the great value of their burgeoning schools, for both wealth and prestige. Popes and church councils defended the right of students to be educated and to live in a secure environment<sup>3</sup> The creation of universities was sometimes the work of popes (Toulouse, Avignon) or great princes (Naples, Salamanca) or cities themselves. In the Late Middle Ages, the universities in Europe continued to multiply, supported with growing enthusiasm by both religious and secular rulers. About twenty universities had been founded by 1300, though not all of them survived. By 1500, there were more than seventy universities, scattered from Valencia in Spain, Aberdeen in Scotland, Copenhagen in Denmark, Cracow in Poland, Buda in Hungary, to Catania in Sicily.<sup>4</sup>

Many professors and other university graduates were adopting the humanist style by 1500. For example, when Galileo published his *Sidereus Nuntius* (Starry or Sidereal Messenger or The Astronomical Messenger) in 1610, he provided an example of the humanist style. Another influence of humanism spread in universities was through The Latin “Vulgate” Bible, which had served Christian Europe for a thousand years, came under increasing criticism as humanist scholars became more at home in the

---

<sup>1</sup> Alemu, "Meaning, Idea and History of University/Higher Education: Brief Literature Review," p. 219.

<sup>2</sup> John C. Moore, *A Brief History of Universities* (Basingstoke: Springer, 2018), p. 16.

<sup>3</sup> John.C. Moore, p. 17.

<sup>4</sup> John.C. Moore, p. 29.

original biblical languages, Hebrew and Greek. New editions and new translations of the Bible appeared, like those of Desiderius Erasmus (d. 1536), a Dutch Catholic priest and outstanding humanist. He studied at the University of Paris and taught at the universities of Cambridge, Louvain, and Turin. Therefore, by the beginning of the sixteenth century, new developments were taking place that would shake the world of European universities,<sup>1</sup> First, the growing influence of literary humanism, the invention of the printing press, the expanding oceanic age, and, especially, the Protestant Reformation.<sup>2</sup>

In the course of the seventeenth and eighteenth centuries, schools appeared in the English colonies that would ultimately become universities. Harvard in Massachusetts was the first in 1636, followed by William and Mary in Virginia, Yale in Connecticut, Princeton in New Jersey (the College of New Jersey), Columbia (King's College) in New York, the University of Pennsylvania, Brown in Rhode Island, Rutgers in New Jersey, and Dartmouth in New Hampshire. William and Mary and King's College, as their names imply, had charters from English monarchs; the rest were established by local American authorities, with financial support from wealthy patrons.<sup>3</sup>

In general, when higher education entered the contemporary world in the twentieth century, it has been massified in student enrollment, staffing, institutions, infrastructure, and disciplines. For instance, the massification of higher education has become a global phenomenon during the second half of the 20th century. We could see the number of higher education students is estimated to be more than 262 million by 2025. The major student population growth takes place in developing regions like Africa and the big emerging countries like China and India. Since the 20th century, higher education/university has become "an institution consciously devoted to the pursuit of knowledge, the solution of problems, the critical appreciation of achievement, and the training of men at a really high level."<sup>4</sup>

---

<sup>1</sup> John.C. Moore, p. 44.

<sup>2</sup> John.C. Moore, p. 37.

<sup>3</sup> Sintayehu K. Alemu, "Meaning, Idea and History of University/Higher Education: Brief Literature Review," *FIRE: Forum for International Research in Education* 4, no. 3 (2018): 221, doi:10.32865/fire20184312.51.

<sup>4</sup> Alemu, p. 215.

### **The Characteristics of Islamic and Western Higher Education Systems**

In this section, the researchers highlighted the characteristics of Islamic Higher Education and Higher Education in terms of their worldview which shape their educational system as well as the mission and vision of both institutions. For teaching and learning system, the researchers focused on three essential aspects which are the academics, the teaching and learning method and the syllabus for both universities.

#### ***Worldview of the Islamic Higher Education and Western Higher Education***

Islamic Higher Education gives the emphasis on the correct interpretation of Divine Wisdom which made adult level education as the primary target of the mission of all prophets.<sup>1</sup> The Divine Wisdom as the main source of education in Islam as the tradition of learning and education in Islam goes back to the Qur'ān and the Prophet Muḥammad, peace be upon him (pbuh) and his manner of living (*sunnah*) which is studied through the Prophet's sayings. Muslims believe that Allah is the absolute source of knowledge and recognize the divine revelations, which were first revealed to Adam, as the beginning of all human knowledge.<sup>2</sup> Therefore, as Al-Attas expounded his view that an Islamic university be established whose structure is different from the western university.<sup>3</sup>

There are numerous works attempting to elaborate the idea of an ideal university. For example, "The Idea of the University" by Cardinal John Newman is regarded as the best and the most influential exposition of the Christian humanistic conception of the university. Besides, "The Mission of the University" by Jose Ortega Y Gasset can be said as representing the humanist existentialist conception of a university.<sup>4</sup> John Newman has reflected his ideas of an ideal university by stating that the humanists' goal for liberal education was the well-rounded development of the student. Education became human-centred, defining a key aspect of Western, secular modernity facilitating its new scientific spirit that nurtured the values of free inquiry, question and curiosity. In the 19th century, Newman stressed that the university is only for intellectual pursuits, an end in itself.<sup>1</sup>

---

<sup>1</sup> Wan M. Nor Wan Daud, *The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas* (Kuala Lumpur: International Institute of Islamic Thought and Civilisation (ISTAC), 1998), p. 169.

<sup>2</sup> Holger Daun and Reza Arjmand, *Handbook of Islamic Education* (Basingstoke: Springer, 2018), p. 78.

<sup>3</sup> Wan M. Nor Wan Daud, p. 172.

<sup>4</sup> Wan M. Nor Wan Daud, p. 169.

<sup>1</sup> Abdullah Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and

Therefore, the establishment of humanism as the central in developing universities also has led to the installation of rationalism for the discovery of truth and therefore reality is restricted to sensual experience, scientific procedure or processes of logic.<sup>1</sup>

### ***The Mission and Vision of the Islamic Higher Education and Western Higher Education***

The IHE aims to shape man of *adab* as the highest objective in every level of education and it is stated that the aim of education in Islam as stipulated in the First World Conference on Muslim Education held in Jeddah-Mecca (1393A.H.-1977A.D.) is to shape a good man. It aims at the “balanced growth of the total personality of man through the training of man’s spirit, intellect, the rational self, feelings and bodily senses.” It also encompasses the growth in all aspects including spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively, and incorporates all these aspects in a holistic system of education towards goodness and the attainment of perfection.<sup>2</sup>

According to Syed Naquib al-Attas, producing a good man can be achieved by inculcating *adab*, because it includes the “spiritual and material life of a man that installs the quality of goodness that it sought after. Earlier than al-Attas, al-Ghazālī relates the aim of education with the purpose of life that is to achieve happiness by getting close to God. Hence, Al-Attas defined a truly educated man in Islam as a man of *adab*; a good man is the one who is sincerely conscious of his responsibilities towards the true God, who understands and fulfills his obligations to himself and others society with justice and who constantly strives to improve every aspect of himself towards perfection as a man of *adab*.<sup>3</sup> The process of shaping the man of *adab* is the process called “*ta`dīb*” by following the best example of Prophet (pbuh) as the Perfect or Universal Man. Therefore, the aim of education is “to cultivate in man a

---

Western Liberal Secular Values of Education," *Religions* 9, no. 11 (2018): p. 10.

<sup>1</sup> Bradley J. Cook, "Islamic Versus Western Conceptions of Education: Reflections on Egypt," *Learning, Knowledge and Cultural Context*, 1999, pp. 347-348.

<sup>2</sup> Saqeb, Ghulam Nabi. "Some Reflections on Islamization of Education Since 1977 Makkah Conference: Accomplishments, Failures and Tasks Ahead", *Intellectual Discourse*, 8, no 1, (2000): p. 47.

<sup>3</sup> Al-Attas, Syed Muhammad al-Naquib *Risalah untuk Kaum Muslimin*, Institut Antarabangsa Pemikiran dan Tamadun Islam, ISTAC, Kuala Lumpur 2001, p. 43.

personality that abides by the teachings of religion and is hence assured of salvation and happiness in the eternal life of the Hereafter.”<sup>1</sup>

In the Western world, according to Plato the purpose of higher education as “the cultivation of the individual for the sake of the ideal society; the individual was to be helped to achieve inner happiness, which would allow the state to benefit from the harmony of satisfied citizens fulfilling their proper roles.” The goal of higher education and the university was the pursuit of truth in learning, and dedication to the advancement of knowledge and the training of scholars for its own sake and the betterment of the life of the individual and the society. Therefore, education is to improve life, develop good judgment, and understand our environment. Learning is not a rivalry or a contest, but “it is a conversation” and the virtue of a university is to exhibit it in this character.”<sup>2</sup>

Western higher education also commonly sought to compete for prestige, for the best masters, and for the best students. Their graduates brought sought-after skills to princes, cities, and church officials of every level. In addition, Western Universities also aimed to produce “what may be called universal men in that they possessed many different but related fields”. The idea of universal men was further elaborated by John Newman which stated that Liberal Education makes not the Christian, not the Catholic, but the gentleman. Gentlemen possessed a cultivated intellect, a delicate taste, a candid, equitable, dispassionate mind, a noble and courteous bearing in the conduct of life, these are the connatural qualities of a large knowledge; they are the objects of a university.<sup>3</sup>

## ***Teaching and Learning in Islamic Higher Education and Western Higher Education***

### ***The Academics and Teaching***

In the Islamic Higher education during the earlier period, the lecturer, or the professor who, on most occasions, was affiliated to religious scholars (*Ulamā'*) or religious experts in the field, sat down on a *kursī*, a wooden seat that usually had a desk for the Qur`ān or any other book, is known as

<sup>1</sup> Al-Attas, Syed Muhammad al-Naqib, *Aims and Objectives of Islamic Education* (Jeddah: King Abdul Aziz University, 1978), p. 1.

<sup>2</sup> Sintayehu K. Alemu, "Meaning, Idea and History of University/Higher Education: Brief Literature Review," *FIRE: Forum for International Research in Education* 4, no. 3 (2018): p. 213.

<sup>3</sup> John H. Newman, *The Idea of a University Defined and Illustrated: I. In Nine Discourses Delivered to the Catholics of Dublin; II. In Occasional Lectures and Essays Addressed to the Members of the Catholic University* (1893), pp. 120-121.

*qari'*, or *rahl*. When the audience is large and the majlis is more than a course session the speaker uses minbar as the minbar was used for speeches addressing an audience, it is therefore identical with majlis.<sup>1</sup> This is because, during the mediaeval ages, education in Islam mostly in all levels of study centered around individuals rather than institutions. Indeed, these individuals, the master professors are institutions in themselves superseding the other forms of institutions. For instance, the *Nizāmiyya* of Baghdad was founded by Abu Ishaq al-Shirazi who insisted on the Shafite views. It is also considered the teacher/master-professor who conferred the certificate (*ijāzah*) and not the institution as in the modern corporate sense.<sup>2</sup>

For Muslims, teaching is considered as the noblest of professions, while the Prophet Muḥammad (pbuh) is known to be the greatest educator of all time. An important term of central importance in Islamic education is the concept of *murabbī*.<sup>3</sup> It is term which denotes the true role of a Muslim educator who attempts to impart “holistic development” of learners in accordance with Islamic educational philosophy. The root of the word *murabbī* comes from “Rabb” which is closely related to the epistemological of Islamic education itself, in which God is in the highest position in the attainment of knowledge and the main source of knowledge. The main role of a teacher is imparting knowledge to the students, improving their ability, shaping their students’ attitude. In addition, teachers also are designers, facilitators, administrators, supervisors, good models for students and leaders. Therefore, according to Mohamad Johdi Salleh and Abdul Karnaen Nil that the concept of *murabbī* encompasses seven key roles that include ‘*mudarris*’ (instructor), ‘*mu`allim*’ (expert-teacher), ‘*mu`addib*’ (disciplinarian) and ‘*murshid*’ (guide), to name but a few.<sup>4</sup> (The relationship between teacher and students in Islam was beyond the classroom and lecture hall as they were also playing the important role as to train and

<sup>1</sup> Holger Daun and Reza Arjmand, *Handbook of Islamic Education* (Basingstoke: Springer, 2018), p. 22.

<sup>2</sup> Hassan, Mohammad Hannan Bin, "The Concept of Higher Learning in Mediaeval Islam and Its Relation with Al-Ijazah," (master's thesis, International Islamic University Malaysia, 2003), p. 94.

<sup>3</sup> Badrasawi, Kamal J. I, Abdul Shakour Preece, Che Noraini Hashim, and Nik Md Saiful Azizi. 2018. “The Concept of Murabbi In Muslim Education With Reference To Selected Teaching Methods of the Prophet Muhammad”. *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*, January, 327-57. <https://journals.iium.edu.my/shajarah/index.php/shaj/article/view/574>, p. 336.

<sup>4</sup> Salleh, Mohamad Johdi, and Abdul Karnaen. 2018. “Hierarchy of 7M-Teacher-Leader from Islamic Perspectives”. *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*, January: pp. 157-195.

instill good manner among their students. It is stated in the hadith from Prophet Muḥammad (pbuh). The relationship between the teacher and students was based on pure intention to inculcate the knowledge which brings closer to God, respect, trust, care and mutual understanding. Therefore, as mentioned earlier that the teacher was not merely responsible for delivering knowledge but was equally responsible for intellectual, materialistic, and spiritual development of the students.<sup>1</sup>

In Western Higher Education, teachers during the early modern times have a lot in common with their medieval counterparts. In The Middle Ages, there was nowhere a clear distinction between the teachers and the taught. For example, when a student became a bachelor of a faculty, he had to give lectures. Every candidate was obliged to give lectures during the years following his promotion to master or doctor - this was known as necessary regency. In the same period the idea was conceived of creating a certain number of permanent and endowed posts for lecturers.<sup>2</sup> Lastly, besides these university and college lectures, there appeared a kind of teaching which a specialty of Oxford and Cambridge has been for centuries: individual teaching by tutors. In general, almost every university had a small nucleus of powerful 'fixed' professors, surrounded by important group of all kinds of teachers (doctors, masters, licentiates, candidates, and baccalaureates) who assisted the former group in its duties, or earned their living by giving private or tutorial instruction.<sup>3</sup>

In addition, in several universities, professors had to control the conduct and the way of life of the students, their leisure activities, religious feelings and others. Professors also did more than fulfil their teaching duties and - to a greater or lesser extent - publish. All universities and a majority of the teachers working within them served as a pool of talent for advising the state and church authorities: theologians and lawyers acted as advisers to the princes, bishops, landgraves, etc. in all kinds of councils and diets, in dealing with foreign powers, in drawing up the Index, in controlling the publication and sale of books, in preaching

---

<sup>1</sup> Muhammad Zulqarnain, "An Investigation of Teacher-Student Relationship in Islamic History of Education," *TARBIYA: Journal of Education in Muslim Society* 4, no. 1 (2017): pp. 19-21.

<sup>2</sup> Hilde D. Ridder-Symoens and Walter Rüegg, *A History of the University in Europe: Volume 2, Universities in Early Modern Europe (1500-1800)* (Cambridge: Cambridge University Press, 2003), p. 211.

<sup>3</sup> Hilde D. Ridder-Symoens and Rüegg, *A History of the University in Europe: Volume 2, Universities in Early Modern Europe (1500-1800)*, p. 213.

themselves and in censoring preaching, as spiritual and medical advisors.<sup>1</sup> Besides, the teaching method in the western higher education was highly formal and underwent little alteration during the period. For instance, in each day, generally five days a week, the typical university professor would mount the rostrum in his faculty 'school' and deliver a lecture of between an hour and an hour and a half in length. First, the professor would read from a standard authority, a copy of which (in manuscript or printed form) then he would proceed to supply a detailed exegesis of the passage selected, introducing his audience to the various interpretive readings, destroying some, reconciling others, suggesting his own emendations, then reaching a magisterial conclusion. Finally, the lecture was ended by a question-and-answer session, where the professor quizzed his class on its comprehension of his exegesis.<sup>2</sup>

### ***The Syllabus of Islamic Higher Education and Western Higher Education***

The structure of the curriculum at the higher levels at the IHE in terms of its importance and priority is very much influenced by the epistemological, theological, and legal frameworks of the different scholars or school of thoughts. Generally, the structure can be divided into four categories: Firstly, is the category of Prerequisite Sciences, secondly is Science of *Fard Kifāyah*, thirdly is the skills and competencies and lastly is the specialization level.

The first category is the Prerequisite Sciences or the sciences of *fard 'ayn*. It is an obligation on each and every individual student (*fard 'ayn*) to acquire this knowledge. It provides the students with the fundamental principles of the Islamic worldview and ethical foundation.<sup>3</sup> In this prerequisite category, there are several sciences that are included. Firstly, Arabic language because the study of other sciences particularly in the studies of al-Qur`an and ḥadīth will depend on the extent a student has grasped and developed strong competency of the language.<sup>4</sup> Secondly, logic serves as aid and tool to the learning of the sciences and it protects the mind from committing errors in its thinking. Al-Ghazālī called the logic as *Mi'yar al-'Ilm* (The Measurement of Knowledge) and gave the name to his

---

<sup>1</sup> Ridder-Symoens and Rüegg, p. 218.

<sup>2</sup> Ridder-Symoens and Rüegg, p. 565.

<sup>3</sup> Mohammad Hannan bin Hassan, "The Concept of Higher Learning in Mediaeval Islam and Its Relation with Al-Ijazah," (Master's thesis, International Islamic University Malaysia, 2003), p. 105.

<sup>4</sup> Mohammad Hannan bin Hassan, p. 110.

book.<sup>1</sup> Third science under this category is the Qur'anic studies as the revelation to a Muslim mind is one of the sources of knowledge.

The study of the Qur'ān during higher levels involves the study of exegesis (*tafsīr*,) which is not simply reading the interpretations of the verses but also the knowledge of what is required in order to understand and interpret the verses. Next is the study on Ḥadīth where the purpose of this study goes beyond mere reading or narration of the prophetic traditions. Studies of *Fiqh*, which is a natural-by product that branches out of the studies of the Qur'ān and ḥadīth. *Fiqh* was considered as one of the core subjects. Then the studies on the Belief System ('*Aqīdah*) as Muslims were confronted with the new challenges and Imām Abū Ḥanīfah (150-767) was among the earliest scholars who dealt with these issues where he wrote *Fiqh Al-Akbar*. Besides, is Islamic Ethics (*akhlāq*) which is considered as values and virtues encompassing at all levels of learning.

The second category in Islamic higher learning is the Compulsory Sciences and the Sciences of *Fard Kifāyah* as they are not obligatory to all people but the acquisition of these sciences is to protect public interest (*al-maṣāliḥ al-Āmmah*) and to meet public needs. The science under this category is religious sciences (*al-Ulum al-Shar'iyyah*) whose source derived from the Revelation (*al-Qur'an and Ḥadīth*). Second is a non-religious science because they are not directly from the religious source or the Revelation but being called as non-religious sciences does not suggest that learning these sciences is not a religious act as learning is a religious act ('*ibādah*).<sup>2</sup> Among the subjects are mathematical sciences, natural sciences or physics (*al-Tabiyyat*), medicine, metaphysics and philosophy and sciences of practical philosophy.<sup>3</sup>

The third category is skills and competencies, and this category is essential as to prepare the students for their livelihood or for their career in the government sectors or otherwise. Ibnu Khaldun has discussed various ways, means and methods of making a living (*al-ma'ash*). The set of skills, competencies and craftsmanship aid the students in their academic pursuits that prepare them after graduation relevant to their field of studies. Among the skills are good writing (*al-khat*), good writing skills (*al-kitābah*), the art of disputation and arguments (*al-munāzarah*) and art of dialectic (*al-jadal*) and the art of sermon.<sup>4</sup>

<sup>1</sup>Mohammad Hannan bin Hassan, p. 111.

<sup>2</sup>Mohammad Hannan bin Hassan, p. 133.

<sup>3</sup>Mohammad Hannan bin Hassan, p. 138.

<sup>4</sup>Mohammad Hannan bin Hassan, p. 141.

The fourth category is specialization, where a student chooses a pathway, a laborious journey towards academic excellence. For instance, a student will choose one or more specific sciences under a spiritual mentorship and direction from a master-professor. The keyword in this learning process is companionship (*lazama or sahiba*) as the student will accompany the master-professor through the academic journey.

On the other hand, the curriculum of medieval education in the West is consisted of a seven-subject syllabus, based on particular books, and composed of the preparatory trivium (grammar, logic and rhetoric) and the quadrivium (geometry, arithmetic, astronomy, and music), known as the seven liberal arts which lie at the heart of the idea of a liberal education. The early modern period did see humanism taking root in Western universities, challenging medieval ‘scholasticism’ with its emphasis on free will, ethical values and individualism. However, philosophy and the values of ‘scholasticism’ dominated the Medieval University, which held biblical truth as pre-eminent in what was essentially a defense of Christian dogma: the pursuit of divine truth and learning. The humanists’ goal for liberal education was the well-rounded development of the student.<sup>1</sup> The syllabus in Western University was divided into several faculties of language, history, mathematics, theology, and law.

Throughout the early modern period the most important of a student’s linguistics instruction was the study of Latin. Latin was the language in which the student in the university sciences was taught and examined.<sup>2</sup> In the course of the sixteenth and early seventeenth centuries a number of chairs of history were founded in Europe’s universities for the first time, especially in Protestant countries. Western University also offered a course i.e., philosophy which was divided into the study of four separate sciences: logic, ethics, metaphysics and physics. Each part of the course was built around works drawn from Aristotelian corpus, except the study of logic which was frequently prefaced by an analysis of the *Summulae* of Peter of Spain, a book of treaties on propositional logic. At sixteenth century, students in philosophy who wanted to take their MA degree were expected to have spent some time in the faculty of arts also studying mathematics. Mathematics and physics continued to be considered separate university subjects throughout the sixteenth and seventeenth centuries. The

---

<sup>1</sup> Abdullah Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education," *Religions* 9, no. 11 (2018): p. 9.

<sup>2</sup> Hilde D. Ridder-Symoens, *A History of the University in Europe: Volume 2, Universities in Early Modern Europe (1500-1800)* (Cambridge: Cambridge University Press, 1996), pp. 570-574.

Aristotelian professors believed that as mathematics dealt with natural phenomena abstracted from their physical context, the discipline could have no role in the investigation of change in the real world.<sup>1</sup>

Besides, the theology course also has been taught in universities before the Reformation consisted of two parts. In the first place, lectures were given on the Bible; in the second on the four books of the Sentences of the twelfth-century Paris theologian, Peter Lombard.<sup>2</sup> However in the sixteenth century, a dawn of great spiritual awakening among the elites of northern Christendom started and demanded a personally satisfying answer to the fundamental Gospel. Therefore, Humanists such as Erasmus who were the spokesman of this movement suggested a literal study of the Bible and the Fathers revived in scholarly editions.<sup>3</sup> The humanists' critique was accommodated- whatever the favoured text, it was treated as an integral whole. Furthermore, Professors were forbidden to extract interesting questions for detailed and provocative analysis but had to provide an informed and orthodox exegesis of the more important problems which the work discussed.

The law course of the late Middle Ages was devoted almost exclusively to the study of Roman and canon law, irrespective of the fact that the majority of Europeans lived under some kind of customary system. In both cases, the professors lectured primarily on two related but distinctive collections. Roman law was chiefly taught from the Code and the Digest. The most obvious underlying reason for the expansion of the law curriculum after 1600 was influenced by the growth of the early modern state. Besides the faculty of law, there were also the faculty of medicine and most had been given the right by the pope to establish medical teaching.<sup>4</sup> At the beginning of the period two Italian faculties, Padua and Bologna, already regularly gave lectures in anatomy. By the middle of the century many Italian faculties had established practical training and lectures in surgery, botany and pharmacy and anatomy in common place.

### **Major Differences and Similarities between Islamic Higher Education and Western Higher Education**

This paper analysed the differences and also the similarities between Islamic and Western Higher Education in the particular aspects such as the

---

<sup>1</sup> Ridder-Symoens, p. 589.

<sup>2</sup> Ridder-Symoens, p. 593.

<sup>3</sup> Ridder-Symoens, p. 594.

<sup>4</sup> Ridder-Symoens, p. 609

epistemology of the university, their aim and the understanding of the “Universal Man.” For the similarities, the analysis begins with the origin of the term “university” which symbolizes the higher education institution, early institutions or place of higher education and the teaching method.

### ***Differences between Islamic Higher Education and Western Higher Education System***

#### ***Theory of Knowledge (Epistemology) in Islamic Higher Education and Western Higher Education***

The definition and purpose of education in Islam and the West varies considerably. The first of these differences is an epistemological one. The main sources of education for Muslims are the Qur’ān and the sunnah (lifestyle) of the Prophet Muḥammad. These two sources are *rabbāni* in nature, meaning that they are believed by Muslims to be divinely inspired and are thus devoid of errors or deficiencies. Allah says in the Holy Qur’ān: “Should He not know, He created? And He is the One that understands the finest mysteries (and) is well-acquainted (with them).”<sup>1</sup> Islamic concept of education is holistic in nature, catering for all aspects of human development in a balanced way, i.e., man’s physical, spiritual, intellectual, and emotional well-being. No prejudice should be given to any one faculty at the expense of another since this would lead to disharmony.

In contrast, there is a tendency in modern Western education to emphasize the faculty of reason (*‘aql*) over spirituality, resulting in a more materialistic view of life and education.<sup>2</sup> This has been mentioned by Syed Muhammad Naquib Al-Attas in “Islam and Secularism” as one of the characteristics and personality of Western culture and civilization that is related to the reliance upon the powers of human reason alone to guide man through life. Other characteristics are adherence to the validity of the dualistic vision of reality and truth; affirmation of the reality of the evanescent-aspect of existence projecting a secular worldview; espousal of the doctrine of humanism.<sup>3</sup>

---

<sup>1</sup> Qur’ān 67:14

<sup>2</sup> Badrasawi, Kamal J. I, Abdul Shakour Preece, Che Noraini Hashim, and Nik Md Saiful Azizi. 2018. “The Concept of Murabbi in Islamic Education With Reference To Selected Teaching Methods of The Prophet Muhammad”. *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*, January: p. 335.

<sup>3</sup> Syed Muhammad Naquib Al-Attas, *Islam and Secularism*, (Kuala Lumpur: International Institute of Islamic Thought and Civilisation (ISTAC), 1984), p. 137.

### ***Mission and Vision of the University***

The epistemology concept of Western higher education and Islamic higher education therefore affected the aim of their education. Islamic University aim to shape man of *adab* or according to Syed Muhammad Naquib Al-Attas is Universal Man: The conception of the true Islamic University as a reflection of the universal or perfect man. The university in Islam must reflect the Holy Perfect in terms of knowledge and right action, and its function is to produce men and women of *adab* resembling him as near as possible in quality, each according to his capabilities and potential.<sup>1</sup> Hence, the curriculum was formulated to produce *adab*.

In contrast, Western universities aim to produce gentlemen with specific criteria<sup>2</sup> and seek to produce individuals who become productive members of society. As mentioned earlier in the characteristics of the Western University that is aimed for prestige and best students. However, the idea of being the best and the most perfect as described by Western University connotes different meanings from Islamic University as described by Harry Lewis in his book on the Harvard University, entitled “Excellence Without A Soul: Does Liberal Education Have A Future?” that universities have forgotten their larger educational role for college students which is to help them grow up, to learn who they are, to search for a larger purpose for their lives, and to leave college as better human beings.

Whereas Islam emphasizes the production of balanced men, who will become virtuous members of society. The meaning of balance here refers *al-‘ubūdiyyah* (servitude to the Almighty) derived from the Qur`anic verse: “I have only created Jinns and men, that they may serve Me.”<sup>3</sup> Thus, the primary goal of human existence, for Muslims, is to worship Allah in everything they do, becoming His vicegerents (*khalīfahs*). Yet, *al-‘ubūdiyyah* is not limited to the performance of religious rituals alone; it encompasses all actions that are pleasing to God, i.e., good words, deeds, and thoughts.<sup>4</sup>

---

<sup>1</sup> Wan M. Nor Wan Daud, *The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas* (Kuala Lumpur: International Institute of Islamic Thought and Civilisation (ISTAC), 1998), pp. 178-179.

<sup>2</sup> John H. Newman, *The Idea of a University Defined and Illustrated: I. In Nine Discourses Delivered to the Catholics of Dublin; II. In Occasional Lectures and Essays Addressed to the Members of the Catholic University* (1893), pp. 120-121.

<sup>3</sup> Qur`ān pp. 51: 56

<sup>4</sup> Badrasawi, Kamal J. I, Abdul Shakour Preece, Che Noraini Hashim, and Nik Md Saiful Azizi. 2018. “The Concept of Murabbi in Muslim Education with Reference to Selected Teaching Methods of The Prophet Muhammad”. *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*, January: p. 336.

### ***Usage Terms of “University” and “Jāmi‘ah”***

The Latin term “*universitas*” which means the whole mankind was used for the first time in 1221 to designate guild or corporation of the entire body of masters and students at Paris and only of students at the University of Bologna in Paris<sup>1</sup> However, the concept of university is not *universitas* but *studium generale* which refers not to a place where all subjects are studied but to a place where all students received and had the great license for teaching.

Meanwhile, Al-Attas points out that Islamic conception of university in knowledge is conveyed by the term “*kulliyah*” and it is not restricted to a particular place of learning. According to him, “*kullyyah*” reflects a system in order and discipline in organization and dissemination of knowledge whether at the mosque “*jāmi‘*” institutes “*maktab*”, colleges “*madrasah*”, House of wisdom “*bayt al-hikmah*”, gatherings of scholars and students (*majālis*) and others. The mosque as the center of dissemination of knowledge was regarded as a “site of universal knowledge.”<sup>2</sup>

In addition, according to Makdisi, the *jāmi‘* is an institution of learning with *halaqahs* (study circles) in which all various Islamic sciences are being taught. The *halaqah* was common to all *jāmi‘*s during various eras of Muslim history. The function of some *jāmi‘*s as the higher educational institutions remained intact up to recent years when the universities took over their roles as a result of the impact of Western educational influences. Also, the Arabic word *jāmi‘ah* (university) is derived from the same root as *jāmi‘* (congregational mosque).<sup>3</sup> However, the modern Arabic usage of the term “*jami‘ah*” nowadays has applied to the modern university as the translation of the term “university.”

### ***Relationship between Teachers and Students***

The pursuit of knowledge and education in Islam is a spiritual journey and knowledge is essentially spiritual. Education ultimately deals with the spiritual aspect of man and aims to uplift man’s moral and spiritual station towards higher spiritual destiny along the hierarchy of knowledge. Therefore, it is understood that the nature of the disciple-master relationship is a spiritual relationship because both souls, of the master and the disciple are “united” for that spiritual vision and purpose. For instance, it is reflected

---

<sup>1</sup> Wan M. Nor Wan Daud, *The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas* (Kuala Lumpur: International Institute of Islamic Thought and Civilisation (ISTAC), 1998), p. 182.

<sup>2</sup> Wan M. Nor Wan Daud, p. 183.

<sup>3</sup> Holger Daun and Reza Arjmand, *Handbook of Islamic Education* (Basingstoke: Springer, 2018), p. 23.

through the master-professor, the grantor that would remind his master-disciple, the grantee, not to forget him in his prayers and after separation. Furthermore, it was a practice that at the beginning of each lesson the teacher/master-professor would begin the session with prayers of gratitude to God as the Bestowal of all knowledge and to the Prophet, the Perfect Man, the most knowledgeable whose spiritual station is the highest of all; the teacher would also give prayers to his master-professors.<sup>1</sup>

While in WHE, the role of university teachers was to add to the understanding of their particular discipline, not simply to disseminate existing knowledge. In addition, the teachers in WHE saw their task as not only inculcating the necessary knowledge in their students but also as one of watching over general behaviours when they were not studying.<sup>2</sup> Although it was the same task carried out by the teachers in IHE too, however, they were not emphasizing on the spiritual relationship. The summary of the differences between IHE and WHE are stated in the Table 1 below:

**Table 1: The Differences between IHE and WHE**

No	Aspects	Islamic Higher Education	Western Higher Education
1	Theory of Knowledge (Epistemology)	The Divine Wisdom is the main source of education in Islam as the tradition of learning and education in Islam; the Qur'an and the Prophet Muḥammad and his manner of living (sunnah) which is studied through the Prophet's sayings. Muslims believe that Allah is the absolute source of knowledge and recognize the divine revelations, which were first revealed to Adam, as the beginning of all human knowledge.	Humanism as the centre of the development and intellectual pursuit. The establishment of humanism as the central in developing universities also has led to the installation of rationalism for the discovery of truth and therefore reality is restricted to sensual experience, scientific procedure, or processes of logic.

<sup>1</sup> Mohammad Hannan bin Hassan, "The Concept of Higher Learning in Mediaeval Islam and Its Relation with Al-Ijazah," (master's thesis, International Islamic University Malaysia, 2003), p. 178.

<sup>2</sup> Hilde D. Ridder-Symoens, *A History of the University in Europe: Volume 2, Universities in Early Modern Europe (1500-1800)* (Cambridge: Cambridge University Press, 1996), p. 217.

2	Mission and Vision of the University	Islamic University aims to shape man of <i>adab</i> . The conception of the true Islamic University as a reflection of the universal or Perfect man. The university in Islam must reflect the Holy Perfect in terms of knowledge and right action. To produce balanced man (refers <i>al-'ubūdiyyah</i> (servitude to the Almighty))	Western universities aim to produce gentlemen (with specific criteria) <sup>1</sup> and seeks to produce individuals who become productive members of society.
3	Usage terms of “University” and “Jami’ah”	The <i>jāmi</i> is an institution of learning with <i>halaqahs</i> (study circles) in which all various Islamic sciences are being taught.	The concept of university is not <i>universitas</i> but <i>studium generale</i> which refers not to a place where all subjects are studied but to a place where all students received and had the great license for teaching.
4	Relationship between Teachers and Students	The pursuit of knowledge and education in Islam is a spiritual journey and knowledge is essentially spiritual. Therefore, it is understood that the nature of the disciple-master relationship is eminently a spiritual relationship. Both souls, of the master and the disciple are “united” for that spiritual vision and purpose.	The teachers in WHE saw their task as not only inculcating the necessary knowledge in their students but also as one of watching over general behaviour when they were not studying.

***Similarities between Western and Islamic Higher Education System***

The similarities between the Islamic University and Western University lies upon the significant influences from the Muslim world imposed towards the Western world. The researcher has stated earlier that the Islamic University developed rapidly before the Western Europe

<sup>1</sup>John H. Newman, *The Idea of a University Defined and Illustrated: I. In Nine Discourses Delivered to the Catholics of Dublin; II. In Occasional Lectures and Essays Addressed to the Members of the Catholic University* (1893), p. 120-121.

universities were established hence revealed some of the similarities in both parties. George Makdisi in his book “*The Rise of Colleges*” also has described the correspondence and the parallel between both higher learning institutions.<sup>1</sup> Furthermore, he also explained clearly that the great contribution of Islam is to be found in the college system its originated, in the level of higher learning it developed and transmitted to the West, in fact the West borrowed from Islam basic elements that went into its own system of education.

### ***The Implementation of the Waqf***

The law of *waqf* in Islam was the basis of the development of *madrasah* and other learning and humanitarian. The foundations of waqf reflected that the undergraduate and postgraduate students reflected the *faqih* or *sahib* (master) and *mutafaqqih* (student) influenced the institution of the fellow and scholar in medieval European institutions of higher learning.<sup>2</sup>

According to the history of waqf, the deed of the second caliph, Umar ibn al-Khattāb (RA) was the cornerstone. Reportedly, Umar (RA), who had obtained a high value piece of land in Khayber, approached the Prophet Muhammad (pbuh) and sought his advice on how to utilise the given land in the best charitable manner. The Prophet Muhammad (pbuh) suggested: “If you wish so, retain the corpus while spending its recurring benefits (in charity)”<sup>3</sup> In the aftermath of the famous Waqf of Umar (RA), a number of companions endowed their properties as waqf. The notion and practice of waqf became so attractive to the Prophet’s companions that according to a report attributed to Jabir (RA) ‘every Companion who could have afforded to make a waqf practically did it.’<sup>4</sup>

In addition, waqf is regarded as charity and an act of charity to please God and bring the donor closer to Him in the pursuit for salvation, whose establishment is of a two way transaction: the founder provides a regular source of income for his descendants or the means for the establishment and upkeep of a public institution, and, in return, the beneficiaries of his largesse are instructed to perform certain duties on his behalf, the reward for which is credited to the deceased.<sup>1</sup> In addition,

---

<sup>1</sup> George Makdisi, *The Rise of Colleges: Institutions of Learning in Islam and The West*: (Edinburgh: Edinburgh University Press, 1981) p. 286-287.

<sup>2</sup> Makdisi, *The Rise of Colleges: Institutions of Learning in Islam and The West*, p. 35-74.

<sup>3</sup> Muslim, 15/4224.

<sup>4</sup> Mohammad Abdullah, “Comparing the effectiveness of Waqf and English charitable trusts,” *Islamic Relief Academy* (November 2015): p. 11.

<sup>1</sup> Holger Daun and Reza Arjmand, *Handbook of Islamic Education* (Basingstoke:

the institution of waqf has been a source of financing the independent research for generations of the Muslim scholars and has contributed to the autonomy of the research and scholarly works in the Muslim world. Islamic Waqf was important to support social units and to provide for public institutions such as schools and mosques. For example, the health, education, and welfare systems of the Ottoman Empire were financed to a great extent by Waqf.<sup>1</sup>

There are some identical similarities between a typical Waqf deed and the documented features of the trust created for the establishment of Merton College, Oxford. Among the similarities are:<sup>2</sup>

1. In principle, a Waqf is necessarily required to incorporate a charitable dimension in the deed to attain validity. Complying with this rule, De Merton explicitly evinced the charitable nature of his trust at the commencement of the document.
2. Merton College trust was to support the individuals associated with the House of Scholars in perpetuity.
3. Following the theme of family Waqf, De Merton specified in the deed that underprivileged members of his family should be considered for support and benefit from the trust.
4. In the classical Waqf for education it was common to find stipulations requiring the beneficiaries to maintain uniformity in clothing and conduct. This specification has also found a place in the deed of De Merton trust, which requires the desired uniform among the beneficiaries.
5. As a Wāqif can authorise the Mutawalli to apply his/her discretion in terms of including new beneficiaries or excluding existing ones for not complying with certain conditions of the deed, De Merton trust also contains this clause.
6. The Mutawalli of a Waqf could be removed for being negligent, incompetent, or for not discharging his assigned duties. This, point also

---

Springer, 2018), p. 99.

<sup>1</sup> Mohammad Abdullah, "Comparing the effectiveness of Waqf and English charitable trusts," *Islamic Relief Academy* (November 2015): p. 11.

<sup>2</sup> Mohammad Abdullah, "Comparing the effectiveness of Waqf and English Charitable Trusts," p. 13.

finds emphasis in De Merton trust documents, and according to the given term of the deed, an unfit/dishonest trustee was to be disqualified.

7. A Wāqif could possibly reserve the right to amend the clauses and conditions of his Waqf. A similar provision was made in the case of De Merton trust too.

### *The Syllabus*

In terms of the syllabus, both IHE and WHE were really emphasizing on the language as the prerequisite of understanding another level of the subjects in the university. For instance, Arabic language was known as the prerequisite in IHE during the medieval ages higher education syllabus and it is implemented until today in many of the IHE. This is because Arabic language is the key to understanding Al-Qur'an and Hadith of the Prophet (pbuh) which are also included in the syllabus. For instance, according to Al-Farabi, listed linguistic studies at the top of his division of knowledge and for him linguistic study is necessary science. In addition, Ibn Al-Nadim (377-977/8) in his Fihrist listed the science of scripts, pens, and writing; science of grammar and philology in the first and second discourse of his book. The importance of language seems to be the need for the students as for communication, interpretation, analysis and the arrival to the meanings of things.<sup>1</sup> Ibn Hazm also stressed that he who does not know Arabic grammar and lexicography "is not able to know language in which God revealed our religion and in which He spoke to us and he who does not know Arabic grammar and lexicography does not know his religion, and he who does not know his religion is duty bound to learnt it."<sup>2</sup>

In WHE, there is also the concern on the importance of language and it began with the emphasis on the Latin language in the history of Europe University. Throughout the early modern period the most important part of a student's linguistic instruction was the study of Latin. This was understandable since before the 18<sup>th</sup> century Latin was still the medium of educated discourse. Few of Europe's intelligentsia may have chosen to converse in the language after the Renaissance, but it definitely remained the Lingua franca of publication. Newton published mathematical Principia, not mathematical Princip/es in 1687. Above all, as was noted, Latin was the language in which the student of the

<sup>1</sup> Mohammad Hannan bin Hassan, "The Concept of Higher Learning in Mediaeval Islam and Its Relation with Al-Ijazah," (Master's thesis, International Islamic University Malaysia, 2003), p. 108.

<sup>2</sup> Mohammad Hannan bin Hassan, pp. 108-109.

university sciences was taught and examined. Both a written and an oral facility in the language was thus essential, in which a graduate's proficiency was chiefly tested in a series of vivas.<sup>1</sup>

***The Concept of Ijāzah li al-Tadrīs (License for Teaching)***

*Ijāzah*, meaning permission, license, or authorization, refers to several distinct types of academic certificates within Islamic education. Throughout, his extensive comparative study on the institutions of higher education in Islam and the West, Makdisi argues that *licentia docendi* (*permission to teach*) of Christian West in European universities was inspired by Islamic *ijāzah li al-tadrīs*. While both informed by religion endeavoring to maintain respective religious veracity, the former was issued by an individual and the latter by either ecclesiastical hierarchy or the masters acting as a guild. Haneberg's study confirms this claim, "I suppose that our licentiate stems from this Muslim institution, meaning the *ijāzah*." and there was discussion that the possible connection between *ijazah* and Western university license to teach and notes that, the medieval university owed much too conscious imitation from the Muslim system of education."<sup>2</sup> Table 2 below indicates the summary of the similarities between the IHE and WHE due to its interaction:

**Table 2: The similarities between the IHE and WHE**

1	The Implementation of <i>Waqf</i> Concept	<p>In principle, a <i>Waqf</i> is necessarily required to incorporate a charitable dimension in the deed to attain validity.</p> <p>In the classical <i>Waqf</i> for education it was common to find stipulations requiring the beneficiaries to maintain uniformity in clothing and conduct.</p>	<p>Complying with this rule, De Merton explicitly evinced the charitable nature of his trust at the commencement of the document.</p> <p>This specification has also found a place in the deed of De Merton trust, which requires the desired uniform among the beneficiaries.</p> <p>In De Merton trust documents, and according to the given term</p>
---	---	---	---

<sup>1</sup> Hilde D. Ridder-Symoens, *A History of the University in Europe: Volume 2, Universities in Early Modern Europe (1500-1800)* (Cambridge: Cambridge University Press, 1996), p. 570.

<sup>2</sup> Holger Daun and Reza Arjmand, *Handbook of Islamic Education* (Basingstoke: Springer, 2018), p. 140.

		The <i>Mutawalli</i> of a <i>Waqf</i> could be removed for being negligent, incompetent, or for not discharging his assigned duties.	of the deed, an unfit/dishonest trustee was to be disqualified.
2	The Syllabus	Both IHE and WHE were really emphasizing on the language as the prerequisite of understanding another level of the subjects in the university.  Arabic language was known as the prerequisite in IHE during the medieval ages higher education syllabus	Both IHE and WHE were really emphasizing on the language as the prerequisite of understanding another level of the subjects in the university. Throughout the early modern period the most important part of a student's linguistic instruction was the study of Latin
3	The Concept of <i>Ijazah lil Tadris</i> (License for Teaching)	<i>Ijazah</i> , meaning permission, license, or authorization, refers to several distinct types of academic certificates within Islamic education.	<i>Licentia docendi</i> is the (permission to teach) of Christian West in European universities and influenced by the Islamic Higher Education.

## Conclusion

In conclusion, re-engaging the historical roots and concerns of the university is an important contribution to resolve the problems and difficulties that characterize the universities and societies. Describing the characteristics of the Islamic Higher Education and Western Higher Education is significant in order to gain better understanding and be able to distinguish the specific characteristics of the IHE which maybe borrowed by the WHE as George Makdisi stated that the great contribution of Islam is to be found in the college system it originated in the level of higher learning it developed and transmitted to the West, in the fact that the West is borrowed from Islam basic elements that went into its own system of education, elements that had to do with both substance and method. Furthermore, analysing the differences and similarities of the IHE and WHE is also important to give a broader and deeper understanding of the characteristics of both higher education institutions. This analysis also indicates that IHE was the first university established in the world and influenced other higher educational systems.

## References

- Al-Attas, Syed Muhammad al-Naqib, *Aims and Objectives of Islamic Education*. Jeddah: King Abdul Aziz University, 1978.
- Al-Attas, Syed M. *Islam and Secularism*, 2nd ed. Malaysia: Islamic Thought ,and Civilization International Islamic University Malaysia, 1984.
- Al-Attas, Syed M. *Risalah untuk Kaum Muslimin*, Institut Antarabangsa Pemikiran dan Tamadun Islam, ISTAC, Kuala Lumpur, 2001.
- Alemu, Sintayehu Kassaye. "The Meaning, Idea and History of University/Higher Education in Africa: A Brief Literature Review." In *FIRE: Forum for International Research in Education*, vol. 4, no. 3, (2018): 210-227.
- Al-Faruqi, Ismail R. *Al- Tawhid: Its Implications on Thought and Life*. IIIT, 1992.
- Badrasawi, Kamal JI, Abdul Shakour Preece, Che Noraini Hashim, and Nik Md Saiful Azizi. "The Concept of Murabbi in Muslim Education with Reference Selected Teaching Methods of the Prophet Muhammad." *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)* (2017): 332.
- Cook, Bradley J. "Islamic Versus Western Conceptions of Education: Reflections on Egypt." *Learning, Knowledge and Cultural Context*, 1999, 339-357. doi:10.1007/978-94-011-4257-1\_7.
- John C. Moore, *A Brief History of Universities*. Basingstoke: Springer, 2018.
- John H. Newman, *The Idea of a University Defined and Illustrated: I. In Nine Discourses Delivered to the Catholics of Dublin; II. In Occasional Lectures and Essays Addressed to the Members of the Catholic University*, 1893.
- Hassan, Mohammad Hannan, "The Concept of Higher Learning in Mediaeval Islam and Its Relation with Al-Ijazah," (master's thesis, International Islamic University Malaysia, 2003)
- Hilde D. Ridder-Symoens and Walter Rüegg, *A History of the University in Europe: Volume 2, Universities in Early Modern Europe (1500-1800)*. Cambridge: Cambridge University Press, 2003.
- Holger Daun and Reza Arjmand, *Handbook of Islamic Education*. Basingstoke: Springer, 2018.
- Makdisi, George. *The Rise of Colleges: Institutions of Learning in Islam and the West*. Edinburgh: Edinburgh University Press, 1981.
- Mohammad Abdullah, "Comparing the effectiveness of Waqf and English Charitable Trusts", *Islamic Relief Academy*, November, 2015.
- Muhammad Zulqarnain, "An Investigation of Teacher-Student Relationship in Islamic History of Education," *TARBIYA: Journal of Education in Muslim Society* 4, no. 1 (2017): 19-21.
- Nor Wan Daud, Wan M. *The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas*. Kuala Lumpur: International Institute of Islamic Thought and Civilisation (ISTAC), 1998.
- Salleh, Mohamad Johdi, and Abdul Karnaen. 2018. "Hierarchy of 7M-Teacher-Leader from Islamic Perspectives". *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*, January: 157-195.

- Sahin, Abdullah. "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education." *Religions* 9, no. 11 (2018):335. doi:10.3390/rel9110335.
- Saqeb, Ghulam Nabi. "Some Reflections on Islamization of Education Since 1977 Makkah Conference: Accomplishments, Failures and Tasks Ahead", *Intellectual Discourse*, 8, no 1, (2000):47.

# AL-ITQĀN

JOURNAL OF ISLAMIC SCIENCES AND COMPARATIVE STUDIES

---

**Volume: 5**

**Issue No. 2**

**August 2021**

---

**EDITOR IN-CHIEF**

Dr. Wan Mohd Azam Mohd Amin

**MANAGING EDITOR**

Dr. Masitoh Ahmad

**EDITORIAL BOARD**

Dr. Muhammad Afifi al-Akiti, Oxford

Dr. Muhammad Kamal Hassan, IIUM

Dr. Syed Arabi Aidid, IIUM.

Dr. Hassan Basri Mat Dahan, Universiti Sains Islam Malaysia,  
Nilai, Negeri Sembilan.

Dr. Kamaruzaman Yusuff, Universiti Malaysia Sarawak,  
Kota Semarahan, Kucing.

Dr. Kamar Oniah, IIUM.

Dr. Mumtaz Ali, IIUM.

Dr. Siti Akmar, Universiti Institut Teknologi MARA, Shah Alam

Dr. Thameem Ushama, IIUM.