

**UNIT NO 1**

**ISLAMIC FOUNDATIONS  
OF EDUCATION**

*Written By:*  
**DR. M. MAHMOOD HUSSAIN AWAN**  
*Reviewed by:*  
**DR. FAZAL-UR-REHMAN**

## 1. INTRODUCTION

The word Islam, as defined by the Quran itself means submission to the Supreme Being and compliance with His laws, which constitute Nature, “I have only created the jinns and men that they may save me. (51:56) and “say” truly. My prayer and my services of sacrifice, my life and my death are for Allah, the Lord of the worlds who hath no peer (6:162). This means the final aim of Islamic education should be inculcation of complete submission to the supreme will of Allah Almighty. This is the Islamic concept of worship and hence the aim or philosophy of education; in the Holy Quran. Thus, “the true religion with God is Islam (3:19).

Islam lays special emphasis on the acquisition of knowledge. Concept of vicegerancy of man. According to Quran, Allah has made man as his vicegerent due to knowledge (Ilm-ul-Asma), when angels argued about the vicegerency of man then Allah (SWT) taught Adam the names of everything and then Adam told them and hence proved his ability for vicegerency on earth. This shows the importance of acquiring knowledge from the Quranic point of view (Surah Al-Baqra Fourth Ruku). It is obligatory alike for both Muslim male and female. Therefore, it stresses on acquiring knowledge from cradle to grave even if one had to go for it as far as China. Meaning of knowledge in Islam is both extensive and comprehensive. It is not confined to the physical performance of religious rituals only but to infuse the spiritual, moral and practical aspects as well, and thus helps in the complete growth of an individual’s personality.

Knowledge is of two types, revealed knowledge and acquired knowledge. Revealed knowledge has been given to human beings through prophets by Allah. Acquired knowledge is that which is being acquired by the human beings through the study of natural phenomena, attitude of man and through the study of society.

According to the philosophy of education in Islam, in most comprehensive sense, is the upbringing of a true believer. Such a believer who by understanding his Lord, worships Him in full conviction of His Oneness, abides by the Shariah and uses all that Allah has created to protect faith and reinforce His religion. Education is the process through which knowledge is transmitted from an individual or section of society to another individual or section. It also reflects the philosophy on which it is based. Islamic philosophy derives its origin from the spirit of teachings of the Quran and Hadith (the sayings of the Holy Prophet peace be upon him). The Qayas and Fiqqah, are also the important components.

## **2. OBJECTIVES OF THE UNIT**

After reading the unit, it is hoped that you will be able to:

1. Explain the concept and nature of the Islamic foundations of education
2. Discuss the following
  - a. Quran
  - b. Hadith
  - c. Fiqah
  - d. Qayas
3. Identify the important features of Islamic foundations of education

## **3. ISLAMIC FOUNDATIONS OF EDUCATION**

It would be helpful to understand the Islamic foundations of education if we are acquainted with the concept of Islamic philosophy.

### **3.1 Quran**

The word “Quran” literally means reading or recitation. Quran is designated in Arabic Al-Furqan, (distinguisher). Kalam Allah (the words of God), Kitab (the book), Nur (the light) and Al-Huda (the guidance) and Al-Dhikr (the

reminder). It is considered as eternal miracle of Islam, the expounder of the most sublime truth: the perfect moral code.

Islamic education aims at discovering and formulating Allah's will. Ahmed Hassan (1982, P: 43) writes "The primary purpose of the Quran is to lay down a way of life which regulates the relationship of man with man and his relationship with God. The Quran gives directions for man's social life as well as for his communion with his Creator".

Since the dawn of revelation "Read": in the name of Thy Lord who created, Man from a dot (congealed blood). Read: and Lord is the Most Bountiful who taught by the pen; taught Man what he knew not" (96:1:5). Until this day, the Quran is acknowledged as the core, pivot and entrance of learning. Each aspect of life is moulded by it. Even every human action is classified. This classification is categorized as obligatory (Fard and Wajib; prohibited (Haram), reprehensive (Makruh), recommended (Mandub), permitted or legally left indifferent (Mubah). And indeed, the objective good cannot be known and achieved without knowledge of the above. Bhatia (1989, p:2) stated "there is hardly any book in the world as the Quran in the service of which so much talent, so much labour, so much time and resources have been expended and which is so minutely verified and carefully preserved".

The Quranic text is divided into 114 chapters. Each chapter is called 'Surah' which consists of a certain number of verses each called 'ayah'.

The revelations contained in Quran were not all revealed on one occasion but at long intervals and in response to special needs to the Prophet (peace be upon him) lived at Mecca for thirteen years and at Madina for ten years. The revelations which the Prophet (peace be upon him) received in Meccan period are mostly concerned with general precepts that urged strongly and earnestly the man to righteousness. For example, the universal principles including belief in Allah, the Prophet (P.B.U.H) and the Hereafter, followed by general rules concerning religion and social practices were also revealed within

thirteen years in Mecca. The period of ten years which starts after Hijra is the period when laws were promulgated in the words of the Quran and by the precepts of the Holy Prophet (P.B.U.H). In Medina, the general principles revealed in Mecca, were completed. Thus we must believe that all institutions, like ethical, social, political, economic and legal etc, are ideal, perfect and complete.

Quran is not a book of science or any other particular field of knowledge but it deals mainly with basic principles of human life. Therefore, Quranic concept of education is that it explicitly teaches its reader principles in each and every sphere of life so that its followers have complete knowledge about their pattern of life.

As we studied in the referred text, Quran, is the fountain head of Wisdom, from which all other sources of knowledge derive their authority, It consists of very words of Allah; revealed on Prophet Muhammad (P.B.U.H) in twenty three years, first in Mecca and completed in Medina.

Islamic education system comprises the following principles:-

- 1) Belief in the Oneness, immateriality, absolute power, mercy and supreme compassionateness of the Creator.
- 2) Charity and brotherhood among mankind.
- 3) Subjugation of passions;
- 4) The outpouring of a grateful heart to the Giver of all good;
- 5) Accountability of human actions in another existence;
- 6) Developing a sense of social consciousness i.e. enjoining what is right and forbidding what is wrong?.

During the life of Holy Prophet the Quran was in a scattered form, there was not complete collection of all the revelations. However, most of the verses related to reading, writing and acquisition of knowledge revealed in Mecca were

written by amanuensis on the behest of Holy Prophet (P.B.U.H) If you recall the event of Hazrat Umar's (May Allah be please with Him) embracing Islam, who founded the Quranic verses in written form with his sister, you would confirm yourself this fact. Hazrat Abu Bakar (May Allah be please with Him) deputed Hazrat Zayd Ibn-e-Thabit to make a written collection of the Quran. The official codification of the Quran was first made during the caliphate of Hazrat Usman (May Allah be please with Him) which has come down to our own time.

### 3.2 HADITH

The next source of Islamic foundations of education is the Hadith, Ahadith as plural. Hadith derives its authority and validity from Holy Quran. Quran says "Obey God and Obey the Messenger" (4:59). Thus, Hadith offers best explanation or interpretation to Quran. Sunnah (Traditions) are model behaviour of the Holy Prophet (P.B.U.H) and Ahadith are His (Peace be upon Him) sayings. But in effect both cover the same ground and are applicable to His (P.B.U.H) actions, practices and sayings. Thus, it includes 'qaul' (saying) of the Holy Prophet (P.B.U.H) and fi'l (action) or His silent approval of the action or practice of another. Either by showing in his practice how an injunction shall be carried out, or by giving an explanation in words. Ahadith are not only explanatory to the Quranic text but also complementary to it. In the words of Quran "Prophet (Peace be upon Him) never spoke of his own will unless it was a revelation revealed to him" (53:3-4). In another place "whatever messenger gives you, take it, and whatever he forbiddeth, abstain from it (59:7) "No doubt, they were in total ignorance before it. Certainly, Allah, through His Benevolence, sent to the Faithful a Prophet (P.B.U.H) from among themselves, who recites to them His commandments, purifies them and teaches them the Book and Philosophy" (3:164).

There is a deliberate distinction in Hadith and Sunnah. The word Sunnah literally means way, custom, manner of acting or habit of life. Thus, Sunnah is the custom or manner, which prevails with regard to a religious, social or legal matters or rule of conduct. A Hadith on the other hand, is a statement of Prophet (P.B.U.H). A Sunnah may be embodied in a Hadith, but is not itself a Hadith. Holy Prophet (P.B.U.H) was an embodiment of all the good qualities of character. His (P.B.U.H) Sunnah is both an instrument for the institutionalization and practice of Allah's will, as well as a strong force for the propagation of Islam. There are six collections of Hadiths denominated "Al-Kutab al-Sitta or the "Sihah-e-Sittah". These collections and compilations were made by Muhammad Ibn Ismail Bukhari (Al-Bukhari); Imam Muslim (Muslim); Abu Daud; Abu Isa Muhammad (Tirmizi); Abu Bakar Rahman; and Abu Abdullah Ibne-e-Majah.

There are hundreds of sayings of Prophet (P.B.U.H) which emphasise on necessity and supreme value of knowledge. Chip (1974, p. 117) has noted the following Ahadith in the context of Education:-

- He dieth not who taketh to learning
- The ink of the scholar is more holy than the blood of the martyr.
- He who leaveth home in search of knowledge walketh in the path of Allah.
- The acquisition of knowledge is a duty incumbent on every Muslim, male and female.
- Seek after knowledge though it be in China

### 3.3 QIYAS

With the rapid spread of Islam outside Arabia, North' wards into Syria, and East' wards into Mesopotamia and Iraq. The cultural norms and geographical conditions in these areas were different than those of Mecca and Madina. Consequently, the Muslim scholars set themselves to the task of elaborating the social system and administration there, according to Quran and Sunnah. Keeping in view, the peculiar social conditions, and local elements, they tried to assimilate

the local institutions into an Islamic framework. Particular attention was paid towards the institutions dealing with social welfare respecting the local needs. By this change, the specifically legal disciplines expanded far beyond. Particularly with the reconciliation of orthodox system of education an effective educational discipline urging the spirit of enquiry for achieving positive knowledge like medicine and science came into being. These fresh influences comprehended all facts of life. Religion and other intellectual literature adopted foreign cultural currents. Subsequently, the well-known traditions were also interpreted according to Quran and Sunnah to apply to particular relevant situations.

Such application of reasoning in any case which is based on the facts of other case is called Qiyas. Although, it is a most disputed source of Islamic law but it derived its significance from Quran and Sunnah.

“The term ‘Qiyas’ according to the Muslim jurists, means analogical reasoning, i.e. concluding from a given principle embodied in a precedence that a new case falls under this principle or is similar to this precedence on the strength of spil a common essential feature called the reason (illa) Rahman 1966, p.71).

As we see, although Qiyas (a logical deduction) is the main source of Islamic jurisprudence, it contributes a lot for blooming of educational system. It did not only refine the spiritual capacities but dominated the entire outward activities of Muslims.

### **3.3 FIQH**

Fiqh is most comprehensive discipline which covers all spheres of life of Muslims. It deals with upbringing of true believers. Aghnides (1981, p.24) says “The science which derives the shariah values from the shariah evidence is the “science of Fiqh” or simple Fiqh, and the person conversant with this science is the Faqih”, he further noted “Fiqh has been defined by Abu Hanifa in a general way as ‘The self’s knowledge of what is to its advantage and disadvantage”



The explanation of term indicates the wide scope of Fiqh, the prayers, the social, political and economic activities, matters relating to peace, prosperity and welfare of community, brotherhood, equity, sacrifice, justice and unity for the sake of Allah's will promoted in the light of Quran and Sunnah through Fiqh.

It may be concluded that role of Fiqh as a foundation of education is to strengthen the basic role of Quran and Sunnah and is to include both 'Ilm' (learning) and Fiqh (understanding).

#### 4. ACTIVITIES

Please do the following:

1. (a) Cultural unity is said to be a boon from Allah to Muslims and Quranic teaching means for achieving cultural unit. Please enlist three such means.

---

---

---

- (b) The Quran itself is an excellent example of multiple instructional styles. Please discuss these styles with your colleagues and record methods of Quranic instructions for presentation in workshop.

---

---

---

2. Please write at least four Ahadith in the context of education apart from the above:

---

---

---

3. Enlist four conditions for the validity of Qiyas.

- i) \_\_\_\_\_
- ii) \_\_\_\_\_

- iii) \_\_\_\_\_
- iv) \_\_\_\_\_
- 4. a) Enlist the uses of fiqh in the pre-Islamic days.  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_
- b) Please enlist two features of Ilm which distinct it from Fiqh

### 5. EXERCISE

Hopefully, you have read the material. Here is an exercise for this purpose.

- Q. No. 1** By what other names is the Quran referred to?
- Q. No. 2** What are the basic characteristics of the Holy Quran?
- Q. No. 3** The Quran is regarded as the ‘Mother of Books’ What is the significance of this title in regard to education?
- Q. No. 4** Can Sunnah be regarded as Tafsir to Quran?
- Q. No. 5** Name some of the well known books on Hadith.
- Q. No. 6** What is the difference between Sunnah and Hadith?
- Q. No. 7** What are the primary and the derivative/subordinate sources of Islamic education?
- Q. No. 8** What are the essential requirements of Qiyas?
- Q. No. 9** Role of Fiqh as a Foundation of Education is to strengthen the basic role of Quran and Sunnah and to include both the (learning) and Fiqh (understanding). Discuss.
- Q. No.10** Would the present system of education meet the requirement of Islamic Fiqah.

### 6. BIBLIOGRAPHY

Al-Quran Aghnides, N P. (1981). An Introduction to Mohammedan Law, Lahore, Sang-e-Meel Publications.

Al-Saud Muhammad Al-Faisal (1979). The Glorious Quran is the Foundation of Islamic Education, In Aims and Objectives of Islamic Education; Jeddah, King Abdul Aziz University.

Bhattia, E,D. (1989). Studies in Islamic Law, Religion and Society, New Delhi, Deep and Deep Publications.

Chipa, A (1974). Beauty and Wisdom of the Holy Quran, Karachi, Sufi Textile and Printing Mills Ltd.

Hassan, A (1982). The Early Development of Islamic Jurisprudence, Islamabad, Islamic Research Institute.

Hossain, S.M.A (1979). Plea for a Modern Islamic University: Resolution of the Dichotomy, In Aims and Objectives of Islamic Education; Jeddah, King Abdul Aziz University.

Khan, M, H, U (1991). The Schools of Islamic Jurisprudence, Jurisprudence, Delhi, Kitab Bhavan.

Rahman, F (1966). Islam, London, Weidenfeld and Nicolson.

Rizwani, R, H. (1980). Islam a Code of Social Life, Karachi, Islamic Seminary.

Ullah, W (1982). Muslim Jurisprudence and the Quranic Law of Crimes, Lahore, Islamic Book Service.