

ISLAMIC HERITAGE

LEADS THE TRANSFORMATION OF THE UMMAH

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LEADS THE TRANSFORMATION OF THE UMMAH

Editors

*Hasan Bahrom
S. Salahudin Suyurno
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CONTENTS

PRAKATA	i
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KATA ALUAN REKTOR UITM MELAKA	ii
-------------------------------	----

ARTS

A DOCUMENT OF IBÂDI JURISPRUDENCE RELATED TO THE ARCHITECTURE OF MOSQUES Benkari Naima	1
RE-THINKING THE DEPICTIONS OF TWO-DIMENSIONAL ‘LIVING BEINGS’ IN CONTEMPORARY ISLAMIC ART Lina Kattan	15
REVIVING THE CLASSICAL ISLAMIC ARCHITECTURAL DESIGNS OF MOSQUE IN TIN MINING AREA: KINTA VALLEY, PERAK, MALAYSIA Wan Noor Anira Hj Wan Ali @ Yaacob, Norasikin Hassan, Khalilah Hassan & Ameri Mohd Sarip @ Shariff	25
TOWARDS A CONCEPTUAL FRAMEWORK OF ANIMATED INFOGRAPHICS IN AN ISLAMIC CONTEXT Nur Nazihah Rahim, Nik Zulkarnaen Khidzir, Anuar Mohd Yusof & Khairul Azhar Mat Daud	38
QUR’AN AND SPLENDOR OF ISLAMIC CALLIGRAPHY: DEVELOPMENT OF IRANIAN CALLIGRAPHY UNDER INFLUENCE OF QUR’AN TRANSCRIBING Mahdi Sahragard	49
PLANT AND LANDSCAPE DESIGN: REFLECTION FROM THE QURAN AND HADITH Khalilah Hassan, Nur Huzeima Mohd Hussain, Norizan Mt Akhir & Mazlah Yaacob	60
SUSTAINABLE AND DIVERSE ISLAMIC ART: A SOCIAL AND CULTURAL EXPERIMENT IN AUSTRALIA Abdul Attamimi & Majdi Faleh	70
KUFI LARI’: THE HYBRID OF KHAT KUFI TO UPHOLD THE MALAYS’ IDENTITY IN DIGITAL ART APPLICATION Mohd Amin bin Mohd Noh, Mohd Fauzi bin Harun, Nik Narimah bt Nik Abdullah, Zaharah bt Hj. Ramli & Nor Fariza bt Baharuddin	81

KONSEP SENI DALAM ISLAM: SATU SOROTAN	89
Nor Adina Abdul Kadir, Nang Naemah Md Dahlan, Mohd Farhan Abd Rahman & Norsaeidah Jamaludin	

GENDER

CANNING CHILDREN: ABUSE OR EDUCATE?	101
Ekmil Krisnawati Erlen Joni & Salmiah Salleh	

THE WISDOM OF POLYGAMY IN ISLAM: THE LAW AND CUSTOMARY PRACTICE IN AFGHANISTAN	114
Hekmatullah Muradi & Nasir Ahmad Yousefi	

PERBEZAAN TANGGUNGJAWAB PERIBADI PELAJAR DI KOLEJ UNIVERSITI ISLAM MELAKA (KUIM)	125
Siti Marhamah binti Kamarul Arifain, Atini Alias, Farrah Wahida Mustafar & Faudziah Yusof	

CULTURE

VOLUNTEER TOURISM FOR MUSLIM COMMUNITY DEVELOPMENT: APPLYING SOCIAL EXCHANGE THEORY FOR CROSS CULTURE BENEFITS	133
Nik Rozilaini binti Wan Mohamed, Ahmad Rozelan bin Yunus, Mohd Hasrul Yushairi bin Johari & Mashita binti Abdul Jabar	

مكتبة آشوريانبيال تراث إنساني فريد وان كمال موجانی & سميرة ميلاد عامر	140
--	-----

POLITIC

النظام الجنائي الاسلامي هو الحل للأمن في العالم	148
---	-----

سعدي حيدرة

العلاقات الدبلوماسية الاسلامية في الاندلس مع المماليك الاوروبية، دراسة و تحقيق طارق عبد السلام & عصام ميلود الخراط	158
---	-----

حق الدولة المسلمة في امتلاك الأسلحة الخيرية وضرورة انتاجها وليس استيرادها

165

نور العارفة بنت محمد & شعيم حنك

EDUCATION

دور الشورة التعليمية والثقافية في تطوير الأمة المسلمة في منطقة مليبار، كيرلا الهند

175

على أكبر كي وي

ISLAM AND EDUCATION

182

Nasiruddin Mizy

ISLAM AND HIGHER EDUCATION: THE ROLE OF ISLAMIC-BASED UNIVERSITIES IN URBAN DEVELOPMENT 190

Nur Rafidah Asyikin binti Idris

LEARNING ORAL PRESENTATION IN A COLLABORATIVE ENVIRONMENT 201
IN TERTIARY CLASSROOMS: ISLAMIC PERSPECTIVES

Juritah Misman & Mardziah Hayati Abdullah

PENDIDIKAN ISLAM DENGAN AKHLAK MORAL PELAJAR: SOROTAN 213
FALSAFAH PENDIDIKAN ISLAM

Siti Noorbiah Md Rejab, Najahudin Lateh, Hanifah Musa Fathullah Harun, Nur Zahidah Jaafar & Nur Hidayah Zainal

FAKTOR AGAMA SEBAGAI FAKTOR UTAMA MENGUBAH TINGKAH LAKU 222
SEORANG BANDUAN

Ahmad Zaidi Johari, Mohd Izam Ghazali & Alis Puteh

HISTORY

PARADIGMA ILMU KITAB JAWI DI ALAM MELAYU: SATU PENGENALAN 226
Rahimin Affandi Abd. Rahim, Ahmad Farid Abdul Jalal, Badlihisyam Mohd Nasir,
Wan Zailan Kamarudin Wan Ali, Abdul Halim Ismail, Nor Adina Abdul Kadir &
Zurina binti Mohamed Noor

ANALISIS KEBANGKITAN VOLGA BULGARIA 922M 236
Harliana Halim, Kamaruzaman Yusoff, Mohd Faizal Khir & Shakila Ahmad

LAKSAMANA PĪRĪ REIS DAN SUMBANGANNYA KEPADA KARTOGRAFI 247
DAWLAH CUTHMĀNIYYAH
Ahmad Sobrie Haji Ab Rahman & Roziah Sidik @ Mat Sidek

SOCIETY

نظريّة الطلاق في الإسلام: دراسة مقارنة مع اليهودية والنصرانية عثمان بن إبراهيم غرغُدو	259
A QUALITATIVE STUDY ON WIFE ABUSE IN MUSLIM FAMILIES: WHY WOMEN ENDURE? Mariny Abdul Ghani, Noor Azizah Ahmad & Azizul Mohamad	278
HIMA AS A MODEL FOR NEIGHBOURHOOD OPEN SPACE PLANNING Khalilah Hassan, Siti Syamimi Omar & Izrahayu Che Hashim	290
حكم تارك الصلاة طارق حميش	301
ASPEK-ASPEK TIDAK PATUH SYARIAH DALAM AMALAN JAMPI DI MALAYSIA Juriah Mohd Amin, PM Dr Huzaimah Ismail & PM Supani Husain	307
LELAKI BERPAKAIAN SEPERTI PEREMPUAN: ANTARA GENDER IDENTITY DISODER, UNDANG-UNDANG SYARIAH DAN PERLEMBAGAAN MALAYSIA Yuhanza binti Othman, Ida Rahayu binti Mahat, Mimi Sofiah Ahmad Mustafa & Marziana Abd Malib	316
GEJALA SOSIAL DI MALAYSIA: PENDEKATAN ISLAM DAN PERANAN PEMIMPIN DALAM USAHA PENCEGAHAN Rajwani Md. Zain, Khairullah Mokhtar & Mushaddad Hasbullah	328
PEMAHAMAN SERTA PENGAMALAN MAKANAN SUNNAH DAN SUNNAH PEMAKANAN WARGA UNIVERSITI TEKNOLOGI MARA (UiTM) JOHOR KAMPUS PASIR GUDANG Siti Fairuz Sujak, Noor Syahida Md Soh, Azizah Md. Kasah, Siti Zaleha Syafiee, Noraishah P. Othman, Rohaya Sulaiman, Nor Fazlin Uteh & Zuliana Zoolkefli	335

SCIENCE AND TECHNOLOGY

HARM REDUCTION IN CARTILAGE TISSUE ENGINEERING 346
EXPERIMENTATION: A COMPARATIVE REVIEW BETWEEN ISLAMIC AND CONVENTIONAL ETHICS

Muhammad Aa'zamuddin Ahmad Radzi, Abdurezak Abdulahi Hashi, Zainul Ibrahim Zainuddin, Rozlin Abdul Rahman, Norhamiza Mohamad Sukri, Mohd Yusof Mohamad, Noorhidayah Md Nazir, Wan Ahmad Dzulkarnain Razali & Munirah Sha'ban

THE IMPACT OF SCIENCE AND TECHNOLOGY TOWARDS RURAL 359
COMMUNITY IN UNDERSTANDING ISLAM

Abdul Hapes bin Mohammed & Nurul Diana bt Mohamed Iqbal

KERANGKA TEORI E-WASIAH 366

Zainal Fikri Zamzuri, Noormala Rabu, Abdullah Hj Said & Mohd Fauzi Md Isa

KAJIAN TINJAUAN LITERATUR TERHADAP APLIKASI MUDAH ALIH 373
BERUNSURKAN ISLAM “*ISLAMIC MOBILE APPS*”

Ronizam Ismail, Shahrul Niza Samsudin, Wahid Ab Sulaiman, Norzaimah Zainol & Dina Syafini Zaid

ECONOMICS

المضاربة الشرعية البديل الإسلامي للفائدة الربوية 388

عبد الله بن عمر بلعيدي

AWARENESS OF CASH WAQF AMONG THE MALAYSIAN MUSLIMS 409

Wan Musyirah binti Wan Ismail, To' Puan Prof Dr Rokiah binti Embong, Nur Hayati binti Abd Rahman, Noor Rafhati binti Romaiha & Nur Hazwani binti Mohamad Roseli

DELIVERING CONVENIENT SERVICE AND BETTER ZAKAT DISTRIBUTION 421
MANAGEMENT THROUGH UITM PULAU PINANG eZAKAT SYSTEM

Naemah Abdul Wahab, Saiful Nizam Warris, Jamal Othman & Muhammad Che Saad

KEUSAHAWANAN TANI MENURUT PERSPEKTIF ISLAM 432

Noorfazreen Mohd Aris, Sharipah Amirah Hj Abas, Sarah Dina Mohd Adnan, Mariam Farhana Md Nasir & Hamidah Jalani

FINANCE

A STUDY OF THE ATTRACTIVENESS ON ISLAMIC PAWNBROKING AT AR-RAHNU MAIDAM KUALA TERENGGANU	443
Najdah bt Abd Aziz, Syahrul Hezrin bin Mahmud, Nurul Syazwani binti Ahmad, Adida binti Muhammud, Asmawati@Fatin Najihah bt. Alias & Rubiah Abu Bakar	
EXAMINING THE DIFFERENCES BETWEEN AR RAHNU AND CONVENTIONAL PAWN BROKING IN COMPATIBILITY TOWARDS MAQASID SHARIAH	455
Salbiah Nur Shahrul Azmi, Nazimah Hussin & Rohaida Basiruddin	
THE MAIN FACTORS THAT INFLUENCE THE PUBLIC TO PURSUE ISLAMIC PAWN BROKING (AR-RAHNU) COMPARE TO THE CONVENTIONAL PAWN BROKING IN KUALA TERENGGANU	467
Rubiah Abu Bakar, Najdah bt Abd Aziz, Syahrul Hezrin bin Mahmud, Norliyana binti Zulkifli Mohd, Adida binti Muhammud & Asmawati@Fatin Najihah bt. Alias	
THE AWARENESS OF EFFECTIVE FINANCIAL PLANNING AMONG THE STUDENTS OF FACULTY OF BUSINESS AND MANAGEMENT UITM MELAKA CITY CAMPUS	476
Mohd Sufian bin Ab Kadir, Mohd Fuad bin Othman, Nur Izzati binti Abas, Saloma binti Mohd Yusoff, Maymunah Ismail, Sharina Shariff	
PANDANGAN FUQAHÀ MALIKI TERHADAP JUALBELI SUKUK PADA ZAMAN MARWAN AL-HAKAM: SATU ANALISIS RINGKAS	501
Mohd Asyadi Redzuan, Mohd Farhan Ahmad, Siti Noor Ain Aziz & Shahidatul Ashikin Shahran	
PENILAIAN KESAHAN INSTRUMEN PELABURAN EMAS PATUH SYARIAH (IPEPS) DENGAN MENGGUNAKAN MODEL PENGUKURAN RASCH	506
Najahudin Lateh, Ghafarullahhuddin Din, Muhammad Rahimi Osman, Ezani Yaakob & Salmy Edawati Yaacob	

PHILANTHROPY

DANA KHAIRAT: PENGALAMAN INSTITUSI PENGAJIAN TINGGI	515
Hasan Bahrom & Rawi Nordin	

PHILOSOPHY

THE SIGNIFICANCE OF RELIGIOUS KEY TERMS AND THEIR NEW MEANINGS IN AL-FARUQI'S AL-TAWHID: ITS IMPLICATIONS FOR THOUGHT AND LIFE 520

Fadzilah Din

LEGASI MAZHAB SYAFI'I DI MALAYSIA: ANTARA KEKANGAN TRADISIONALISME DAN TUNTUTAN LIBERALISME 526

Muhammad Ikhlas Rosele, Mohd Anuar Ramli, Mohd Farhan Md. Ariffin & Syamsul Azizul Marinsah

KAJIAN PEMIKIRAN BADIUZZAMAN SAID NURSI TERHADAP KENABIAN BERDASARKAN KITAB RASAIL AN-NUR 535

Muaz bin Hj. Mohd Noor, Faizuri bin Abdul Latif, Mohd Zaid bin Mustafar , Mohd Khairul Nizam bin Mohd Aziz, Muhammad Taufik Md Sharipp, Mohd Norazri bin Mohamad Zaini & Mohd Padi bin Noman

PANDANGAN HAMKA TERHADAP AYAT-AYAT EMBRIOLOGI DALAM TAFSIR AL-AZHAR 547

Wan Helmy Shahriman Wan Ahmad, Sharifah Norshah bani bt Syed Bidin & Kamarul Shukri bin Mat Teh

KAJIAN TURATHIY DAN 'ILMIY TERHADAP BUAH-BUAHAN DAN HERBA YANG DISEBUT DALAM AL-QURAN DAN AL-HADITH 556

Mohd Asmadi Yakob, Mohd Yakub @ Zulkifli Mohd Yusoff, Monika @ Munirah Abd Razzak, Khadher Ahmad, Nurulwahidah Fauzi, Khalijah Awang, Rozana Othman & Mohd Rais Mustafa

LANGUAGE AND COMMUNICATION

MEDIA SOSIAL SEBAGAI MEDIUM TERKINI PEMBENTUKAN AKHLAK DALAM KALANGAN PELAJAR 571

Aina Sabariah Md. Isa & Huzaimeh Hj Ismail

FAMILY COMMUNICATION MANAGEMENT FROM MUSLIM ADOLESCENT PERSPECTIVE 581

Aziyah binti Abu Bakar

KEBERKESANAN DAKWAH MELALUI LAMAN JARINGAN SOSIAL DALAM MEMBENTUK MASYARAKAT ISLAM 593

A.Rauf Ridzuan, S. Salahudin Suyurno, Rusydi Kamal, Fakrulnizam Jafri, Dzaa Imma Abd Latif & Siti Nurshahidah Sah Alam

فوائد وسائل الإعلام الحديثة وأضرارها على الإسلام والمسلمين: الإنترنت نموذجاً محمد الأمين محمد سيلا	600
THE ROLE OF PARENTAL COMMUNICATION IN DEVELOPING MUSLIM PERSONALITY: AN OVERVIEW OF PARENTAL ACCEPTANCE-REJECTION THEORY Aini Faezah Ramlan, S. Salahudin Suyurno, Muhammad Shafiei Ayub, Rosilawati Sultan Mohideen & Norazlinda Hj Mohammad	606
PERANAN LAMAN JARINGAN SOSIAL DALAM MENGIKUKAN UKHWAH KEKELUARGAAN Rosilawati Sultan Mohideen, Abdul Rauf Ridzuan, Aini Faezah Ramlan, Fakhrulnizam Jafri & Faridah Hanem Ab. Rashid	614
KESAN PENGGUNAAN MEDIA SOSIAL TERHADAP PERPADUAN UMMAH DI KALANGAN MASYARAKAT ISLAM DI MALAYSIA Afiqah Mior Kamarulbaid, Abd Rauf Ridzuan, Siti Nur Fadzilah Abdullah, Efina Hamdan & Mohd Hilmi Bakar	620
PENCARIAN TEMAN HIDUP BERLANDASKAN ISLAM MELALUI LAMAN JARINGAN SOSIAL Fakrulnizam Jafri, Abdul Rauf Ridzuan, Rusydi Mohamad Kamal, Rosilawati Sultan Mohideen & Nur Alyani Mohd Shukri	627
AN ADVERTISING MEDIA: THE RELATIONSHIP OF ADVERTISING MESSAGE, IMAGE AND LANGUAGE USAGE TOWARDS SENSITIVITY IN ISLAMIC PERSPECTIVE Norazlinda Hj. Mohammad, Norida Abu Bakar, Nurliyana Kamilah Khairul Anuar, Siti Nur Fadzilah Abdullah, Aini Qamariah Mohd Yusof	636
HIKMAH DALAM BERDAKWAH SEBAGAI MANHAJ RABBANIYYAH: SATU SOROTAN DEFINISI S.Salahudin Suyurno, Mohammad Taufik Md Sharipp, Mohamad Shafiei Ayub, Muaz Mohd Noor, Mohd Khairul Nizam Mohd Aziz, Mohd Zaid Mustafar & Abdul Qayuum Abdul Razak	645
PEMBIKINAN FILEM ISLAM DI MALAYSIA: PERJALANAN DAKWAH ATAU PELABURAN KOMERSIL Shafezah Abdul Wahab, Siti Najah Raihan Sakrani & Prof Madya Dr Mohd Adnan Hashim	651

MANAGEMENT

THE EFFECTS OF SERVICE QUALITY TOWARDS CUSTOMER SATISFACTION OF ISLAMIC BANK IN KUANTAN PAHANG 659

Maz Izuan Mazalan, Faresya Zunaida Mohd Zubair & Rozman Mohd Yusof

COMPATIBILITY OF PLANTS APPLICATION WITH ISLAMIC VALUES IN THE MALAY LANDSCAPE OF KOTA BHARU CITY 680

Nur Hafizah Ramle & Nik Ismail Azlan Rahman

THE IMPLEMENTATION OF SHARIAH COMPLIANT HOTEL: A CASE STUDY OF PULAI SPRINGS RESORT BERHAD 688

Zuliana binti Zoolkefli, Nor Fazlin binti Uteh, Ruqaiyah binti Ab Rahim & Noor Syahida binti Md Soh

A DETERMINANT MODEL FOR ISLAMIC MANAGEMENT 692

Azman Che Omar



Prakata

Sejarah warisan Islam telah memberikan impak yang cukup besar kepada perkembangan dunia hari ini. Ia bukan sahaja memberi sumbangan kepada aspek kerohanian malah turut menyumbang kepada aspek ekonomi, politik, pendidikan, sosial, kesenian, kebudayaan, sains dan teknologi. Perkembangan ini memperlihatkan bahawa pentingnya ketamadunan ilmu kepada ketamadunan dunia. Perkara ini selaras dengan tuntutan al-Quran yang menyatakan dengan jelas bahawa Allah SWT memuji sesiapa yang berusaha menuntut ilmu dan juga bertaqwa kepadaNya. Namun sejak akhir-akhir ini, sumbangan hasil pensejarahan Islam sering dipandang sepi oleh generasi muda. Sejarah warisan Islam tidak lagi dijadikan panduan dan iktibar dalam melebarkan ketamadunan ilmu Islam. Mereka lebih tertumpu kepada ketamadunan Barat yang dikatakan ‘kaya’ dengan khazanah ilmu. Sedangkan kemajuan hari ini seharusnya berlandaskan kepada ketamadunan Islam.

Penelitian atau pengkajian mengenai warisan Islam perlu direncanakan sebagai ketamadunan dunia. Idea-idea baru mengenai sejarah warisan Islam perlu diketengahkan. Oleh yang demikian, menerusi *1st International Islamic Heritage Conference* (IsHeC 2015) dilihat akan dapat membantu kepada perkembangan produksi seterusnya menjana idea-idea baru khususnya untuk memperkayakan kajian dalam bidang sejarah warisan Islam kepada masyarakat. Dengan penganjuran seminar ini secara tidak langsung membantu untuk menjalankan hubungan antara para sarjana dalam bidang sejarah warisan Islam. Ini adalah satu cabaran dan membuka peluang baru untuk membina satu perpaduan intelektual merentas sempadan dunia.

Buku ini merupakan kompilasi diskusi ilmu antara para ilmuan yang terlibat secara langsung dalam pembentangan kertas kerja mereka dalam *1st International Islamic Heritage Conference* (IsHeC 2015) daripada pelbagai platform ilmu Islam antaranya Kesenian, Ketamadunan, Komunikasi, Pendidikan, Kewangan, Sains dan Teknologi dan lain-lain lagi. Semoga curahan ilmu melalui penulisan ini mampu memberi sumbangan dalam menambah khazanah ilmu Islam kepada masyarakat.

Editor,

1st International Islamic Heritage Conference (IsHeC 2015),

Akademi Pengajian Islam Kontemporari,

UiTM Melaka.

Kata Aluan Rektor UiTM Melaka

Dengan Nama Allah Yang Maha Pemurah Lagi Maha Pengasih
Assalamu'alaikum warahmatullahi wabarakatuh

Segala puji bagi Allah, Tuhan seru sekalian alam, dengan limpah kurniaNya serta keizinanNya, kejayaan penganjuran *1st International Islamic Heritage Conference* 2015 yang berlangsung di Hotel Mahkota Melaka pada 11-12 November 2015, telah menghasilkan banyak kertas kerja yang amat bermutu. Justeru, buku ini mengumpulkan puluhan penulisan para ilmuan dan cendekiawan dari dalam dan luar negara untuk bacaan semua.

Pelbagai isu telah dikupas termasuklah perihal seni Islam, budaya, politik, gendar, pendidikan, sejarah, kemasyarakatan, sains dan teknologi, ekonomi, kewangan, falsafah, bahasa dan komunikasi, kedermawanan dan pengurusan. Pembaca juga akan mendapati buku ini memuatkan kajian-kajian yang komited melaksanakan usaha mengintegrasikan antara ilmu duniawi dan ukhrawi. Ini membuktikan kesegaran keilmuan tamadun Islam itu sendiri. Semoga perkongsian ilmu ini dapat meningkatkan komitmen umat dalam memartabatkan perintah Ilahi dalam kehidupan duniawi sebagai jambatan ukhrawi. Sekaligus ia bakal memberi manfaat pada alam sejagat.

Pihak UiTM Melaka merakamkan setinggi-tinggi tahniah dan ucapan terima kasih atas segalasokongan dalam bentuk material, tenaga dan sebagainya dalam merialisasikan seminar ini. Buat semua penaja yang telah memberikan sumbangan kepada wacana ini, sekalung penghargaan diucapkan. Semoga seminar dwi tahunan ini akan terus diperkasakan demi mengangkat martabat umat melalui kecemerlangan tamadun Islam yang diakui telah terbukti diseluruh jagat.

Sekian, terima kasih. Wassalam

PROF. MADYA DR MOHD ADNAN BIN HASHIM

Rektor ,
UiTM Melaka.

ISLAM AND EDUCATION

Nasiruddin Mizy²⁷⁰

Abstract

Islam is not simply a religion as like as other religions of the world, but it is a complete, comprehensive, pragmatic and scientific religion. All aspect of life is the subject matter of this religion. But the foundation stone of this is laid on education, because the very commencement of this religion is with an imperative instruction to attain education. The very first verse of this religion is 'Iqra' (read). The subsequent verses are also comprises of the prime element of education... 'Qalam' (pen). And then Allah defined education that 'taught man that he knew not' i.e. knowing the unknowing is education. The very inception of Adam was with education. He was taught by Allah and they were not. So the criterion of his superiority over angels was the knowledge and education. Educating the disciples was the prime duty of the last Messenger of Allah and all other prophet and messengers. All these things manifest the importance of education. But whenever we discuss education relating to Islam, curve out in the mind of the people a scenario of various disciplines of religious thoughts and notions, keeping aloof from the disciplines of knowledge close to the daily life of human being. The main purpose of this paper is to explore the real scenario of Islamic education. The paper will be comprised of the ideological and philosophical basis of Muslim education and the actual cause of the dichotomy of Muslim educational thoughts. Also the paper will portray the effacing process of the dichotomy and the scenario of the integration between so called Deeni and Duniyawi system education. It is very important to mention the role of Muslim intellectuals in this concern. Besides, rulers of powerful Muslim countries and institutions also have a vital concern about exploring the real scenario of Islamic education.

Key words: *Islamic Education, Deeni, Duniyawi, Ideological basis, dichotomy.*

Islam is a complete and comprehensive code of life. It is not simply a religion as like as other religions of the world. It comprises every nook and corner of the life of human being. Individual, social, political and cultural. Education is being an integral part of human life; Islam has given utmost importance to that. The first verse of the Holy Quran is started with a divine word "Iqra" (read).²⁷¹ It is an imperative instruction to mankind generally and to the Muslims specifically. Not only the first verse but also the consecutive five verses of this Surah comprise of the same subject matter. It is very significant that why Allah SWT has launched Islam with education.

Actually the whole universe is created by Allah himself and all of his creations are not same in nature, quality and standard. In these verities the mankind is very different. They are endowed with a latent faculty and that is Aql or intellect. This is the prime criterion of the superiority of mankind over all of the creations of Allah. This intellect would be nourished, enriched, purified and developed only through education. The first man and the first Prophet of Allah Adam(PBUH) was endowed with this superiority over the angels due to knowledge and education. Allah himself was the educator of the prophet Adam(PBUH). Allah says "And He taught Adam the names-all of them".²⁷² Explaining the above verse the eminent interpreter ibn Jarir al-tabari said that "the names of everything" means the names of whole

²⁷⁰ Islamic University, Kushtia, Bangladesh.

²⁷¹ Al-quran,96:1

²⁷² Al-quran,2:31

descendents of Adam and the names of angels.²⁷³ Furthermore Allah ordered angels to show respect to Adam with “Sajdah”(prostration) as symbol of his superiority, but iblees²⁷⁴ (Devil) denied doing that.²⁷⁵ Education and knowledge was the basic feature of all the Prophets and Messengers of Allah like Dawood, Sulaiman, and Yusuf etc. All of them were provided with a scripture to judge between the peoples, Allah says “Mankind were (of) one religion[before their deviation], then Allah sent the Prophets as bringers of good tidings and warners and sent down with them the scripture in truth to judge between the people concerning that in which they differed”.²⁷⁶ Yusuf expressed his gratitude to Allah saying “My Lord, you have given me (something) of sovereignty and taught me of the interpretation of dreams”²⁷⁷ thus Yusuf interpreted the dreams of the then king of Egypt and got to him special position due to his divine faculty.²⁷⁸ Knowledge was the main criterion of “Taloot”²⁷⁹ as a leader of Bani Israel, as they demanded to their Prophet to send a king to fight their oppositions. Allah says “And their Prophet said to them indeed Allah has sent to you Saul as a king”. They said “How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?” He said “Indeed Allah has chosen him over you and has increased him abundantly in knowledge and stature”.²⁸⁰ The last Prophet Muhammad (PBUH) received revelation from Allah that was commenced by an imperative instruction towards acquiring knowledge and education.

The aforesaid descriptions clearly indicate that the main element of superiority is knowledge and education through the ages. Here a very important question can be arisen that what type of education would be the main element of supremacy and superiority over all of other creations and very specifically over the peoples of other faith? Before replying this question I would like to illustrate here the real philosophical and ideological basis of education of Muslim nation.

Allah (SWT) in the very inception of Islam revealed a verse where he instructed to acquire knowledge in the name of “Rabb”.²⁸¹ Though the *dati* or self produced name of our lord is Allah, he did not used here that word, instead he used a word which is very comprehensive meaningful. The dictionary meaning of the word is Lord, Master, owner, proprietor, leader, pedagogue, benefactor, planner, administrator, etc.²⁸² So, Rububiyyah will be the ideological and philosophical basis of education of a Muslim. A learner at first should know through education that his lord, master, controller and administrator are only his creator. His owner and proprietor also only Allah himself. Nobody has the sovereign power to control him, and he would be administered only by Allah. May be because of this importance we have observed the use of this word “Rabb” in various mentionable aspects of Islam.

²⁷³ Abu Jafor Muhammad Ibn Jarir al-tabari, *Tafsir-aiel-Quran*, p-481

²⁷⁴ The proper name of satan, who was not an angel but from the *jinn* as stated in Al-quran 18:50

²⁷⁵ Al-quran,2:34

²⁷⁶ Al-quran,2:213

²⁷⁷ Al-quran,12:101

²⁷⁸ Al-quran,12:47-49

²⁷⁹ According to the narration of the great Historian Muhammad Ibn Ishaq the then prophet of Allah was Shamwel. As the people demanded a leader he informed them that Allah has sent taloot as your leader. The word taloot in Hebrew language is Saul. He was a tanner in profession. Traditionally the kingship was fixed for the descendents of Yahuza but he was not from them. Al-Tabari, Muhammad Ibn Jarir, *Tafsir-e-Ibn Jarir Al-Tabari* and Ibn Kathir, Hafiz Abul Fida, *Tafsir al-Quran-al-Azim*

²⁷⁹ Al-quran,2:247

²⁸⁰ Al-quran,2:247

²⁸¹ Al-quran,96:1

²⁸² Hans Wehr, *A dictionary of Modern Written Arabic*, edited by J.Milton Cowan, 3rd edition, (Beirut-1980), p-320, Ibrahim Mostafa, *Al-Mu'jamul Waseet*, Kutub khana-e Husainiyyah, New Delhi, p-321.

The ever first revelation comprises this word.²⁸³ The first complete surah i.e. surah al-Fatiha also enlisted this word.²⁸⁴ Not only that but various similar verses in which Allah declares the decision of the creation of mankind, also comprises of this word.²⁸⁵ The verse in which Allah declares that whoever is not ready to agree to the verdict of the Messenger of Allah, he is not truly a believer in Allah. Allah says “But no, by your Lord, they can have no faith, until they make you (O Muhammad SM) judge in all disputes between them and find in them resistance against your decision and accept them with full submission.”²⁸⁶ Apart from all these things, eminent Prophets and Messengers uttered this word. Like Ibrahim (A), He preached the Tawhid of Allah to the then king saying that ‘My Rabb is he who gives life and causes death, he said I give life and cause death, He (Ibrahim) said, verily Allah brings the sun from the east; then bring it you from the west. So the disbeliever was utterly defeated.²⁸⁷ Addressing to the Prophet Muses (A) Allah (SWT) introduces himself as the Rabb of Muses.²⁸⁸ Also Forerun claimed to be the sovereign authority of the nation using this word, he said “I am your Lord, most high”.²⁸⁹ Wife of Imran uttered this word when she said “O my Rabb! I have vowed to you what (the child that) is in my womb to be dedicated for your services”.²⁹⁰ On the other hand, the inhabitants of Arab recognized that they responded the invitation of an inviter who conveyed them to religious belief (Iman) and they believed in their “Rabb”.²⁹¹

One thing is worth to mention here that the first and the last surah of the Holy Quran also included this word. The last Surah of the Holy Quran Surah al-Naas indicates that without Rububiyyat, the Mulkiyyat and the Uluhiyyat is invalid. So the verse is started with “Rabb”.²⁹² It is also mentionable here that Muslims are trained up with the training of Rububiyyat from the very beginning of this universe. In the very beginning of the creation of this universe Allah asked His creatures “Am I not your Rabb? They replied Yes”.²⁹³ After their arrival in this universe, in all of their religious activities (Ibadah) especially the daily prayers become the main training period of this philosophy of “Rububiyyat”. Every “Rakaat” of the Salat starts with Sural al-Fatiha. The first verse of this Surah includes this word.²⁹⁴ Not only that but in the every Ruku and Sajida also everybody has to recite this word. This training retains for a Muslim up to his death. Consequently when he dies, the first question is the issue of “Rabb”.²⁹⁵ So it is very important to remark that the matter is involved with whole life of a Muslim, the matter also relates to the verdict of heaven and hell on the day of resurrection.

Keeping an eye to all these aforesaid statements we like to ascertain that the Rububiyyat (Allah’s lordship) is the main ideological and philosophical basis of Muslim education.

²⁸³ Al-quran, 96:1

²⁸⁴ Al-quran,1:1

²⁸⁵ Al-quran,2:31

²⁸⁶ Al-quran,4:65

²⁸⁷ Al-quran, 2:258

²⁸⁸ Al-quran, 20:12

²⁸⁹ Al-quran, 79:24

²⁹⁰ Al-quran, 3:35

²⁹¹ Al-quran, 3:193

²⁹² Al-quran,114:1

²⁹³ Al-quran, 7:172

²⁹⁴ Al-quran, 1:1

²⁹⁵ Al-Baihaqi, Ahmad ibn Hussain ibn Ali ibn Musa Abu Bakr *Baihaqi sharif* Suabul Iman, Fi Fadlil Ilmi wa Sharfi Miqdarihi, Maktabatur Rushdi wa al-Nashri 1st edition,(KSA-1423 A.H./2003) V-3, p-323, Abu Dawud Al- Sajistani, Sulaiman Ibn al-Ash’as, *Sunan-e- Abu Dawud*, Fi-al-Masalati Fil-Qabri wa al-Azab, Darul Kutub al- Arabiyah-Bairut, V-4, p-383.

Now we like to say that when a Muslim learner will be able to instill in the mind that the main ideology of his learning is the supremacy of his creator, all of his activities would be done according to the concept of Allah's sovereignty. As the ideological basis of Muslim education is clear, now we like to discuss regarding the actual scenario of Islamic education.

We have already discussed above that the first revelation of Allah was an imperative instruction to acquire knowledge in the name of Rabb beside that in the subsequent verse Allah says that "read in the name of your creator who created you from "Alaq"(clot of blood). If we look in to the matter with an eye of research, it will be clear that this verse indicates the origin of human creation. It is not sufficient to know the translation of the word, but knowing the comprehensive knowledge about the origin and development of mankind requires the knowledge of medical sciences very specifically the knowledge of embryology which is one of the vital parts of medical sciences. Medical sciences are presently considered as so called Dunyawi or worldly field of study. Sometime parts of thing represent the whole. Accordingly we can say that only one aspect of worldly knowledge represents here the whole kinds of that sort of knowledge. These types of knowledges are verily an integral part of human life. Without these, life cannot be sustained. May be the creator of the whole universe for the betterment of his creatures, launched the everlasting journey of Islam through education and knowledge of these types. Here it is also remarkable that Allah in the consecutive verses declares that he taught human being all the unknowing.²⁹⁶ Here it is clear that the verse did not specify any sort of disciplines of knowledge, also as the most authentic source of Islamic education the Quranic verses did not dichotomize among the disciplines. Consequently we can say that misconception about Islamic education that it would only be confined in some religious issues like life and death, marriage and talaq, taharat (purification) and salat, is became unconcerned. As like as Islam, Islamic education also has the broader and comprehensive aspects. Whatever is the field of study, if it is not opposite of the fundamental injunction of Islam, and that is related to the necessity of mankind and what is consistent with the demand of the concern time, no problem from the Islamic point of view to learn. Through educating the Ummah with all types of educational branches, Muslim ummah would be capable to face the challenges of era. That was the tradition of the Islam from the very beginning. At the very inception the Prophet (PBUH) of Islam whenever a man embraced Islam, sent him to a Qari.²⁹⁷ And he used to enjoin his companions to memorize the verses whenever that was revealed to him besides writing them down.²⁹⁸ After that when a large number of Hafiz and Qurra were killed in the battle of yamamah, the memorization was immensely needed, so mass people started to do the same. Jahidh, writer of al-bayan wa al-tabyeen affirmed that Umar b. khattab issued a curriculum and distributed it all over the country. In that curriculum Umar instructed to teach the children swimming, horsemanship, famous proverbs and good poetry.²⁹⁹ Not only that but also Hazrat Umar ® issued an order to the business community that none can join the commercial activities without the knowledge of business injunctions. Moreover whenever he appointed somebody to public services, he used to observe whether the officer is educated or not?³⁰⁰

Hazrat Ali was known for his outstanding learning and soundness of judgment. Ameer Ali says "the master had himself declared that whosoever desired to realize the spirit of his teachings must listen to the words of the scholars. Who were better able to grasp the meaning of the master's words than Ali, the beloved friend, the trusted disciple, the devoted cousin and son. The gentle, calm teaching instilled in early life in to the young mind bore their fruit. In spite of the upheaval of the Arab race under the early caliphs, literature and arts

²⁹⁶ Al-quran, 96:5

²⁹⁷ A man who is expert in the correct pronunciation of the Holy Quran.

²⁹⁸ Muslim ibnul Hajjaj al-Qushairi, Muqamatu li-Muslam, p-34.

²⁹⁹ Ahmed Shalaby, History of Muslim Education, p-22

³⁰⁰ Allama Shibly Nomani, *Al-Farooq*, V-11, P-7

were by no means neglected in the metropolis of primitive Islam. Ali and ibn Abbas, his cousin, gave public lectures on poetry, grammar, history and mathematics".³⁰¹ His great contribution to the Islamic learning is the foundation of Arabic grammatical formulas. He invented some rules and his very beloved student Abul Aswad Duali developed these rules.³⁰² The rulers of Umayyad dynasty also were very much aware of the development of learning and education for the concern era. The caliph Abdul Malik ibn Marwan was a great reformer during this dynasty. His great contribution is what he had done to the improvement of Arabic script; also he composed the interpretation of the Holy Quran by famous scholar sayeed ibn Musayyib.³⁰³

Educational reforms during Abbasid period were both religious and secular. They had not confined their contribution within the religious field but extended it to other fields viz, medicine, astrology, geography, historiography etc. and had made historic contribution in all those fields of knowledge.³⁰⁴

During Umaiyyad dynasty in Spain Muslim rulers established the University of Cordova. This university had harmonized between the Islamic and modern system of education. Its syllabi clearly show that the higher education in that era was based on Quranic exegesis, theology, philosophy, Arabic grammar, poetry and lexicography, history and geography.³⁰⁵

Likewise Muslims of various periods of time were conscious adequately to modernize their academic syllabi according to the requirements of era.

Now another important issue we like to discuss. In the above lines we have stated that in the very inception there was no dichotomy in education. The real cause of dichotomy in Muslim education was occurred for the first time in the history during British colonial rule in various regions of world especially in Indian sub continent. "Divide and Rule" was one of the vital policies of British rule. They wanted to bring forth a generation "Indian in blood and color but English in taste, in opinions, in morals and in intellect".³⁰⁶ They divided the whole academic syllabi in to Deeni and Duniyawi, i.e. Madrsah education and school education. So reasonably the Muslim community at large scale divided in to two parts in the society even in a family atmosphere. In course of time this dichotomy in Muslim education caused enmity and social discrimination. Those who are a learner of Deeni or religious education, he is neglected from prestigious position in life, on the other hand a learner of Duniyawi or English education easily occupies numerous high positions in the society. Step-motherly behavior to Muslim education and official patronization to English education is a living instance of their dichotomy. Dr. A.K.M. Ayub Ali viewed that in 1833, the committee of the Madrasah (Calcutta Alia Madrasah) tried to make attendance at the English classes compulsory and in this move, had increased the monthly stipend from Rs2/- to Rs5/-.³⁰⁷ Moreover, as the chief controlling authority was British themselves, they had used this institution in conformity with their own way. The statement of warren Hastings, the last Governor General of Bengal, on the eve of his departure for England, gave detailed information about the main aim of this institution³⁰⁸ Words of W.W. Hunter also depict these issues, in his celebrated book "Indian

³⁰¹ Ameer Ali, Syed, *the spirit of Islam*, p-298

³⁰² Akhter, Sayeed, *Hamara Nezam-e-taleem*, al-badr publication,(Lahore-Pakistan-n.d), p-13

³⁰³ Ibid,p-24

³⁰⁴ P.K.Hitti, *History of Arab*, p-375

³⁰⁵ Ibid,p-563

³⁰⁶ Educational Yearbook-1932, India.

³⁰⁷ Ayub Ali,Dr. A.K.M. *History of the traditional Islamic Education in Bangladesh*, Islamic foundation, (Dhaka-n.d.) pp41-42.

³⁰⁸ The letter of Warren Hastings indicated that the main aim of the institution was to produce persons who deserves to be the judges of courts, "that the numerous offices of our government which required men of improved abilities to fill and the care which had been occasionally observed to select men of the

Musalmans" he said "they accuse us of having every honorable way of life to profess their creed. They accuse us of having introduced a system of education, which leaves their whole community un provided for and which has resulted to contempt and beggary for them.³⁰⁹ Though Hunter had treated these are as accusations from Muslims but historically it is evident that such steps which had been adopted by the British rulers were so destructive not only in educational perspective but its cultural aspects also had been stressed to a great extent. Another one policy of British led the Muslims to serious setback in 1865, when orders were issued that examination for all important position shall be held in English, hereinafter. So the Muslim education continued to suffer and the Muslims were outnumbered in almost every field.³¹⁰ These types of steps were so harmful that Muslim thinkers were conceptually divided. They were unable to offer the Ummah any proper solution. Some had been thinking of promoting the British system, combining it with modern science and technological process while others had decided to maintain a distance from the British system and not to have any relation with the government policies. Another group thought of harmonizing between these two systems of education *i.e.* English and religious system education. Sir syed Ahmed led the first group, Moulana Qasim Nanutawi led the second and Allama Shibly Nomani led the third group.

Effect of dichotomy or duality in Muslim education

The dichotomy and dual type education was very much harmful for Muslims specially. Here we want to sum up some effects as follows

Social effect

When both religious and secular types of educations produced graduates in countries, the products of secular education held top position in the armed forces, police, civil services and in public administration, while the product of religious education were employed only in Islamic roles. A culture and class struggle broke out between these two groups and each group accused the other of being inferior.

The Effect in the field of legislation

Graduates of law schools and faculties continued with what foreign rulers had introduced in the field of legislation. They erected laws which were not derived from Islamic jurisprudence. Considering their educational background they could not possibly consult the original sources of Islamic jurisprudence. Even those who were familiar with Islamic jurisprudence through personal efforts were not allowed to introduce in practice.

The effect of duality on teachers

The teachers' community is one of the vital parts of an academic institution. One corrupt teacher can corrupt many. Due to this practical problem of ideological basis of teachers, most school learners are not religious while most Islamic institutes' learners are religious. In this situation the learners of religious disciplines, though can attain Islamic moral instruction, the learners of secular institutions cannot get any type of moral instruction. Consequently the learners become sometime fully unfamiliar with the moral teachings of Islam.

first eminence in the science of jurisprudence to officiate as judge in the criminal and assessor in the civil courts of Judicature".

³⁰⁹ W. W. Hunter, *Indian Musalmans*, comrade publishers, Calcutta-1945,pp-139-140.

³¹⁰ S.M. Ziauddin Alvi, *Muslim Educational thoughts in the middle Ages*, p-94

Harmonization process

The process of harmonization and incorporation should be started from grass root level. To efface the cleavage of dichotomy the role of individual and the society is very essential. Personally institutions can play role to develop curriculum according to the requirements of the modern era and combining the Islamic point of view. From the very elementary level first of all learners should be taught the recitation of the Holy Quran beside the introductory knowledge of their family members, names of the parts of their body and the things of their surroundings. In this level gradually they will know the small type of surah which can help them to perform salat, on other hand in this level they will be taught the introduction of mother language with any other foreign language like Arabic or English in very short scale. In the secondary level students will be provided the knowledge of some specific Surah and selected hadith besides national curriculum. In the intermediate level a student beside his national curriculum will be given the knowledge of the any specific tafsir and hadith. In the higher level of education student will attain the knowledge of any special field of study. In intermediate level it should be determined what discipline he will study in that level. If the learners are of science and business discipline then curriculum should be designed in such a way that he can understand the relevant Islamic knowledge. If he is a student of chemistry, curriculum will be comprised of the Muslim contribution towards this field and teacher will highlight the creators' relevance to the chemical experiment in laboratory. Thus a student will not keep aloof from the Islamic concept. If the student is of the discipline of physical sciences, he will be taught physics in numerous way thus he can understand the Allah's relevance to this. For instance there is a topic of "barrier of two seas in the rivers"³¹¹ in the Holy Quran. In any respect teacher will try to provide him the knowledge of these barriers. Teacher will give him the knowledge of the movements of the clouds and ebb and fall of climates and about environmental pollutions. Besides, teacher should provide him the knowledge of the role of Islam in elimination of environmental pollution. If he is a student of food and nutrition, he should be informed by his teacher that foods are gift of Allah at first then he will attain the knowledge of the origin and development of the numerous kinds of fruits and vegetables, also the relevant knowledge to the agriculture. The learners of biological sciences will be imparted the knowledge of biological evolution in this universe, and they should be informed that every living cell can sustain only with power of Allah. Every life has death. In any relevance they would be given the knowledge of the embryo in the mother womb. Then the Quranic view point the concept of modern biological science will be cleared to the learners. The students of agriculture discipline can be imparted the knowledge of modern technology in this field with the quranic view point in this regard. In various verses of the Holy quran Allah described about the rain fall and the cultivation of the lands and to be utilized for cultivation. Students of soil sciences can be given the knowledge of quranic comments about soil beside the modern scientific comments related to the subject.

If he is a student of business discipline he will be delivered the knowledge of Islamic concept regarding business and financial transactions, besides the curriculum of this discipline should be designed with the scenario of legal ways of business. Legal and illegal business transactions, ways of personal ownership, in some extent some renowned books of Islamic Fiqh can be included in the syllabi. Banking and finance discipline should be clarified in accordance with the Islamic concept of Banking and finance. Beside they should be well known regarding harmful effect of Riba or interest based Banking. Regarding religious education in the various regions of Muslim worlds we want to say that this system of education should be reformed. The students of Al-Fiqh through their academic curricula would be informed in such a way that they would be capable of serving legal activities as a

³¹¹ Al-quran, 55:19

judge in court. Students of Tafsir and Hadith also should know the elementary knowledge of the administration, Banking and financial matters.

Besides curriculum development by the concern institutions, teachers also should be oriented with the process of harmonization. We can say that the process of combination and harmonization actually depended upon them. This thing requires establishing training institutions for the various levels of education. Without that it is not possible for teachers to impart such kind of education. For the sake of effacing the division teachers of all the levels of education must be familiar with the islamization process of education.

With the curriculum and teachers development the whole environment of an institution also requires to be consistent with the Islamic concept. Actually the learners especially the students of intermediate and University levels are in sensitive level of age. In this case intermingling of students should be strictly prohibited. Co education in some context proved harmful for the Muslim nation. Monitoring and motivation of students towards performing Islamic injunctions in daily life is very necessary. It should not be in such a way that a learner would be compelled to do but they should be psychologically motivated. Physical harassment should be avoided totally because it creates sometime a negative attitude to the Islamic environment.

It is also common disease for Muslims that they in maximum cases are not ready to embrace any new type of notions and doctrines though it is not actually in opposition of Islamic point of view. Historically it is proved that mental blockage of Muslims also proved harmful for the community, like the ignoring English education during British rule in India. In that time Hindu community proved them deserving one whereas Muslims were isolated from administrative posts because of their own decision not to study English. It resulted them keeping aloof from the mainstream of the national interest, not only that but also they in community level became legging behind. Though some Muslim scholars took initiative to upgrade their position afterwards.

Another one point also be discussed here that intellectuals and academicians have the scope in harmonization of the education. Their intellectual comments and recommendation are verily great element in this regard. In these connection national and international conferences, workshops and seminars can be organized where intellectuals will deliver their comments and recommendations that will be very fruitful result for the Islamization process.

The ruling authorities of Muslim world can contribute greatly for the combination process. Muslim countries have the great scope to modernize their educational systems. A lot of Muslim intellectuals are working in west. They have the practical knowledge in this regard observing the Muslims leg behind and rapid development of West. Maximum Muslim countries facing this setback that the ruling authorities are not in favor of Islamization and process of combination. Due to some global political situation and in some cases because of their mind set up they are not ready to harmonize education. But it is true that in fact nothing is hindrance in their way to do something, only the problem is their will force to take initiative. Another grave problem in this regard is the political motivation of the rulers of Muslim countries. Sometime these types of peoples are more aggressive then the peoples of other faith. They have no actual vision to do something for the betterment of Muslims and Islam. If they are sincere in harmonizing process of education, they can do it.

In sum we like to say that if the Muslim nation wants to survive them as leader of this universe they must reform their system of education and through that they will enable to attain their superiority in this world. For that they have to be imbued with knowledge and modern education. Only the knowledge of some religious issues is not adequate to lead the world, even not to sustain them.