

## **‘Travelers of Unknown Path’: On the Aim of Islamic Education**

**Rahmah Binti Ahmad H.Osman\***  
**Naseeb Ahmed Siddiqui\*\***

**Abstract:** The battle over how to defend the Muslim Ummah and especially youth from modern science and its philosophy has ended up in a dilemma of unsolved misery. On the one hand the rational spirit of the west was blamed as having adulterated Muslim society. However, on the other hand, the long-established way of Muslim education was called in the court of ‘reason’. The allegations of the west became the vehicle for Muslims to criticize their own educational philosophy and re-evaluate it in order to defend it against these onslaughts. It would be biased to call the same reasoning as good for one philosophy but bad for another, the secret paradox. As a result of the above, there was a flood of literature to define what should be the Islamic concept of education which was more as defensive stance than an exercise of pure reason. It is claimed that till now, there is no final answer to the ‘product’ of Islamic education which can be presented as an alternative to the secular product of ‘good citizen’. Neither in the name of philosophy nor in terms of a practical framework, have Islamic scholars envisioned a clear product. Thus, until present, the reasoning to define the ‘aim’ of Islamic education is incoherent and varies in degrees. This article therefore will address these incoherencies in three stages. Firstly, it sketches a cursory view of the initial centuries of Islam where a strange combination of reason and revelation lead to a variant product of Islamic education which was used to establish a premise. Secondly, based on the previous premise, the 19-20th century was analysed by considering three well-known philosophers in order to see the degree of achievements both

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\* Professor, Department of Arabic Language and Literature, Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia (IIUM). Email: rahmahao@iium.edu.my

\*\* Doctoral student, Graduate Research Assistant, Faculty of Engineering and Applied Science, Ontario Tech University, Oshawa, Ontario, Canada. Email: siddiquinaseeb@gmail

philosophically and practically. The results from this stage produced once again broad variations in the concept of education. Thirdly, based on the outcomes of the first two stages contrast analysis was done in order to discuss the reasons for lack of and future work to consequently define a true product of Islamic education.

**Keywords:** Aim of Islamic education, Philosophy of Islamic education, Modern crisis of muslim society, Why muslims lag, Muhammad Iqbal and education, Naqib al-Attas and Muhammad Ismail Razi Faruqi on education

**Abstrak:** Polimik dan wacana sekian lama tentang cara dan wasilah untuk membela umat Islam terutamanya para belia daripada (impak negatif) ilmu-ilmu moden dan falsafahnya kini telah menjadi satu dilema yang masih belum dapat dirungkai. Dari satu sudut, semangat rasional barat dikutuk kerana menyesatkan masyarakat Islam tetapi pada satu sudut yang lain, cara pendidikan umat Islam yang ketinggalan zaman dipersoalkan dan dipersalahkan. Fahaman Barat yang dikutuk menjadi wahana dan kayu ukur untuk mengkritik falsafah dan mentaliti lapok (sebahagian) orang Islam. Untuk menyangkal sesuatu pemahaman yang dianggap baik mengikut sesuatu falsafah lain adalah tidak adil dan berat sebelah; inilah yang dinamakan ‘paradoks yang dirahsiakan’. Berlandaskan akal fikiran, longgokan bahan bacaan mula diterbitkan tentang konsep Pendidikan Islam. Namun perhatian yang sewajarnya tidak diberikan kepada produk proses pendidikan tersebut. Natijahnya, sehingga ke hari ini, masih terdapat dakwaan, bahawa permasalahan ini masih belum berjaya dirungkai. Bahkan pengganti kepada konsep Barat tentang “warganegara yang baik” daripada fahaman sekular masih belum dijumpai. Para sarjana Islam masih gagal untuk mengunjurkan sesuatu falsafah atau kerangka bagi tujuan membayangkan bagaimana rupa produk konsep Pendidikan Islam yang idel tersebut. Oleh sebab itulah hujah mereka untuk menentukan “tujuan” Pendidikan Islam tidak tepat dan tidak selaras. Artikel ini berusaha untuk mengunjurkan tiga langkah untuk merungkai permasalahan yang disebutkan di atas dan sekaligus menawarkan cadangan penyelesaian baginya. Sebagai permulaan, artikel ini akan mengimbas kembali secara sepintas lalu tentang bagaimana ‘pendekatan gabungan akal dan naql’ semasa kurun-kurun awal Islam telah berjaya menghasilkan variasi para cendekiawan daripada jurusan pendidikan Islam. Kemudian, tiga orang ahli falsafah terkenal dari abad ke-19 hingga 20 akan ditinjau dan dianalisis. Berdasarkan hasil dari dua peringkat pertama, analisis kontras dilakukan untuk membincangkan sebab-sebab kekurangan dan kajian susulan yang diperlukan pada masa depan untuk menentukan produk pendidikan Islam yang sebenar.

**Kata kunci:** Matlamat pendidikan Islam, Falsafah pendidikan Islam, Krisis moden masyarakat Islam, Mengapa umat Islam ketinggalan, Muhammad Iqbal

dan pendidikan, Naqib al-Attas dan Muhammad Ismail Razi Faruqi mengenai pendidikan

## Introduction

“*Sapere aude!* Have the courage to use your own understanding” (Kant, 1784), a statement of the late 18<sup>th</sup> century well described the dilemma of recent debates on the aim of Islamic education. Even the idea of a new philosophy of Islamic education has not got an independent way through the classical texts until enlightenment of that so-called cursed ‘reasoning’ of the west which liberated human intellect from its immaturity. A simple question can be asked why Islamic scholars need to philosophize the Islamic form of education on the cost of acknowledging muslim’s own backwardness to grow muslim society in a perfect manner. Such an apologetic attitude was enough to court the advancements of modern philosophy of nature. At one hand scholars have consensus to accept rulings on Islamic world view only from Qur’ān and Ḥadīth<sup>1</sup> but to surprise, the detection of the supposed virus in the modern Islamic philosophy of education was based on the western diagnosis. Isn’t it contradictory?

If possession of revelation is the premise a muslim must proud than, all the backwardness will be attributed to the revelation itself. It would mean that revelation was not exclusive on the matters of muslim needs as per time, so they lacked. Due to no exclusive framework in its semantic aspect, muslims never realized that the world has changed and there is a need to at least connect the conditions of civilization with revelation (Al-Attas, 1980; Ibn Khaldūn, 1967). Furthermore, it loads the argument of blind following the revelation. It would also mean that such detachment between reason and revelation produced a long ignorance including the so-called Islamic golden age of science (Falagas, Zarkadoulia, & Samonis, 2006). From surveying the works of modern Islamic scholars on the reasoning of the need to re-visit or start from ex nihillo, a new philosophy of education, persuade learners to think

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<sup>1</sup> It is clear from the following two verses that, whatsoever the case the only guidance is Allah, “Allah suffices me; there is no worship except for Him; only Him have I trusted, and He is the Lord Of The Great Throne” (9:129) “this day have I perfected your religion for you and completed My favour upon you, and have chosen Islam as your religion” (5:3) (Raza, 2010)

of backwardness due to Islam's own framework which went unnoticed till the modern times. It also gives an impression that sciences other than religious were always a problem in the development of Islamic worldview which can be seen in the importation of western sciences into the muslim domain. Furthermore, all such apologetic reasoning does not anyhow exclude to take pride in the huge scientific works done by the same followers of Islam based on reasoning itself. After all Greek, Persian and Indian sciences were not religious but they indeed were competed and criticized. As in the words of *Imām Al-Shāfi* 'ī who told his student when they were debating logical theology that "Do you think that I have no knowledge of this. Indeed I have gone deep into it, but this logical theology is useless. Let your debate be on something in which if you err, people would say that you have made a mistake, not that you have gone out of the faith altogether." (Salahi, 2018). It is clear however from the statements recorded in *Fihrist* of *al-Nadim* on one of the first translation of books from other culture; it was supposed to happen in the reign of Khalid bin Yazid, (d.704 AD) which was on the subject of Medicine, Astrology and most importantly on alchemy as he was in love with it. Logical theology was not an Arabian product other than questions posed by the *Mu'tazila* group which started with Wasil ibn Ata (d. 748). So it seems that works on logical theology could not have been produced until the era of early Abbasid dominion when the person like *Hunay ibn ishaq* (809-873AD) translated the works of Greek philosophers as recorded in by *al-Nadim* (Ishaq, 1970). But the comments of *Al-Shāfi* 'ī who lived (767- 820 AD) creates curiosity as to how he already studied the logical theology before even no work on that was translated and *Mu'tazila* were also in need of the Greek works to established their rational theology which was not developed till the first quarter of 9<sup>th</sup> century as *Hudhayl al-Allaf* (d. 840 AD) from Basra and *Bishr ibn al-Mutamir* (d. 825 AD) from Baghdad lived during this part. This juncture gets more complicated when the story of the foundation of Baghdad in 762 AD will be read with above narration. Three astrologers by the names of *Nawbakht*, *al-Fazari*, and *al-Farisi* were called by *al-Mamun* to prepare the horoscope for the new city (Bīrūnī, 1879). The same *al-Fazari* is credited to have translated the Indian astronomical work of *Mahasiddhant* into Arabic. Even before him four different works of *zij* also were infused into the Islamic lands all around 742 AD (Pingree, 2018). The natural question penetrates the mind that how the three especially *al-Fazari* came to know about such

complicated astrological works even before the exact translation has begun as per classical narratives?(Grunebaum, 2006). To even translate work from other languages needs a basic understanding of the subjects, let alone the preparation of horoscope for the city, it brings story towards the final quarter of 7<sup>th</sup> and first quarter of the 8<sup>th</sup> century. Though, this narrative is not correct for the other elementary sciences because there was a moderate amount of knowledge of such knowledge in pre-Islamic Arabia being in the middle of trade route of two mightiest empires of that time, Sassanian in the East and Byzantine in the west (Saliba, 2003). Such a high level of involvement and work cannot be called into question if one neglects the use of reason in natural sciences.

Even if, we avoid the profound works in religious sciences in the 7<sup>th</sup> and 8<sup>th</sup> century where reason became one of the supervisory agents when it comes to defining the methodology of bringing rulings from primary texts, it becomes evident that both the parallel sciences were painstakingly involved to use reason before the serious translation of Greek sciences(Adil Salahi, 2018). The emergence of various sects during these two centuries simply puts us into the heated discussion on the theological issues among muslims, Cristian-muslim and other groups (Fakhry, 2004). In a broad sense, the reason became the key component in religious sciences as well as natural sciences especially issues pertaining to theology.

By keeping this narrative in the front, now it will be asked where the role and concept of education come into the debate? It can be traced in the literature that, each group has practiced a different kind of ways to spread knowledge to its pupil and for that scholars have given their methodology. During the first meet of *al-Shāfi’ī* with *al-Imām Mālik in Madīnah*, *al- Mālik* has reported to said to *al-shafee*, “Muhammad! Be always God-fearing, and avoid sin, for you will acquire distinction. God has given you light in your heart; so do not let it be put out by indulging in sin. Come tomorrow to read”(Adil Salahi, 2018) And what can be narrated more on this line which later became *Tasawwuf (Mystics)* in the words of fourth *Khalifah Imām ‘Alī*:

The God-fearing in this world are the people of distinction. Their speech is to the point, their dress moderate and their gait is humble. They keep their eyes closed to what Allah has made unlawful for them, and they put their ears to that knowledge which is beneficial to them... If there had not been

fixed periods of life ordained for each, their spirits would not have remained in their bodies even for the twinkling of an eye because of their eagerness for the reward and fear of chastisement. The greatness of the Creator is seated in their hearts, and, so, everything else appears small in their eyes... Their bodies are thin, their needs are scanty, and their souls are chaste... The world aimed at them, but they did not aim at it. It captured them, but they freed themselves from it by a ransom. During the night they are standing on their feet reading portions of the Qur'an and reciting it in a well-measured way, creating through it grief for themselves and seeking by it the cure for their ailments... During the day they are enduring, learned, virtuous and God-fearing. Fear of Allah has made them thin like arrows. If anyone looks at them he believes they are sick, although they are not sick, and he says that they have gone mad. In fact, great concern has made them mad... He performs virtuous deeds but still feels afraid. In the evening he is anxious to offer thanks to Allah. He passes the night in fear and rises in the morning in joy... You will see his hopes simple, his shortcomings few, his heart fearing, his spirit contented, his meal small and simple, his religion safe, his desires dead and his anger suppressed... He forgives him who is unjust to him, and he gives to him who deprives him. He behaves well with him who behaves ill with him (Muhammad, Far, & Dasht Bozorgi, 2013)

For the traditionalist the basic aim of education was twofold. First to increase the piety and second to propagate Islam. For this to proceed, shortly after different sects came to be, traditionalists have learned the necessary sciences to establish their creed. Even though piety was general with all but it was exclusive to these people which exist till now. Similarly, on the other hand, we have a concept of education in which Philosopher al-Farabi gives the structure of education to be followed. According to him the sequence of learning should be language, logic, the 'teachings' (mathematics), natural science, theology, civics (political science), jurisprudence and academic theology. But he emphasized "for he who cannot reform his own morals cannot learn any science correctly and "ignorance is more harmful in monarchs than it is in the common people"(Al-Talbi, 1993). The central to their philosophy remains the piety and they altogether produced the Golden age of Islamic sciences in every domain. Without any hesitation, they have provided the products in the form of great personalities which are well known. Surprisingly,

no one seems to blame foreign sciences to reform their educational philosophy which was piety. It should be known that those early days were no less vibrant than when modern science came to the land of Islam after European enlightenment.

The major deviation in importation from Greek to Islam and then from West to muslim lands lie in the nature of natural sciences. The encounter with Greek was purely based on the theoretical and philosophical worldview of nature, which was called Natural theology. But in the case of Western, it was based both, Empirical and Philosophical. If one considers the works of enlightenment then it is clear that there were two groups' rationalist and empiricist that cultivated into a long debate finally through 'the critique of pure reason' Immanuel Kant puts a differentiation between as Noumenal and phenomenal (Immanuel Kant, 2003). The point which is important here is the strict approach of rationalization and empirical values attached to them. So, with the inclusion of Greek sciences, the theological questions raised by different sects like *Mu'tazila* were increased in intensity and scope. Now, the domain reached to Metaphysics and how the relationship between God and the Universe is (Fakhry, 2004). To counter such puzzling questions philosophers like *al-Farabi*, *Ibn-Sina*, *Ibn Maskawaih* and *Sufis* to name some; have developed the whole metaphysical system. It is in these circumstances some of the puzzling philosophical arguments were given. *Ibn Masakwaih* philosophizes one of the fascinating answers to the creation, which can be called 'Pre-Darwinian Darwinian Evolution theory', as he said:

The combination of primary substances produced the mineral kingdom, the lowest form of life. A higher stage of evolution is reached in the vegetable - kingdom. The first to appear is spontaneous grass; then plants and various kinds of trees, some of which touch the border-land of the animal kingdom, in so far as they manifest certain animal characteristics. Intermediary between the vegetable kingdom and the animal kingdom there is a certain form of life which is neither animal nor vegetable but shares the characteristics of both (e.g., coral). The first step beyond this intermediary stage of life, is the development of the power of movement, and the sense of touch in tiny worms which crawl upon the earth, The sense of touch, owing to the process of differentiation, develops other forms of sense, until we reach the plane of

higher animals in which intelligence begins to manifest itself in an ascending scale. Humanity is touched in the ape which undergoes further development, and gradually develops erect stature and power of understanding similar to man. Here animality ends and humanity begins. (Iqbal, 1908)

In his philosophical argument, he certainly reached the level of reasoning which was too modern to be appreciated at that time, but at the same time anti-Islamic. What then such philosophers should be called, were they not educated on the Islamic principles? Or they were not aware of the religious and moral norms of the time? Certainly, they were, but their reasoning was solely inspired to establish the dominion of God and how he might have created the universe. In similar sense Ibn-Sina in his attempt to prove the existence of God formulated the theory of 'necessary being', which says that, because cause and effect are simultaneous and the cause precedes effect not in time but in virtue which was an Aristotelian concept, puts God as a necessary being which creates by necessity without any choice. However, from a religious perspective, it was wrong so al-Gazali criticized both al-Farabi and ibn-Sina for this concept (Ghazzali & Marmura, 2000). The same is true for the case of Astronomy which was improved and perfected by the muslim Astronomers and their relation with renaissance has been well established (Press, History, & Society, 1957; Saliba, 2007). The same is true also in the medical sciences in the form of *ibn-Nafis*, who was a pious religious scholar, and doctor who proposed the blood circulation theory through heart and lungs which in the modern time came to be known as pulmonary blood motion. The interesting point is that based on the same reasoning al-Farabi denied the bodily resurrection but ibn-Nafis affirmed the resurrection, what a contrary argument, former was based on philosophical speculation and latter was observation (Fancy, 2006). These are the muslim debates in the middle of the 14<sup>th</sup> century.

If one stretches the educational background of such personalities and the kind of university curriculum, it becomes clear that starting from the first university in the history of mankind, the al-Qarawwiyun, it was gradually incorporated with all kinds of sciences along with the religious. (Souad et al., 2017). The spread and network of universities were so large that it has been extensively recorded and praised due to their open-minded dispersion of natural science along with religious science (Bayard, 1962; Nakosteen, 1984). The development of reason

in the muslim lands seen through the above narrative will become the premise to judge the claim of modern muslim scholars who advocated the new aim of Islamic education. Till now, it has been established that how overall progress of education and science prevailed in the muslim lands. For the clarity and comprehensive analysis, the paper will consider three different influential scholars who are supposed to propagate this notion considering time from the end of 19<sup>th</sup> century, mid-20<sup>th</sup> century and last quarter of 20<sup>th</sup> century to see the overall dynamics in the development of the philosophy of Islamic education. By concluding their impractical approach, a new aim of Islamic education will be outlined. This new aim took inspiration from past and current socio-economic scenario of the muslim world.

### **The analysis of scholars on the aim of Islamic education**

Before attempting to analyze the reasoning behind the philosophy of Islamic education, it must be clear that those were the same muslims who, during the middle of 19<sup>th</sup> and early 20<sup>th</sup> century due to the same feeling of backwardness (especially in terms of technology) sent students to Europe to study. The Oxford history of Islam sketches road to reform in muslim society:

New universities and curricula were created and modern curricula were introduced to allow students to acquire the knowledge necessary to modernize. European legal codes became the basis for legal reforms, and Islamic law was restricted to personal status or family law (marriage, divorce, inheritance). Modern economic systems and institutions were established (Esposito, 1999,p.646).

Even two separate technological advancement was done in the 19<sup>th</sup> century, one in Egypt by Muhammad Ali and then *Tanzimat* led by Ottoman empire starting from 1839 till 1908 in three stages(Weismann et al., 2005). Similarly, there was an advancement to reform religion itself in midst of 19<sup>th</sup> century and the interesting point is that along with these two major debates in the 19<sup>th</sup> century, the 20<sup>th</sup> century witnessed a kind of theological reformation of Islam due to western sciences (Masud et al., 2009). This point will be dealt in due time at the appropriate place, but now let us discuss the key points of what scholars have said in such dynamic socio-economic changes. The upshot is while analyzing the philosophy of education one must not underscore the internal conflict of

muslim society and different approaches taken by scholars in different geographical location and time.

### **Case- I**

Due to the infusion of natural sciences into the realm of religion by providing commentaries to the Qur'ānic verses with all his other writings specifically on the relation between science and Islam at the end of 19th century, Sayyid Ahmed Khan naturally angered various sections of the society. The conflict and social environment formed due to such alien explanation bring us to consider the role of al-Afghani who criticized Ahmed Khan through his writings on different angles (Ahmad, 1960) but here his critique utilizing the concept of education is the center point. He says:

Man is a man because of education. None of the peoples of mankind, not even the savage, is completely deprived of education. If one considers man at the time of his birth, one sees that his existence without education is impossible. Even if we assumed that his existence was possible without education, his life would in that state be more repulsive and vile than the life of animals. Education consists of a struggle with nature and overcoming her, whether the education be in plants, animals, or men. Education, if it is good, produces perfection from imperfection, and nobility from baseness. If it is not good it changes the basic state of nature and becomes the cause of decline and decadence. This appears clearly among agriculturalists, cattle raisers, teachers, civil rulers, and religious leaders. In general, a good education in these three kingdoms [human, animal, and plant] is the cause of all perfections and virtues. Bad education is the source of all defects and evils.

When this is understood, one must realize that if a people receive a good education, all of its classes and ranks, in accord with the natural law of relationships, will flourish simultaneously and will progress. Each class and group among those people, according to its rank and degree, try to acquire the perfections that are appropriate to it and does obtain them. The classes of those people, according to their rank, will always be in a state of balance and equilibrium with each other. This means that just as great rulers will appear among such a people because of their good education,

so there will also come into existence excellent philosophers, erudite scholars, skilled craftsmen, able agriculturalists, wealthy merchants, and other professions. If that people because of its good education reaches such a level that its rulers are distinguished beyond the rulers of other peoples, one can be certain that all its classes will be distinguished above the classes of other countries. This is because perfect progress in each class depends on the progress of the other classes. This is the general rule, the law of nature, and the divine practice (Keddie, 1983).

Philosophically speaking, the very description of education is problematic from Islamic and circumstances in which it was proposed. The opening remark as 'Man is a man because of education' is contradicting the concept of Man described in the Qur'ān. The concept of Man in Islam is based on faith which beliefs in Allah and its utterance from the mouth. Qur'ān says "People who Believe! Have faith in Allah and His Noble Messenger and the Book He has sent down upon this Noble Messenger of His, and the Book He sent down before; and whoever does not accept faith in Allah and His angels and His Books and His Noble Messengers and the Last Day, has undoubtedly wandered far astray" (Raza, 2010,4:136). If the natural trait of 'Manness' is because of education than who else more educated and learned will be called other than the Babylonian, Persian, Greeks, Sassanian, Indian, Chinese along with numerous others in the pre-Islamic world. Indeed, on the name of education, one of the first theories of education was purported by the Greek philosopher's Socrates (Batista, 1984) and Plato (Plato, 2014). If the education is the premise of existence than, why the God declared "Alif-Lam-Ra; it is a Book which We have sent down upon you (O dear Prophet Mohammed - peace and blessings be upon him) so that you may bring forth people from the realms of darkness into light - by the command of their Lord, towards the path of the Most Honourable, the Most Praiseworthy" (Raza, 2010,14:1). According to this verse, people who have been in the darkness devoid of revelation before Islam should come to profess what has been described as the fundamental articles, in overall the existence of God. But as per al-Afghani, such life which is based on only faith is compared to an animal that is what it will mean after analyzing the verses. Furthermore, al-Afghani compared Education as an essence common to savage, plants, and animals. It seems he did not consider the role of reasoning and difference in the

growth of these kingdoms. The growth of plants and animals depend on a prescribed ecological system as per different geographical location and time. The survival and growth solely depend on the kind of environment they are involved, as there were ice and warm ages in history (Berger, 1988). Did nature teach them how to survive, the claimed philosophy of education? If yes, then it is simply a Darwinian concept of which al-Afghani is against but said “Education consists of a struggle with nature, and overcoming her. If he means by nature the very essence of Man to which one had to struggle than by logic he is considering the nature of Human as ‘ignorant’ or in ‘darkness’ or ‘sinful’, against which one will struggle through educating himself. If he means by this, it will directly contradict again with Qur’ān and Ḥadīth as it is proposing the theory of original sin. At this point Syed Ali Asharf says, “The first thing worth bearing in mind is that Islam subscribes to no theory of original sin, It does not believe that man has a basically tainted nature and spends the whole of his life struggling against it” (Sajjad & Ali, 1979). He is diagonally opposite in essence but more persuading than al-Afghani. To his comparison with animals Qur’ān declares that “and your Lord inspired the bee that, “Build homes in hills, and in trees, and in rooftops” (Raza, 2010,16:68), they are directly inspired by God to facilitate their own doings but for the Humans he always asked to use intellect when it comes to action and contemplation on the nature.

Following it al-Afghani proposed that, if education is good it will lead to perfection. It has two interpretations; first, that a good education will lead to perfection in every discipline and of course reason will be summoned to corroborate the process of education. Now, perfection itself is not evil that by possessing it will spread the bad. Perfection is contrary to imperfection and if perfection corresponds to good than imperfection must be attributed to bad. So, if there is perfection it will only proceed to good but evidence nullifies such hypothesis. With even good education people indulged into warfare and ruptured the normality of society, in any case, such a non-ideal way cannot be called perfection. From the second perspective, if good education leads to perfection then from Islamic perspective which al-Afghani is trying to propose, perfection is to recognize and acknowledge God. Therefore, if any well educated man denies the existence of God, and indeed they exist and quite a good in number, will they be called perfect from an Islamic perspective? Then there are problems related to the word ‘education’

itself. From Islamic perspective, as “Al-Farabi used a large number of technical terms to describe this concept: discipline (ta’dib), correction/assessment (taqwim), training (tahdhib), guidance (tasdid), instruction (ta’lim), exercise or learning (irtiyad), and upbringing or education (tarbiya)” (Al-Talbi, 1993). On the same line, Halstead discussed the three aspects of education (Halstead, 2004).

In addition to this, al-Afghani relates the educational process to classes and ranks which he joined with the natural law of relationship. Obviously, such category has nothing to do with the Islamic concept of society, which infect strongly oppose to such biased so-called natural distinction, hence Islam gave us *Taqwa* to be the sole premises of highness. In a strict sense, no religious and natural science in the initial history of Islam began to exist. Let alone the religious discourses on the matter there was in the 8<sup>th</sup> century monopoly within the group of Persian and Greeks like the family of *Nawbakht* language and astrology knowing masters to carry out the task of *diwan and* astrology which was a highly respected post that needed basic skills in mathematics, astronomy and other engineering disciplines of that time. But in the reign of al-malik he Arabized the *diwan*, so increased the chances for muslim subjects to learn those specialized skills (Yousefi, 2009). Al-Afghani’s assertion to a type of natural relationship does find similarity with the works of Adam Smith who gave the theory of division of labor and said “The greatest improvement in the productive powers of labor, and the greater part of the skill, dexterity, and judgment with which it is anywhere directed, or applied, seem to have been the effects of the division of labor” (Smith, 2007). Such strict categorization corroborates to the al-Afghani’s version as he adds some skilled areas. However, this natural relationship corresponds to a very deep dilemma questioning the very nature of Human being. It is at this juncture the diagnosis of modernity Rousseau states after discussing the inequality created by arts and sciences, “whence arise all those abuses, unless it be from that fatal inequality introduced among men by the difference of talents and the cheapening of virtue? This is the most evident effect of all our studies, and the most dangerous of all their consequences” (Rousseau, 1750) and he further says “the arts, literature and the sciences, less despotic though perhaps more powerful, fling garlands of Flowers over the chains which weigh them down. They stifle in men’s breasts that sense of original liberty, for which they seem to have been born;

cause them to love their own slavery, and so make of them what is called a civilized people” (Rousseau, 1750). Bringing humans to such natural categorization is a modern concept propagated by the needs created by the arts and sciences to achieve luxury, which in reality is a cause of all bad consequences. In every skilled field, such competition exists to degrade others and establish one’s wisdom which is where the concept of faith can dexterously settle the issue by *Taqwa*. But for al-Afghani, that was education the sole king of progress which on the facts failed to counter the facts. Even more dazzling consequences of this unnatural categorization are the alienation of humanity from his own natural freedom of progress because by working for any specific skill he becomes expert but alien to himself and subject to his master, that is what the theory of alienation of Karl Marx is (Petrovic, 1963).

Overall, the reason for which al-Afghani critiqued the interpretation of Ahmed Khan by attributing it as western; he ended up employing the same western reasoning in a very ambiguous manner which in itself is not consistent to demonstrate the defense of his Islamic version of the educational concept. However, it would have been clear from the outset by reading his interpretation of education that it is philosophical and not in vain as he asserts great responsibility on the philosophy which is the only source to become human. He says

Philosophy is the escape from the narrow sensations of animality into the wide arena of human feelings. It is the removal of the darkness of bestial superstitions with the light of natural intelligence; the transformation of blindness and lack of insight into clear-sightedness and insight. It is salvation from savagery and barbarism, ignorance and foolishness, by entry into the virtuous city of knowledge and skillfulness. In general, it is man’s becoming man and living the life of sacred rationality. Its aim is human perfection in reason, mind, soul, and way of life. Perfection in one’s way of life and welfare in livelihood are the chief preconditions for the perfection of mind and soul. [Philosophy] is the first cause of man’s intellectual activity and emergence from the sphere of animals, and it is the greatest reason for the transfer of tribes and peoples from a state of nomadism and savagery to culture and civilization. It is the foremost cause of the production of knowledge, the creation of sciences, the invention of industries, and the initiation of crafts (Ahmad, 1960).

People indulged into the history of ancient and enlightenment philosophers' view on the above subject can easily recognize how deeply al-Afghani was influenced by their notion of rationalization. Without considering the intention, if this is what he considered to be the paragon of causes to bring humanity from animality, from blindness into insight and salvation to barbarism, then muslim has no right to comment on any philosopher as every one of them has reached a conclusion by delving into deep oceans of thought to bring some valuable stones transforming the whole course of humanity except the recognition of God. Philosophy as a free tool can lead you to the unknown ways in search of known goals but once painstakingly reached, he has a right to deploy that light of knowledge to the ignorant people never to reach that sublime experience. However, what is Islamic in this? To end, the fruits of al-Afghani's concept when seen into the social environment explicitly narrate the definition and moral discussion which were prevailing. Hence, there is no need to analyze this view.

It seems clear that he is using reason to define reason, but not accepting some of them on the ground of his own interpretation of Islam. It is the social condition of that time leaving no space but to include the then prevailing concepts if one really wants to persuade because of *newness*. After this elaboration one will not surprise to find al-Afghani rejecting *Taqīd* and to base society's foundation on firm proof and evidence based on reason. This rule will be applied to every generation, so does on the companions of the Prophet (PBUH) and their next generation. But history narrates us fewer chances in this direction not because there was any lack in the reasoning but because they were having faith that Qur'ān utters but the truth so they tried to prove Qur'ānic assertion without putting aside reason. *Tahafut al-falasifa* (Ghazzali & Marmura, 2000) is the shining example of this debate. But al-Afghani finds it embarrassing when something contradicted to the Islamic worldview, so he blamed the past scholar's and their idle methodology because he was unable to prove the Islamic worldview by using his own method. Did he forget the charms of the golden age and the heights of Andalusia? It's just a concerned frustration of not catching with new scientific pieces of evidence, an apologetic approach though. Hence, one finds no inspiration as to the 'product and growth' of Islamic education in al-Afghani.

## Case-II

To move forward in time around the first half of the 20<sup>th</sup> century, the improvements in science and technology along with philosophical interpretation found no parallel in the history which al-Afghani missed to know. However, to analyse the impact of this dramatic change in the worldview Muhammad Iqbal seems the best suit, as he himself was a philosopher. Once he said at the University of Cambridge while unveiling the reason behind the danger of modern science:

I would like to offer a few pieces of advice to the young men who are at present studying at Cambridge. ... I advise you to guard against atheism and materialism. The biggest blunder made by Europe was the separation of Church and State. This deprived their culture of moral soul and diverted it to the atheistic materialism. I had twenty-five years ago seen through the drawbacks of this civilization and therefore, had made some prophecies. They had been delivered by my tongue although I did not quite understand them. This happened in 1907. ... After six or seven years, my prophecies came true, word by word. The European war of 1914 was an outcome of the aforesaid mistakes made by the European nations in the separation of the Church and the State (Saiyidain, 1977).

Indeed Iqbal's educational interpretation is a huge area which covers spiritual and material dimensions of Human (Saiyidain, 1977). However, the inspiration as to why Iqbal has to develop such broad world views of Islam to inculcate in it the true status of man which he called *Mard-e-Momin* (The true believer)? Above quotation reveals that inspiration in a very clear way. Iqbal found modern philosophy to be the reason of people's deviating from their religion and moral values and muslims were no exceptions to it. It became so serious during an assessment of Aligarh muslim University, that it has unintentionally produced a large number of heretic and agnostic graduates. To which *Sayyid Abul' Ala Mawdudi* analysed the main drawbacks and suggested a solution in the existing system of education (Mawdudi, 1988). In Iqbal's word:

The teaching of the sage of Western philosophy is  
Those seeking the Invisible Existence are ignorant

If the form is unfamiliar to sight  
Would the Sheikh also be an idol- maker like Brahmin?

The foundation of modern knowledge is on the tangible  
 In this age, the wine – the bottle of Faith is shattered

(Mohammed, 1997)

Similarly, Iqbal also felt the backwardness of muslims around the world but unlike al-Afghani he tried from his part to integrate if not to defend or altogether propose a new worldview of nature based on Qur'ān, the modern scientific achievements with the Islamic philosophy as he says:

I have tried to meet, even though partially, this urgent demand by attempting to reconstruct muslim religious philosophy with due regard to the philosophical traditions of Islam and the more recent developments in the various domains of human knowledge. And the present moment is quite favorable for such an undertaking. Classical Physics has learned to criticize its own foundations. As a result of this criticism the kind of materialism, which it originally necessitated, is rapidly disappearing; and the day is not far off when Religion and Science may discover hitherto unsuspected mutual harmonies (Iqbal, 2016).

So, when he reached his perception of the diagnosis of the problems associated with muslims, he consistently developed a version of Islamic man who is more philosophical than real. This idea of a Man even though inspired by the historical personalities, in no case relive and revitalize the need of muslims. Nicholson summarizes the aim of Iqbal's vision of Islamic product of man:

The moral and religious ideal of man is not self-negation but self-affirmation and he attains to this ideal by becoming more and more individual, more and more unique. The Prophet said, '*Takhallaqu bi-akhlaq Allah*' 'Create in yourselves the attributes of God.' Thus man becomes unique by becoming more and more like the most unique individual: its highest form, so far, is the Ego (Khudi) in which the individual becomes a self-contained exclusive center. Physically as well as spiritually, man is a self-contained center, but he is not yet a complete individual. The greater his distance from God, the less his individuality. He who comes nearest to God is the completest person. Not that he is finally absorbed in

God. On the contrary, he absorbs God into himself (Iqbal, 2010).

The problem with Iqbal's tackling of the problem is that he from the onset philosophizes the material requirement of the time. Firstly, he was more like interpreting the true meaning of Islam in his poetic way and other books, that was practical to really appreciate the west in a manner when Greek sciences entered the muslim lands. It certainly becomes clear from the above notion of Iqbal's concept of Man, that it is almost impossible to achieve it. The underlying educational goal delivers a fruit which no one is able to find, it is more like *Khizr*, who exist but rare to be materialized. Secondly, such concept does not bring change in the society at large because to achieve these aims one has to almost become a kind personality who has nothing to do with the worldly matter, as his aim is to self-affirm and reach near God. To reach God is no play and mere word without action does not bring food. Knowing the secrets of self is a secret in its own but is it going to help the present state of the muslim? Until the fruit of that concept brings joy, it will be called hypothesis but a true one as there were before him like the Imam Al-Ghazali's *Ihya* (Ghzzali, 1993) and in the treatise of *ayyihal walad* in which he has given advice to a passionate youth, as Iqbal did but quite different in approach (Schnerer, 1930). It's not about what used to be done in a strictly religious sense but what one has to do to progress in parallel to this. The concept of Iqbal is a sky without pillars, only miraculous man can achieve. The conclusion is that, like al-Afghani, Iqbal indulged into the debate but that was theological issues not on the overall progress of the Islamic aim of education.

### Case-III

The dynamics of the middle of the 20<sup>th</sup> century around the muslim world was theological as they were trying to defend a lot of new concepts. So after such enormous reformation did muslims reach anywhere? Now let us analyze the concept of education in the last part of 20<sup>th</sup> century in the works of al-Attas, who described the concept of education in his book 'the concept of education in Islam' which was specifically written to reform the Islamic education. He says:

recognition and acknowledgment, progressively instilled into man, of the proper places of things in the order of creation, such that it leads to the recognition and acknowledgment of

the proper place of God in the order of being and existence.  
(Al-Attas, 1980,p.22)

Al-Attas goes one step ahead held responsible one new concept who preserve the errors in judgment:

*Adab* is recognition and acknowledgment of the reality that knowledge and being are ordered hierarchically according to their various grades and degrees of rank, and of one's proper place in relation to that reality and to one's physical, intellectual and spiritual capacities and potentials. (Al-Attas, 1980,p.27)

If recognition and acknowledgment of God is the sole process which means the education in pure Islamic term, rather it cannot be done other than Islamic way, as is proposed. First, what is the conformity that, if instilled with proper places of things, one will recognize God? One can find instances in history when purely religious scholar became atheist during the initial days of Islam (Saliba, 2007). The denial of the bodily resurrection of by *al-Farabi* and *ibn-Sina* will find no explanation too. If a religious scholar does not recognize God than whom else? And of course, the best way to recognize God is through following the religious method without adulterating it with any other pieces of evidence. In addition to this, if al-Attas by this concept is trying to include the natural sciences in modern terms than, what does he have to exclude the recognition and acknowledgments of the companions of the Prophet (PBUH) and their next generation? Secondly, this artificial and forceful decree in the form of education to recognize God at the end gives no space to use reason as it demands. The premises of education starts with a strict prescription to achieve what one wants to get recognized but not what naturally will be known. Thirdly, the concept of *Adab* is too philosophical to be achieved as it belongs to a utopian world where every existence recognizes its own place reference to other which will reach to God, the most powerful and perfect. The possession of *Adab* found no practical ground otherwise muslim society itself could have been the proof of that society throughout the history but with no surprise, their corruption is evident in every domain and acknowledgment of others group as *Kafir* on the premise that the opponent did not understand Islam and even some will claim nobody has understood Islam except them. An idea cannot be transformed into the matter without corruption. Even angels when came to earth corrupted themselves (Raza,

2010,2:212) Recognizing God with no corruption is against the concept of Qur'ān “And beg Allah to forgive you all, O believers, that you may be successful” (Raza, 2010,24:31) and “indeed Allah loves those who repent profusely” (Raza, 2010,2:222). Fourthly, people are not in this world to recognize the proper places and building a utopian society but for trial “and we will surely test you with some fear and hunger, and with paucity of wealth and lives and crops” (Raza, 2010,2:155) and in a society where everyone recognizes the place these trails cannot exist in scarcity of corruption in proper places. In line with Iqbal, al-Attas also philosophize the aim of education which is more ideal than real, on the contrary, the five fundamentals of Islam are enough to follow Islam.

To summarize the aim of these three scholars' it is evident that, all of them were inspired by the impact of modern science and its consequences into the muslims, specifically in terms of theological issues. They have tried to reform the whole concept on the premises of Tawhīd and ended up recognizing God. They have given some very ideal concepts of the 'product' of Islamic education which in a strict sense are too philosophical to be materialized by the policymakers. In the west, the concept of a good citizen as the product of education has plenty of pieces of evidence to show, but from Islamic concept not a single *Mard-e-momin* of Iqbal or *Mujaddid* of al-Afghani or knower of proper places of al-Attas could be found. Even if they are accidentally found their numbers will not affect the overall dynamics of the whole Islamic world, in a strict sense. After the reformation suggested by these enlightened souls, what changes occurred in the muslim world and how much they have progressed and were they able to defend their religion from the theological implications of modern science. It's not how much attractive one's philosophy is, the point is can it be materialized? “And that man will not obtain anything except what he strove for” (Raza, 2010,53:39) “indeed Allah does not change His favor upon any nation until they change their own condition” (Raza, 2010,13:11).

### **The Reality of the Known Path**

1798 saw defeats of muslim forces at the hands of Napoleon's that destined a foreign intervention into the land of muslims by continuing the chain of defeats until 1967,1991 and 2003 with some expiations like 1956 nationalism of Suez canal (Smith, 2016). On the contrary, at the other part of the world, a country was so in isolation from the world that

it went to war so that its past cannot be adulterated and independently it can cope the technological advancement of the west, it was self-realization of backwardness though. But he lost and finally came out of its isolation 1853 at the hand of superior American troops (Borton, 1970; Goodman, 2000). Japan felt humiliation like other countries like Korea and China because of the unequal treatise which made it clear those traditional policies will take us nowhere (Auslin, 2004). Such inferiority triggered them to work on realistic policies nationwide by self-realization of its own backwardness in technology and economic horizon (Fuller, 1997). Japan got the same problem of how to do it, so it employed defensive modernization, which adjusts the existing structure in such a way to emulate new technologies that bear in a change of state's position in international politics which will make institutions in the same state (Waltz, 2010). Once drafted Japanese embarked on a painstaking journey to industrialize and modernize so that in future it can cope up with the power of west who is dominating the world. However, their changed minded was not based on an apologetic appealing for justice or singing the song of its glorious past but practically facilitating each institution with the package of modernity as they say "enrich the country, strengthen the military (fukoku kyohei)" (Beasley, 2000) Within a few decades Japan saw the fruits of that intense hard work and in 1905 defeated Russia and sprung up as one of the major powers which had a say in international politics. It is a short history but worth inspiring to accept the backwardness and indulged in real structural changes in the system to make space for new ideas and sciences.

Now, let us back to the passionate importation of various sciences into the *Ummaya* and *Abbasid* era to know a similar aspect with Japan. al-Mālik got a letter from Byzantine Empire to erase the Shahadah and name of Allah and Prophet from the coins, which he consulted with the same al-Khalid who was wise in the sciences, he said have no fear. That was the first structural adjustment in the Islamic system. Due to the arabization project, this aims to change all the diwan into arabic created a fear inside groups who monopolized the post due to their knowledge of language and sciences. Thus fear of losing jobs triggered the necessity to gain new skills which other people did not know. These can be surveyed through translation works that almost none of them were dedicated to *Khalifah*. It was the office bearers and people of the court of *Khalifah* who ventured to spend huge money to translate other

sciences to remain on the post. The name of Musa brothers is much known and then the translator was themselves had initial insight into the translated subjects. Of course, the *Khalifah* as the state head were always willing to adopt what was necessary for the betterment of the state, so he took great interests in this transformation. Due to such structural adjustment for new ideas which can strengthen the state, people devoted to the study of sciences. Henceforth, there was a competition which led to the first critique of what was wrong in Greek sciences like the works of Ibn-Haytham criticizing Ptolemy in 'Doubts against Ptolemy' and Galen in the works of *Zakariya al-Razi* as 'Doubts on Galen'. After criticism made, it was picked up by the later generations in the form of *al-Tusi*, *al-Urdi*, *Ibn-Shirazai*, Ibn-Shatir and *Ibn-Nafis* to name but few till the 16<sup>th</sup> century (Saliba, 2007). Similarly, there was development in Sufism at its pick as an institution (Stefan, 2004) and the discussions on *Kalam* (Raḥmān, 1975). However, strictly surveying the earlier period it becomes evident that it was the recognition of state need and structural changes to adopt new sciences which brings with them power, economy, trade and ultimately happiness.

Even after two centuries of failure to progress and compete with the west, at the end of 20<sup>th</sup> century when the muslim world was talking about the reform in the Islamic education system and debates were going on, the US was planning to colonize space. It had planned to build space cities in near orbit which can be extended in the near future till the planet Neptune. Due to technological advancement necessary raw material can be directly grabbed from the surface of the moon and floating asteroids (Ruth, 2016). However, even after the defeat in the last quarter, muslims did not realize the need to seriously restructure the institution and the UNESCO report on the condition of Arab muslims revealed a true picture of little progress in the last 200 years. This slowness will be tackled by blaming the west policies and glorifying past (Hamidullah, 1953). This feeling still prevails around the muslim world, Syrian philosopher al-Azm summarizes:

“A cultural form of schizophrenia is also attendant on the Arab (and muslim) world’s tortured, protracted and reluctant adaptation to European modernity. ...In the marrow of our bones, we still perceive ourselves as the subjects of history, not its objects, as its agents and not its victims. We have never acknowledged, let alone reconciled ourselves to, the

marginality and passivity of our position in modern times. In fact, deep in our collective soul, we find it intolerable that our supposedly great nation must stand helplessly on the margins not only of modern history in general but even of our local and particular histories. We find no less intolerable the condition of being the object of history made, led, manipulated, and arbitrated by others, especially when we remember that those others were (and by right ought to be) the objects of history made, led, manipulated, and arbitrated by ourselves. Add to that a no less deeply seated belief that this position of world-historical leadership and its glories was somehow usurped from us by modern Europe *fi ghaflaten min al-tarikh* – while history took a nap, as we say in Arabic.” (Sadiq, 2004).

On the basis of above facts while not summarizing the recent data on the production of literature from the muslim world universities (Guessoum & Osama, 2015), what can be extracted from the historical facts about the muslim educational system is considered. By surveying the literature it is evident that the most powerful sciences in which muslim excelled are:

- 1) Astronomy
- 2) Medicine
- 3) Philosophy
- 4) Architecture
- 5) Literature

It needs no introduction to get recognition as the West and muslim both accept this fact. However, problems come that unlike Japan and the initial Islamic era, when modern science infused into the muslim lands, with surprise it was through Astronomy. George Saliba exposes the ongoing debate in the middle of the 19<sup>th</sup> century about the alleged motion in the Copernican planetary system (Saliba, 1987). Similarly was the case in Indian sub-continent whereby modern astronomy was translated into Urdu and Persian languages (Ansari, 1998). It was again a chance for muslims to ‘Restructure’ their institution and get back their old passion towards this science. But, that was not the case, many authors became overwhelmed by the scientific progress that no one dares to analyze the content rather they sung the western song. This attitude one after another disaster remains intact and along with astronomy those listed four also slowly meet their, if not dead but bad

end. If they could have applied Japan's defensive modernization for a while leaving aside religious values unmarred, the results could have been different. They have given no heed to their own strength and one can survey the current status of all the listed sciences in the muslim world. On the name of Astronomy, there are no departments, medicine is rare, philosophy is dead, architect paralyzed and literature silent. After so long they have not found the same passion what has been narrated above to compare the diagonally opposite ways to first understand the need, and recognition of backwardness without any illusion of past and to restructure the institution as per the required norms.

Science and technology do not need any kind of religious interference but their philosophical and theological interpretation does. The difference lies in the knowledge and values attached to that knowledge. Mistakenly what muslims did is to avoid values, they altogether abounded the knowledge itself. In the words of Stephen Weinberg:

In the areas of science, I know best, though there are talented scientists of muslim origin working productively in the west, for forty years I have not seen a single paper by a scientist or astronomer in a muslim country worth reading. This is despite the fact that in the ninth century when science barely existed in Europe, the greatest center of scientific research in the world was the house of the wisdom of Baghdad. (Persky, 2012)

There was no substantial effect to purely adopt the cutting edge technology in its core; in the strict sense, it is to become producers rather than a consumer. The so-called technology transfer that resulted in reformation has missed the chances to learn new things. As has been said:

Arab countries' experiments with the transfer and adaptation of technology have neither achieved the desire technological advancement nor yielded attractive returns on investment. Importing technology has not led to its adoption and internalization in the host country, let alone to its diffusion and production.<sup>2</sup>

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<sup>2</sup> Arab Human Development Report 2003, 5.

The sole focus is on transferring the technology not the knowledge of production. Henceforth, due to the scarcity of institutional structure and no attractive schemes talented people are leaving to more developed countries. Even after knowing such obvious truth there is no inspiration to combine the talented people from the muslim world. It seems very surprising that, after having such a sacred concept of education and *Ummah*, they are even not able to create an institution of pure research which can compete to NASA, ESA, and ISRO? China has taken advantage of its population based on the concept of nation, but muslims after having such a novel concept of *Ummah* are not able to attract and create various platforms? On the other hand, the main focus till now remains the religious defense from the so-called un-Islamic theories of the west, which they are not able to defend. There are no single philosophical and convincing arguments based on scientific evidence that can counter those theories.

It is not about the criticism but to re-read our own history's steady progress. The aim of Islamic education other than philosophical should be the one which can be converted to product, a product opposite to 'good citizen'. There is no need for Marde-e-Momin in the poetry but on the dangerous grounds of the modern battle over the existence of a *Ummah*. Neither, muslims need hope of utopian society which aims to produce minds who recognize the proper places when the evidence narrates altogether a different story. By romanticizing the past and present one will cut its own chances of growth based on facts and facts says that world is already corrupted and this is the real world.. In this world, it is impossible to achieve peace without chaos, uniformity without dis-uniformity and agreement without disagreement. The time needs the concept of education which boldly conforms to the reality of the present and prepares the ground for future ventures. The existing framework has not worked to disperse its aim because very ardent educationist will not be able to solve the mysteries of Marde-e-Momin and a man who can recognize the 'proper places of the things'; hence to venture on such philosophical journey has made us a traveler of the unknown path whose goal is predefined. What should be the aim of education in modern time is: To achieve such a power to have a say in the international affair. Once that is performed than muslims will have enough time and space to lead the world as per their original concept of education whose product is the *Khalifah*. However, have a say in

international politics should not be the aim of politics but the collective body of *Ummah* in strict sense otherwise the corruption within muslim states will end up in a war. There are very fewer chances that any muslim nation independently can achieve such status. This new vision can be expanded in a very well defined manner if one wants to seriously venture on it, and there obviously are plenty of well-equipped resources available to the muslim world.

### **Conclusion**

This article debunks the notion of the Islamic notion of education which is too philosophical to be materialized in a real sense. By surveying the initial centuries of Islam it has been argued that the whole Islamic golden age of science was not the result of only religious inspirations but the re-structuring which led to the importation of other sciences. Due to this, there was development in every domain of human life from Man's spiritual journey until the astronomical theories. It was also established that when western science infused into the Islamic lands, muslims due to their inferiority complex inspired by defeats in wars, did not allow them to analyze their work or appreciate the technical know-how in the lands. There was no serious defensive modernization like of Japan in the muslim world which exists till now. After 200 years of up and downs in the educational system, muslims have landed in a no man's land which established there are serious problems in the concept of defining the aim of education. The modern time again gives a chance to the muslim world to seriously ponder on the ultimate aim of collective *Ummah* as a body, not an individual. If the vast lands, resources and youth cannot be used and muslim world in near future, will be unable to attain a position to change the course of international politics through realpolitik, then it would be considered that they have learned nothing from their history. There is no need to blame anyone when the muslim world is already divided into sects, so is there any way to avoid it? It seems possible but in an ideal way, because muslims only talk about *Ummah* but does not act as a *Ummah*. So it is proposed to avoid for a while those sacred aims of Islamic education and work on the practical ground to achieve the aim of - To achieve such a power to have a say in the international affair. This must be the aim of current muslim education which can be expanded further.

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