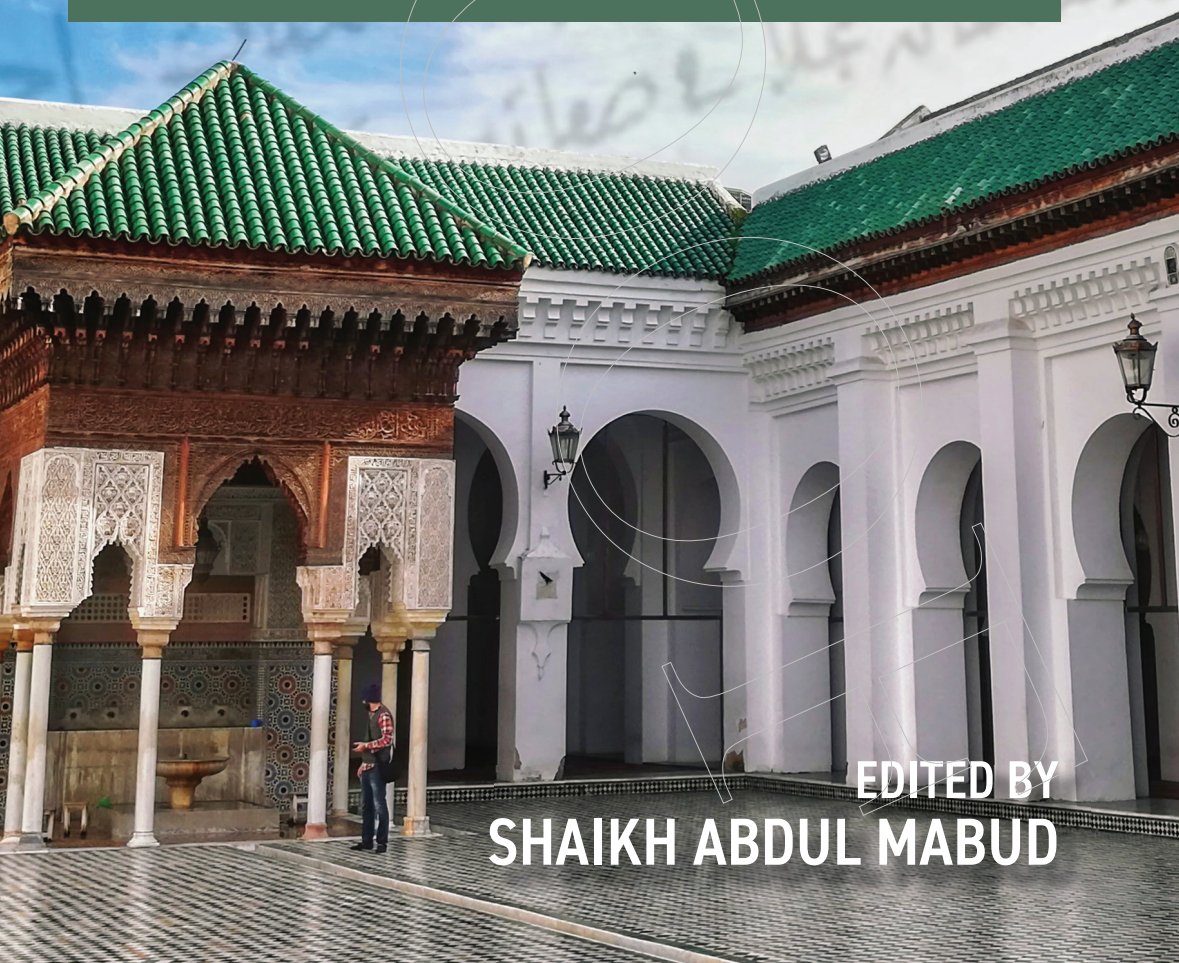
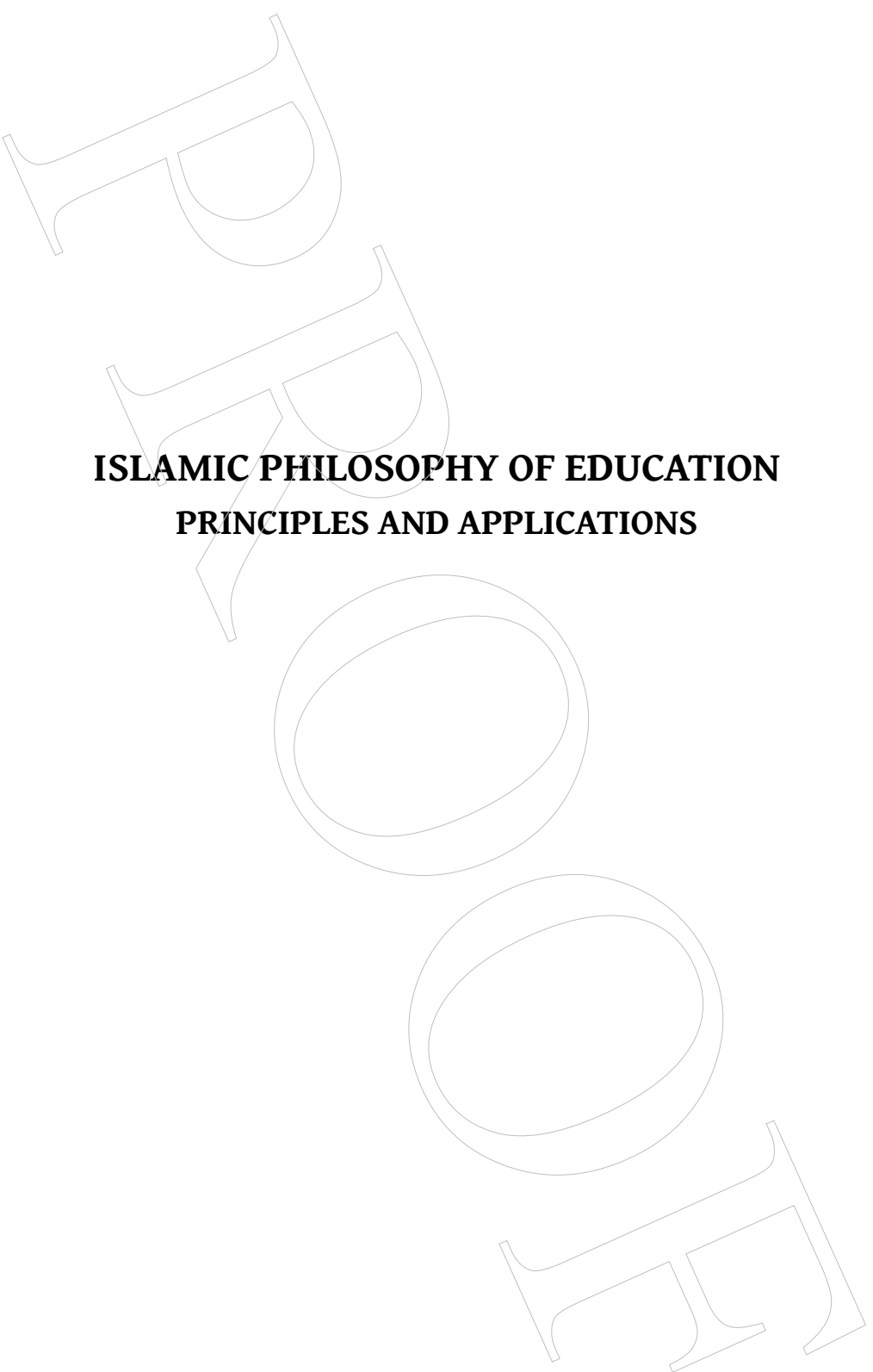


ISLAMIC PHILOSOPHY OF EDUCATION

PRINCIPLES & APPLICATIONS



**EDITED BY
SHAIKH ABDUL MABUD**



ISLAMIC PHILOSOPHY OF EDUCATION

PRINCIPLES AND APPLICATIONS

First published in the UK by Beacon Books and Media Ltd
Earl Business Centre, Oldham, OL8 2PF, UK

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First paperback edition published in 2026

www.beaconbooks.net

ISBN: 978-1-916955-93-6 Paperback

ISBN: 978-1-916955-94-3 Hardback

Cover design by John Duggan www.duggan.design/

Cataloging-in-Publication record for this book is available from the British Library

Cover: Mosque and University of al-Qarawiyyin, the oldest continuously operating higher learning institution in the world, located in Fez, Morocco, founded in 857 CE by Fatima al-Fihri, a wealthy and pious woman of Qayrawani descent.

ISLAMIC PHILOSOPHY OF EDUCATION

PRINCIPLES AND APPLICATIONS

Edited by

Shaikh Abdul Mabud

Foreword by

Professor Recep Şentürk

**Dean of the College of Islamic Studies,
Hamad bin Khalifa University**



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismi'Llāh al-Raḥmān al-Raḥīm

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TRANSLITERATION SYSTEM FOR ARABIC, PERSIAN, AND URDU

Consonants

A = Arabic, P = Persian, U = Urdu

	A	P	U		A	P	U		A	P	U
ء	'	'	'	ر	r	r	r	ق	q	q	q
ب	b	b	b	ژ	-	-	ʀ	ك	k	k	k
پ	-	p	p	ز	z	z	z	گ	-	g	g
ت	t	t	t	ژ	-	zh	zh	ل	l	l	l
ٹ	-	-	t̤	س	s	s	s	م	m	m	m
ث	th	s̤	s̤	ش	sh	sh	sh	ن	n	n	n
ج	j	j	j	ص	s̤	s̤	s̤	ں	-	-	ñ
چ	-	ch	ch	ض	ḍ	ẓ	ẓ	ہ	h	h	h
ح	ḥ	ḥ	ḥ	ط	ṭ	ṭ	ṭ	و	w	w	w
خ	kh	kh	kh	ظ	ẓ	ẓ	ẓ	ي	y	y	y
د	d	d	d	ع	'	'	'	ے	-	-	e
ڈ	-	-	ḍ	غ	gh	gh	gh	ة	t, h	t, h	t, h
ذ	dh	ẓ	ẓ	ف	f	f	f	ال	al-, -l-	-	-

Vowels

Long

ا or ى
و
ي

ā
ū
ī

Short

ا
و
ي

a
u
i

Doubled

يِ
وِ

iyy (final form ī)
uww (final form ū)

Diphthongs

او
اي

au or aw
ai or ay



Acknowledgements

I wish to thank The Islamic Academy, Cambridge and the Sultan Omar 'Ali Saifuddien Centre for Islamic Studies, Universiti Brunei Darussalam for their generous support in preparing and publishing this book. My sincere gratitude goes to the contributors for their support and immense patience throughout the process—without their cooperation, this book would not have come to fruition. I am deeply grateful to Professor Recep Şentürk for writing the foreword and offering insightful perspectives on the Islamic philosophy of education. I would also like to thank Dr Mujadad Zaman, Dr Nadeem Memon, Professor Muhammad Ahsan, Dr Emin Poljarević, and Dr Senad Mrahorović for their valuable comments on specific chapters, contributing to their refinement. I am especially grateful to my daughters, Maliha and Fariha, for reading selected parts of the book and providing thoughtful feedback that enhanced the text. My sincere thanks also go to my youngest son, Mamun, for preparing the index. I am deeply grateful to Jamil Chishti at Beacon Books for his sincere cooperation throughout the publication process and to Siema Rafiq for her meticulous typesetting and careful attention to all technical details that brought the book to its final stage. Last but not least, my heartfelt gratitude goes to my wife, Shajeda, for her unwavering support in every possible way, making this book a reality.



Foreword

R cep Őent rk

In an age where education is often reduced to the mere transfer of information, *Islamic Philosophy of Education: Principles and Applications* offers a timely reminder of what true education entails—cultivating the whole person, intellectually, spiritually, and morally. Under the insightful editorship of Professor Shaikh Abdul Mabud, whose decades of engagement with the philosophy and practice of Islamic education have significantly contributed to the field, this volume invites readers to explore Islamic education as a holistic endeavour that nurtures faith, knowledge, wisdom, character, and a sense of purpose.

But what makes education *Islamic*? The authors in this book argue that it is the Islamic philosophy of education that defines and distinguishes Islamic education. Around the world, many efforts are underway to establish Islamic schools. But how can this be achieved? Can Islamic education truly be offered by adopting or simply Islamizing secular Western educational models? These efforts for the last two centuries in the Muslim world have proved to be futile. Now there is a growing awareness that we need to rely on our philosophical and intellectual sources for a *rooted revival* in the field of education. Rootedness in Islamic philosophy of education requires reviving the Islamic multiplex (multi-layered existence, knowledge, and values) worldview or paradigm along with *Futuwwah*, the altruistic youth ethics, combining the virtues of selflessness, courage, and service to others, inspired by Qurʾānic and Prophetic (peace be upon him) teachings.

What is the Islamic philosophy of education? The essays in the present book by some of the leading authorities in the field of Islamic education uncover its various dimensions commonly emphasizing the unity of religion and science along with the ethical and spiritual aspects of education. In this Foreword, I will try to integrate their arguments and insights while offering my own perspectives on them. Deriving from these essays, one can briefly say that Islamic philosophy of education is primarily based on the multiplex worldview of Islam (unity in multiplexity) in such fields as ontology, epistemology, methodology, hermeneutics, values, and norms. Yet, practical applications and solutions for contemporary educational challenges must be innovatively developed from the rich legacy we proudly uphold. That means we have ahead

of us two crucial tasks: First, unearth the forgotten Islamic philosophy of education, and second, translate it into practical applications within schools and convincingly demonstrate that they work better than any of the existing non-religious models.

In practice, the multiplex worldview and reasoning need to be revived and re-applied in the five domains: religion, language, society, nature, and arts. Religion should be *infused* in all subjects like the soul in the body or the salt in the food but also must be given its independent space. I should emphasize that offering Islam only as a supplementary subject does not make an education Islamic. Instead, as all the essays in this book emphasize, Islam should inform all subjects at the philosophical level. Reviving multiplexity as an alternative philosophy of science, education and civilization will help Muslims to overcome intellectual dependency on the non-religious educational philosophy and allow them to offer a globally applicable model in education.

As the essays in this book also demonstrate, the following are the most pressing questions or issues in the field of Islamic philosophy of education today. Some of them have been addressed deeply in the present book. Answering these philosophical questions and raising awareness about them is the prerequisite for a true education reform. Below I will briefly discuss nine issues (questions) I have identified in the Islamic philosophy of education.

The first question that the Islamic philosophy of education must address is the goal of education: What is the purpose of Islamic education? Several contributors to this book have explored the aims of education. Every civilization envisions an ideal model of the human being, shaped and nurtured through its educational system. Yet there is a confusion or lack of clarity about the purpose of education in Muslim countries and what type of person it aims to produce. Therefore, the first action to reform Islamic education is to clearly define its purpose and its end-product. This is because education serves as a means to shape individuals according to a specific purpose, worldview, and set of values. Every educational system is designed to cultivate a particular type of person, reflecting the ideals of a specific philosophy of life.

From an Islamic perspective, the goal of education is to nurture the whole person, guiding the student from blind conformism (*taqlid*) to critical engagement through evidence-based science and reasoning (*tahqiq*). However, with the rise of Westernization and modernization, the original purpose of education in the classical period of the Muslim world has largely been forgotten. Each nation-state has adopted its own model of education, designed to produce citizens who embody and uphold its national ideology. This focus on cultivating loyal citizens may differ significantly from the goal of nurturing good human beings or devout Muslims. National education often instills allegiance to a national ideology, which can, at times, conflict with the Islamic worldview. If such contradictions arise, it becomes essential for national ideology to be realigned with Islamic principles.

However, Islamic education has, from its inception, aimed to nurture the “whole person” (*al-insān al-kāmil*), regarded as the ideal product of the educational system. In this context, the *wholeness* (*kamāl*) encompasses physical, emotional, intellectual, and spiritual development. The whole person is seen as the vicegerent (*khalīfah*) of God on earth entrusted with the stewardship of humanity and nature. The ideal human being is distinguished by altruistic morality and noble character (*Futuwwah*), with the highest standards exemplified by Prophet Muhammad (peace be upon him). Other prophets mentioned in the Qurʾān are also presented as role models. As Sayed Hyder Ali highlights in his essay, a good human being is defined by *ihsān* (excellence)—living as though he sees God, and even if he does not see Him, he remains ever conscious that God sees him. Therefore, clearly defining the model individual to be nurtured by the educational system is a crucial step for the Islamic philosophy of education in its efforts to reform schools across Muslim countries.

The second question that Islamic philosophy of education must address is how to integrate academic learning with character development. The Qurʾān defines Prophet Muhammad’s (peace be upon him) educational methods as *taʿlīm* (rational teaching through academic education) and *tazkiyah* (moral teaching through the purification of hearts) (Qurʾān 2:129; 62:2). While *taʿlīm* focuses on academic instruction, *tazkiyah* emphasizes moral and spiritual development. In his essay, Sebastian Günther illustrates how rational and spiritual education were harmoniously integrated throughout Islamic history, offering a model for contemporary practice. Similarly, Haidar Bagir emphasizes the spiritual dimension of Islamic education while Jane Fatima Casewit highlights the importance of nurturing the spiritual hearts of students in the educational process. Hülya Küçük emphasizes that the aim of education is to purify the corrupt self and attain a sound heart.

As a consequence of positivism and secularization, spiritual education has been almost entirely neglected in modern educational systems. However, the ideal human being envisioned by Islamic education cannot be nurtured without integrating the rational with the spiritual, academic with character development, and scientific with the moral.¹ In her discussion on the development of the multiple intelligences of humanity, Sommieh Flower highlights the importance of harmonizing them with reason and revelation within an Islamic framework. Islamic heritage offers a wealth of literature and practices supporting this holistic approach. Notably, the classical *Futuwwah* tradition, with its rich body of literature in Arabic, Turkish, and Persian, provides a valuable framework for codifying youth ethics from the Sunnah and transmitting them to future generations.²

1 See Tashkuprizade, *Miftāh al-Saʿādah wa Mişbāh al-Siyādah fī Mawdūʿāt al-ʿUlūm*, ed. Kāmil Kāmil Bakrī and ʿAbd al-Wahhāb Abū al-Nūr (Cairo: Dār al-Kutub al-Ḥadīthah, 1968).

2 See Recep Şentürk, “Futuwwah: Codifying Youth Ethics from the Sunnah with Reference

The third question that Islamic philosophy of education must address is the worldview that underpins all academic disciplines. In other words, what is the paradigm of Islamic education? The Islamic education system must be grounded in an Islamic worldview across the fields of ontology, epistemology, methodology, values, interpretation, and truth. In brief, the Islamic worldview embraces an approach to multiplex ontology (*marātib al-wujūd*), epistemology (*marātib al-ulūm*), methodology (*marātib al-uṣūl*), meaning and interpretation (*marātib al-maʿānī*), truth (*marātib al-ḥaqāʾiq*), and values (*marātib al-aḥkām*). Due to space limitations, I will refrain from discussing these concepts in detail here, but I refer those interested to my other works.³ Mustafa Styer rightly draws our attention to the importance of classifying the sciences in the development of an educational model based on the Islamic worldview.

These fundamental pillars of the Islamic worldview were eroded during the process of Westernization of education and culture. In their place, materialist, idealist, modernist, or postmodernist worldviews—each with starkly different ontologies, epistemologies, and methodologies—have been adopted, replacing the multiplex Islamic worldview. The most striking difference is that these Western worldviews are typically uniplex or unilayered, characterized by a reductionist, materialist or idealist ontology and epistemology. In contrast, the multiplex Islamic worldview remains open to diverse perspectives on different levels of existence and knowledge.

Consequently, I refer to the unilayered ontology and epistemology of materialism and idealism as “closed ontology” and “closed epistemology” due to their reductionist nature. In contrast, I define multiplex ontology as “open ontology” and multiplex epistemology as “open epistemology.” Likewise, I term the sciences rooted in closed ontology and epistemology as “closed science,” while those based on open ontology and epistemology are referred to as “open science.” To revive the multiplex worldview of existence, knowledge, methodology, meaning, and truth within our educational system, action must be taken at the philosophical level. It is *open science* that once enabled Islam to flourish as an open civilization.

The fourth critical question that Islamic philosophy of education must address is how the teacher-student relationship should be structured. As Yasien Mohamed effectively demonstrates in his essay, *ādāb* is the key concept defining this relationship within Islamic educational philosophy. The student is regarded as a divine trust (*amānah*) entrusted to the teacher, whose role is one

to Sulami's *Kitāb Al-Futuwwa*”, *International Journal of the Asian Philosophical Association* 14, no. 1 (2021), 5–21; Recep Şentürk, *Futuwwah: Noble Character* (Istanbul: Usul Academy Press, 2023); Recep Şentürk, *Fütüvvat: Erdemli Gençlik* (Istanbul: Önder Yayınları, 2021).

3 See Recep Şentürk, “Toward an Open Science and Society: Multiplex Relations in Language, Religion and Society,” *Turkish Journal of Islamic Studies*, no. 6 (2001). See also Recep Şentürk et al. *Comparative Theories and Methods: Between Uniplexity and Multiplexity* (Istanbul: Ibn Haldun University Press, 2020).

of stewardship, tasked with nurturing future vicegerents of Allah on earth. Education, in this sense, is a relational process, constituted by the interaction between teacher and student within the institutional framework of the school. Every educational system is governed by specific values that shape this relationship and the broader school environment. In Islamic education, this relationship is rooted in an “epistemology of transmitted knowledge.” Alparslan Açıkgenç highlights this point in his essay on “historical epistemology.”

The most important Islamic value in this context is the resistance to the commodification of education and knowledge. Muslim scholars have historically opposed attempts by capitalists to dominate the field of education and transform it into a commercial enterprise. Today, it is imperative to strengthen the personal dimension of the teacher-student relationship and safeguard it from the forces of commercialization.

The fifth question Islamic philosophy of education must address concerns the Islamic past: How should we relate to Islamic heritage? How should the history of Islamic civilization be taught? Islamic heritage plays a vital role in nurturing students’ Islamic identity. In some American universities, a course on Western heritage is offered to freshmen over two semesters, aiming to cultivate a deep-rooted awareness of Western identity. A similar approach is necessary in Muslim education to foster a sense of belonging to Islamic civilization.

Yet, Muslim scholars are divided in their approach to the history of Islamic civilization and how it should be taught. One group advocates for the idea of discontinuity, arguing that Islamic civilization experienced a decline after its golden age—marked by the time of the Prophet Muhammad (peace be upon him) and the Four Rightly Guided Caliphs—until the revivalist movements of the modern period. This perspective dismisses the significance of the intellectual and cultural heritage produced in the intervening centuries, particularly neglecting the contributions of the Ottoman era. The second group advocates for the continuity of Islamic civilization, despite occasional crises and challenges. They maintain that Islamic civilization has persisted from its inception to the present day, with an unbroken chain of knowledge transmission. For them, the intellectual and cultural heritage of all generations between us and the Prophet Muhammad (peace be upon him) remains valuable. However, they emphasize the need for a critical engagement with this tradition.

These two groups differ in how they relate to the past and, consequently, how they teach it to students. The first group believes in starting from scratch—returning directly to the Qur’ān and Sunnah to revive Islamic civilization. In contrast, the second group argues for building upon the legacy of previous generations, continuing from where they left off.

I subscribe to the second view, which emphasizes the continuity of Islamic civilization despite periods of crisis. I believe this is how the history of Islamic

civilization should be taught. We must appreciate the contributions of Muslims over the past fifteen centuries in diverse fields such as philosophy, law, theology, linguistics, architecture, politics, and the arts. This approach is essential for instilling a sense of belonging and pride in Muslim students in relation to their civilization.

It is also crucial to recognize that the *decline paradigm*—the narrative of Islamic decline—was largely shaped by Orientalist scholars after World War I and subsequently adopted by many Muslims without critical examination. However, this narrative has recently come under increasing scrutiny and has been rejected by leading authorities in Islamic history.⁴

While I agree on the importance of adopting a critical approach to our past, it must be an internal critique rather than one borrowed from Orientalist perspectives. We need to develop our own framework for engaging with our history critically and constructively.

The sixth crucial question that Islamic philosophy of education must address concerns the future: How should a future vision of Islamic civilization be taught? A future vision is essential in education to inspire students to contribute actively to building and advancing Islamic civilization. What do Muslims aspire to achieve in the future? Where do they envision their civilization heading? Addressing these questions provides students with a goal, a dream, or even a utopia to strive toward. Without a shared vision for the future of Islamic civilization, students may lack the motivation to contribute meaningfully to its development. A well-defined future vision can instil purpose, drive, and a sense of collective responsibility in the next generation.

A question frequently posed among Muslim intellectuals is, “What did the world lose with the fall of Islamic civilization?” While this is an important question, it focuses solely on the past. We need to ask a new question: “What will the world gain with the rise of Islamic civilization?” In his essay, İbrahim Özdemir reminds us to design our education system in a way that prepares students to offer solutions to global problems from an Islamic perspective. As for Muslims’ relationships with other civilizations, the future of Islamic civilization will reflect its past as an open civilization in which *Fiqh* played a dynamic role. Islam has historically been open to other civilizations, and it will continue to be so in the future.⁵

The seventh question that Islamic philosophy of education must address concerns its relationship with hegemonic secular science: How should we relate to dominant secular science? What about the emerging field of artificial

4 “The Decline of the Decline Paradigm: Revisiting the Periodisation of Islamic History” *Niedergangsthesen auf dem Prüfstand / Narratives of Decline Revisited*, Bacem Dziri/Merdan Güneş (Hrsg.), Reihe für Osnabrücker Islamstudien, Band 38 (Berlin: Peter Lang GmbH Internationaler Verlag der Wissenschaften, 2020), 213–247.

5 See Recep Şentürk, *Açık Medeniyet* (İstanbul: İz yayıncılık, 2015).

intelligence (AI)? In his essay, Osman Bakar examines the limitations of AI—despite its remarkable achievements—through the lens of prophetic intelligence, which defines the boundaries of human knowledge. Adha Shaleh and Shaikh Abdul Mabud undertake a critical exploration of the impact of technology on both educators and learners. Nur Jannah Hassan explores how natural science subjects should be taught from an Islamic perspective, proposing the *Ulū al-albāb* integration framework for constructing natural science curricula. In engaging with dominant secular science, it is essential to adopt a reformative and critical approach within our education system. First, we must strive to be contributors to global science, not merely recipients or borrowers. Second, we need to cultivate an awareness that science consists of two components: empirically proven facts, which make up evidence-based science, and the interpretations of those facts, which form the philosophy of science. While we accept the empirically proven facts and evidence-based science, we must critically examine the interpretations and the philosophical foundations that underpin them. Rather than accepting all interpretations of empirical facts as presented by Western scholars, we should strive to develop our own interpretations rooted in Islamic thought.

The eighth question that Islamic philosophy of education must address concerns funding: How should education be financed? In the past, Islamic educational institutions, teachers, and students were primarily supported through *awqāf* (plural of *waqf*, pious endowments), as well as *ṣadaqah jāriyah* (enduring charity). This system was prevalent across the Muslim world, from North Africa and the Balkans to the Ottoman lands, the Arab world, and the Subcontinent. It is surprising that this age-old tradition of free education has been so quickly forgotten. Today, most Muslims are turning to paid education systems, with schools increasingly viewed as profit-making enterprises.

Today, there is a pressing need to revitalize *awqāf* as a means of financing educational institutions through voluntary civil society organizations. This is crucial for two key reasons: first, to preserve the autonomy of academic institutions and scholars; and second, to resist the growing commodification of knowledge and education, which leads to class division, denies education to disadvantaged students, and contradicts the fundamental principles and values of the Islamic approach to knowledge and education.

The ninth question that Islamic philosophy of education must address concerns the form and content of certification or licensing. A distinctive feature of the Islamic educational system is the *Isnād* (or *Sanad*) system—a method of knowledge transmission and certification through a chain of authorities extending back to the Prophet Muhammad (peace be upon him). A diploma granted through this system is called an *Ijāzah*, which is conferred by the teacher directly to the student. This practice remained prevalent until the early 20th century. However, with the transition to the modern Western

academic system, the tradition of granting *Ijāzah* with *Isnād* has largely been abandoned. Today, it is maintained only by a small minority of traditional institutions and scholars within the Muslim world. In my view, it is important to maintain this traditional certification system where it is possible and appropriate. This may be without rejecting the modern certification system (BA, MA, PhD, etc.). For practical reasons, the best approach seems to be combining traditional certification (*Ijāzah* with *Isnād*) and the modern diploma to ensure international validity and accreditation.

These are the nine key issues and questions that Islamic philosophy of education must address today. The educational systems in Muslim countries are currently dysfunctional. However, the problem is not merely administrative or technical, as it is often misdiagnosed by many professionals and leaders. The root cause of these problems is the absence of an Islamic educational philosophy grounded in the Islamic intellectual heritage. Reforming education in Muslim countries requires a fundamental reassessment of key principles, including the purpose of education, the worldview it conveys, its relationship with both Islamic and Western intellectual traditions, and the organization and financing of the educational system. We cannot resolve these challenges by simply adopting the latest Western models—an approach that has been pursued for the past two centuries, with very limited success. Instead, this reliance has resulted in academic and intellectual dependency on the West. Effective educational reform must balance continuity with change, and local knowledge production with meaningful exchange with external sources.

Let me conclude by reiterating that the root cause of the problems in Islamic education today is the lack of a solid philosophical framework. As Kamal Hassan emphasizes in his essay, theory alone is insufficient; it must be combined with practice. Therefore, after rediscovering and recovering the Islamic philosophy of education, we must be innovative in applying it practically and creating solutions for today's educational challenges, drawing from this enduring legacy of Islamic thought. This is a formidable challenge, but we have no choice but to shoulder this responsibility in order to safeguard our future generations, our religion, civilization, humanity, and, most importantly, our intellectual independence.

Building on the foundational principles of the Qurʾān and Sunnah and incorporating strategies for practical application, the contributors to this book—each bringing unique insights from their fields of expertise—offer a diverse range of perspectives on teaching and learning practices that can be effectively implemented in the classroom to deliver Islamic education. It is my hope that this book will serve as both an inspiration and a resource for scholars, educators, and policymakers who are committed to revitalising education systems. I commend Professor Shaikh Abdul Mabud for his unwavering dedication and scholarly rigour in bringing this important work to fruition.

FOREWORD

May it contribute to a deeper understanding of the transformative power of Islamic education and inspire future generations to engage with its principles in meaningful ways.

Recep Şentürk
Dean of the College of Islamic Studies
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Doha, Qatar
June 2023



Chapter 8

Framework for an Islamic-Based Curriculum

Freda Shamma

Introduction

Most Muslims will agree that the American public schools do not prepare students to be practising Muslims. The answer for some is to add an additional class or two at the end of the day for Islamic studies including Qur'ān and/or Arabic. The usual assumption has been that the other subjects are being taught in a suitable manner. Sometimes a few facts are changed or added as in deleting word problems about interest in the math class and adding a biography or two of Muslim scientists in the science class.

Independent of these small fragments being added, Muslim scholars have been discussing the problems of using any Western based educational system. These theoretical discussions have mainly focused on what Islamic principles our curriculum should build on. Unfortunately, it has been difficult to transfer from the theoretical to the practical dimensions of providing an Islamic-based education for our students.

It is the contention of this author that few greater challenges exist in Islamic schooling than those pertaining to matters of curriculum. The aim of this chapter is to proceed from theoretical discussions to practical implementation of a new curriculum for Islamic schools. Before we can begin to discuss what we should have, we need to consider what the Western educational system includes that goes against Islamic principles. Then we need to discuss what an Islamic-based curriculum would entail. Then, and only then, can we start to develop a curriculum which is based on Islam, and which avoids the problems we find in the Western schooling.

The author of this chapter holds an EdD in curriculum development and has assisted curriculum projects in several parts of the globe. After identifying the problem and discussing an Islamic worldview, this chapter will indicate the steps required to develop an authentic Islamic curriculum for Islamic

schools. As will be mentioned, there is no one curriculum suitable for every Islamic school. Therefore, the examples given are simply that, just examples of one possibility that the curriculum committee might choose for their school. What is necessary for any curriculum is that each step be followed in order, with the first two steps being of absolute necessity.

Part One: Identify the problem

Whether they have attended Western universities to complete their education or went to American or British elementary and/or secondary schools in their home countries, the overwhelming majority of Muslims living in the West have been educated according to a Western worldview. Western educational methodology became based on the ideals of individualism, materialism, utilitarianism, nationalism and evolutionism, none of which is Islamic. Adding a reference to Islam in the history class is just a decorative exercise that only reinforces the idea of a dualism: secular versus religious education.

It may be useful here to give an explanation of how American education evolved. For the first hundred years of free elementary education, (1650 to 1750) the *New England Primer*, a book based on Bible verses, was used to teach reading and number skills. Disciplinary practices also followed religious lines, with flogging and other measures designed “to drive the devil out of children.”

By 1780 schools adapted curriculum to rally support for the new American political system which meant inculcating political doctrines of modified democracy. As time went on many reforms were made influenced by European examples. In the early 1800s, Prussia (formerly Germany) built their own system of education to indoctrinate the masses into their new ideas of nation states and nationalism in opposition to the current dependence on religion and the Roman Catholic Church. The leading American educationalist Horace Mann visited their schools and was so impressed that he adopted their system for American education. Among other ideas which were adopted was the idea of nationalism being more important than religion, separation of the students according to age, and different subjects taught as pieces of isolated knowledge.¹ These ideas were incorporated in the education which Western colonizers foisted on Muslims. Whether it was the British, the Germans, or the French, their textbooks emphasized their own national group and geography, minus reference to local religion, geography, history or culture. This was so effective that even today Muslims in formerly colonized countries prefer to get their higher education in the West. Furthermore, if they immigrate to America and put their children in Islamic schools, many demand the schools use American textbooks in all possible subjects.

1 R. Freeman Butts, *A Cultural History of Western Education: Its Social and Intellectual Foundation* (New York: McGraw-Hill, 1955).

There are a number of organizational practices in Western schools which are built solely on assumptions. They have existed more for the convenience of teaching than for the facilitation of learning. It is unfortunate that Muslims, who historically had studied in quite a different way, when exposed to the Western system adapted that system unreservedly. Some common assumptions are as follows:

- I. One assumption is that the appropriate time for learning a subject is the same uniform period of time, 50 to 60 minutes long, six or seven periods a day, 46 weeks in the year. (From the earliest days of Islam, each student studied with the teacher as long as he needed, with no set times.)
- II. A classroom size of 20 to 25 students is most appropriate for most learning experiences. (In the Islamic period the classes were held in the masjid and there was no limit to how many students could attend.)
- III. The third assumption is that all learners are capable of mastering the same subject in the same amount of time. Everyone is given the same test on the same day. All students graduate to the next grade every year. (In the Islamic period some students stayed with the teacher for many years while others received a certificate of completion (*ijāzah*) and moved on to study with another teacher.)
- IV. The fourth assumption is that the same teacher is qualified to teach all aspects of the students' subjects for one year, especially in elementary years. (In the Islamic period there were usually several scholars in the masjid who taught different subjects).
- V. The fifth assumption is that the best teaching occurs when the teacher dictates the content to the students, and the test requires them to repeat back what they are supposed to know.

During the 1920s and 1930s educational philosophers like John Dewey had a great influence on curriculum. He saw schools as the agencies of society designed to improve America's democratic way of life. He instituted the idea that the curriculum should build on the interest of students and should represent real life by taking up and continuing the activities with which the child is already familiar at home. Especially in the younger grades students should study about the home, neighbourhood, and community as is reflected in the sample curriculum given later in this chapter.

The surprising success of Russian exploration into space in 1957 led critics to blame the public schools for not spending more time on the basics of reading, math and science. This has led to legislated accountability measures and increased testing programs.²

2 Jon W. Wiles and Joseph Bondi, *Curriculum Development: A guide to practice* (New York: Macmillan Pub. Co., 1993), 247-62.

In the absence of a holistic conception of curriculum, the focus on American curriculum improvement has been on piecemeal and mechanical functions.³ Muslims as well, attempting to improve an American curriculum, tend to try writing a science book for Grade 5, for example, or a history of Muslims according to the typical American idea of history as a series of rulers and armies, or other random pieces of subject content. In the first case, one science book does not deal with what needs to come before it in previous grades or what should continue after it. This lack results in a disjointed study of pieces of science. In the case of Muslim history, it means that the focus is on the different rulers because that is the way the West studies history, not on the unifying use of Shari'ah in the life and culture of the majority of the people no matter where they lived nor which rulers they lived under. Neither is this Muslim history integrated into world history. The life of Prophet Mūsā, for example, is not included in ancient Egyptian history, nor is the life of Prophet 'Isā included in the study of Rome, although they were under the rule of those people. This approach also ignores what the Muslims learned from earlier peoples and their studies and ignores how Muslims transferred what they learned to Europe and other parts of the world. In short, this Western model alienates the Muslim from his past and makes him a caricature of Western man. Ann El-Moslimany emphasizes that the concept "secular" is alien to Islam. The separation of "Islamic studies" from the "regular" subjects only feeds into the mentality that sees religion as something separate from life.⁴

A worldview is composed of all the experiences a person receives as he grows. By the time a person graduates from twelve years of school most of his experiences will be from his schooling. A person's worldview is seldom acknowledged as he thinks about curriculum for an Islamic school. The usual thinking is to find the best American textbook on each subject and then add in or subtract as necessary to put some Islam into the subject. This is natural as his worldview is based on Western education. However, if one wants to have an Islamic-based curriculum then one must begin with Islamic principles.⁵

In order to design an Islamic-based curriculum the designers must acknowledge their own Western-based worldview and seek to learn what an Islamic-based educational system should be. In order to help teachers realize that their worldview is more Western than Islamic, I give them a very short quiz. I ask them to answer these questions according to what their first thought is. I caution them not to do any thinking here; just put down the first thing that pops in their mind. The questions that I ask them are:

3 Wiles and Bondi. *Curriculum Development*, 326.

4 Ann El-Moslimany, *Teaching Children: A Moral, Spiritual, and Holistic Approach to Educational Development* (Herndon, VA: International Institute of Islamic Thought, 2018), 32.

5 Freda Shamma, "Integrating a Consistent Value System," Sunrise Academy Workshop (Hilliard, Ohio, unpublished manuscript, 2017).

- I. What is the name of a famous physician?
- II. What is the title of a very famous book?
- III. What is your favourite kind of music?
- IV. What was important about the year 1492?⁶

The Islamic studies and Qurʾān teachers did well, but teachers of the other subjects barely gave one Islamic response.

It may be useful here to look at some of the differences between a Western worldview and an Islamic worldview.

**Islamic or Secular—some basic principles
that orient teaching materials**

Concept	Islamic	Secular modern
Who is in charge?	Allah	None
Is there an unseen realm?	Yes, including angels and jinn.	Denial of any supernatural world.
Is there a seen realm?	Yes, it is the world in which we live for a short time.	Yes, it is the natural world which we know through our five senses.
Is there any final judgment and moral accounting?	Yes, there is resurrection, judgment, heaven and hell.	No, the seen world goes on, and when we die that is the end of our lives.
Is there a greater purpose and meaning of life?	Yes, Allah has created us for a certain purpose which gives meaning to our life.	No, each person makes up his own meaning and purpose of life.
Mankind's place in the social system	The family is the basis of society.	The individual is the basis of society.
Role of the family	Within the family every individual has his or her needs met, including guidance and love.	Family is unimportant but is supposed to give the individual what he wants.

6 The Islamic worldview answers were mostly: Ibn Sina, the Qurʾān, *nashids*, year Muslim rule ended in Spain.

Rights and responsibilities	Everyone has his rights taken care of but has corresponding responsibilities.	Parents are optional. They are obligated to take care of the individual, but he or she has no obligation to them.
Respect, seek and listen to parents' advice.	Responsibilities and rights include respect and accepting guidance and comfort.	The individual is in charge of his own life—he owes nothing to his/her family. Most of the time he needs no one at all.
Man is a social creature.	He seeks out the company of those who also accept the existence of God; and he is close to his family.	He seeks out those who give him pleasure and allow him to do what he likes.
History	History is cyclical, going up when people follow commandments of Allah, then down as they forget, then up when a prophet arises to bring them back on the right path, then down again as people forget.	History is linear, starting with uncivilized barbarians and moving in a straight line to the most civilized, i.e., citizens of Western civilization.
School goals	Mankind has an obligation to learn in order to be of benefit to family, society, the world community and the environment. He does not limit his thinking to a particular nation.	School has two opposite goals. 1. School should mould the students into what the nation wants. 2. At the same time, subjects should be studied only if the individual is interested in the subject.

This chapter's purpose is to introduce elements which need to be discussed in making a curriculum. This is not the place to go into the development of any particular concept or idea, which comes in much later in the process where each subject is being developed.

One of the important issues to be discussed is what the Islamic concepts of each subject are. Even the titles of the subjects should be studied. For example, in America we use the term Social Studies in the early grades, while in high school we use the term History. This is because the term "History" usually focuses only on the political history of an area. In Social Studies classes, however, elements of geography, sociology, and history are all to be found. This concept reflects the views of the famous Muslim historian Al-Mas'ūdī who said that history should include biographies, history, peoples' social and economic life.⁷

7 'Alī Abū-l-Ḥassan al-Mas'ūdī, *The Meadows of Gold: The Abbasids*, trans. and ed. Paul Lunde

Part Two: The Solution

I. Select your curriculum committee

Curriculum here means the scope and sequence of the learning materials for each and every subject for every year according to a framework based on Islamic values. There is no substitute for a group that reflects all the needs of the community.

First of all, you need a scholar of Muslim sciences that can guide the development according to Islamic principles. He or she should be active especially at the beginning of the project.

Secondly, everyone connected with the school should be represented. This includes the principal, the teachers, parents and students, and the school board if their children are not in the school.

Thirdly, when the committee has laid the basis for all subject matter then each subject should be represented by a Muslim authority in that field. This means that in history for example this person should both possess an understanding of history from an Islamic perspective and a sound knowledge of historical facts.

Fourthly, a psychologist or counsellor who understands the needs of children and young adults is a very valuable addition. This is an advisory position and as things are developed, he or she should review them to make sure they are appropriate for children's development.

Finally, it is necessary to have someone who has expertise in curriculum development to guide the process.

II. Discuss what an Islamic worldview is and how it differs from a Western worldview

This is the second essential step. What are the important aspects of Islam that will form a solid foundation on which to build a curriculum for any subject, including our history example? A number of scholarly books have been written on what an Islamic view of the world is, or in other words, the Islamic foundation on which all thinking about pedagogy should stand. Perhaps the three most well-known modern scholars to deal with the subject were Prof. Isma'il al-Faruqi in America, Prof. Naquib al-Attas in Malaysia and Prof. Syed Ali Ashraf in the UK. Using their foundational documents, the committee of the Example Islamic School (EIS), which we are using in this chapter, decided that the students in an Islamic school have two basic needs. One, they need the "academic" subjects like English and history which are required for attending universities.

and Caroline Stone (London and New York: Kegan Paul International, 1989).

The second need is spiritual, to understand and internalize Islam in order to be confident, knowledgeable and active Muslims, strong in their beliefs and able to respond accurately when challenged by non-Islamic thought and activity, including Islamophobia.

A basic problem for Muslims is that due to colonialism, their education has been based on a Western model no matter where they received their education. Isma'īl al-Faruqī emphasized the need for total change. "The key to this process is *da'wah*, education, and more importantly, the Islamization of knowledge."⁸ Prof. al-Faruqī stressed that "It is the Muslim's conception of himself as the Khalifah of Allah, *subhānahu wa ta'ālā*, on earth that makes him the vortex of human history. Only as Allah's Khalifah, and hence only in proper commitment to the vision of Islam, may he act responsibly in the totality of space and time."⁹

The roadmap that Prof. al-Faruqī laid out had as its vital ingredients the Islamization of knowledge which includes character building, reform, and the reconstruction of institutions of family, economy, society, and polity in accordance with the principles and precepts of the Sharī'ah. As Imam Abū Hāmid al-Ghazālī said almost 1000 years ago, "Education must not only seek to fill the young mind with knowledge but must at the same time stimulate the child's moral character and stimulate him to the propensities of social life."¹⁰

When we grasp the principles of Western thought, we will refrain from using educational materials that presuppose the absence of anything beyond what's observable and measurable. Such materials depict our world as a place where truth can only be revealed through reductionism, viewing the whole as the mere sum of its parts. By teaching our youth from these texts that assume that the world is distinct and independent of Allah, we are in danger of instilling in them a foundation that is contrary to everything that Muslims believe about reality. It is of fundamental importance to understand the gulf that separates traditional Islamic thought from the worldview that is present in modern Western curricula.

The difference, for example, between the Western understanding of history and an Islamic understanding is immense. Looking at the history of the Muslim world, we should be alerted by the approach reflected in the term "Muslim World." However, many of our historians still divide this world into different "nations" like the Abbasids, Fatimids, Mamluks, Seljuks and Ottomans.

What makes the civilization a Muslim one rather than a collection of competing nations like in Europe? The fact is that no matter the rulers or their

8 A. Ahmad, *Isma'il al Faruqi as I Knew Him* (Herndon, VA: International Institute of Islamic Thought, 2000), 40.

9 Isma'īl Rāji al-Fārūqī, *Al Tawhīd: Its Implications for Thought and Life* (Herndon, Va: 1992), 3.

10 Abū Hāmid al-Ghazālī, *Al-Ghazzali on Disciplining the Self*, trans. Muhammad Nur Abdus Salam, ed. Seyyed Hossein Nasr (Chicago: Kazi Publications, 2003), 23.

ethnicity or colour, the rule of law was Shari‘ah. And the culture this rule of law furthered was Ummah. People living under the Arab Abbasids rulers called themselves Muslim and welcomed other ethnicities and other political divisions as part of the Muslim world. The Seljuks came from Central Asia and became loyal soldiers for the Abbasid Caliph. When Caliph Al-Musta‘sim was defeated in 1258, the Seljuks became the power of the land but were still loyal to the Caliphate and ruled according to Shari‘ah law. When they no longer had a son to inherit the rule, they passed it on to the Ottomans to administer Islamic law.¹¹

Governments of the Idrisids and Rustamids in West North Africa did not recognize the political power of the caliphs but didn’t challenge them as the supreme leaders of the Muslim Ummah. The people under their rule identified themselves as Muslims.¹²

Studying the history of Muslim peoples as a unified Ummah under the Umayyads or Ottoman administration enables us to include areas ruled by other groups of Muslims and explains better the culture of the people. Many of the theological scholars and the polymaths of mathematics and science who wrote in Arabic, for example, were from outlying areas such as Central Asia, Persia and Andalucia (Muslim Spain).

In 1300s Ibn Battuta left his native Morocco and went on Hajj. From there he travelled as far north as there was Muslim rule, Shari‘ah law. He went as far east as Indonesia and even visited several communities of Muslims in China. He travelled southward, reaching halfway down the eastern coast of Africa, and also journeyed westward, exploring regions from Andalucia (Spain) to as far as Mali in West Africa. In every place he visited, although there were seven strong rulers including a Mongol, he was welcomed with wonderful hospitality as a Muslim brother. He was helped by Arabic which was the lingua franca of the Muslim world and by the fact that he was a judge of Islamic law.¹³

As Vincent Cornell says, Islamic pedagogy is “a method of *participatory learning* that is based on an *interleaved reading* of two complementary sacred texts: the Qur‘ān and the lived world around us.”¹⁴ It is a seamless process that intertwines sacred and secular. It is necessary to build a sense of Muslim identity that views Islamic history in its generous, global, human content.

11 Mehmet Maksudoğlu, *Osmanli History and Institutions* (Istanbul: ENSAR, 2011), XXV–XXXIX.

12 Corisande Fenwick, “How to Found an Islamic State: The Idrisids as Rivals to the Abbasid Caliphate in the Far Islamic West,” in *The Historian of Islam at Work: Essays in Honor of Hugh N. Kennedy*, ed. Letizia Osti and Maaïke van Berkel (Leiden: Brill, 2022), 91–116.

13 H. A. R. Gibb, ed., *The Travels of Ibn Battuta*, 4 vols. (Cambridge: University Press for the Hakluyt Society, 1958).

14 Vincent J. Cornell, “Teaching and Learning in the Quran,” *The Journal of Scriptural Reasoning* 5, no. 3 (2005): 5.

III. Develop a vision statement based on an Islamic worldview and the needs of the school population

Our sample curriculum is an illustration of the process of developing a curriculum. It does not intend to present it as necessarily the best vision or the best goals. Every school has its own goals and needs.

Likewise, the grade-by-grade outline is not to be taken as the best outline. From start to finish the curriculum should reflect the vision and needs of the individual educational institution. This outline might be welcomed by a school traditionally attached to a Western style but rejected by those who want a more Islamic oriented design.

Example Islamic School (EIS)¹⁵

Vision Statement. The overall aim or purpose of the Example Islamic School is to assist individuals in developing a strong, balanced, wholesome Islamic personality through education of the spirit, intellect, rationality, emotions and physical senses.

IV. Use the vision statement to develop goals

Goal 1

The primary goal of an Islamic school, which must act as the underlying goal of every aspect of the school, is to develop committed, educated Muslims, persons for whom Islam is a complete way of life. These are people who love Allah and His prophets and willingly strive to worship Allah in the best manner, actively trying to fulfil their role as vicegerent on earth. In order to fulfil this obligation, they must have a positive attitude, knowledge about the major concepts of Islam and the skill to apply these concepts.

Goal 2

The second major goal of this school is to offer an internationally recognized, comprehensive international secondary school certification program. An international school must consider and accommodate the educational differences of its pupils. It should teach universal skills within a variety of cultural contents.

Goal 3

The third goal is to give each pupil an understanding and appreciation of the encompassing Islamic culture and the part his own culture contributes to it. Thus, literature classes will contain not only English literature, but Arabic,

¹⁵ Freda Shamma, "Fadel Islamic School Curriculum" (Cincinnati: Ohio, unpublished manuscript, 1998).

Persian, Urdu, West African, and Indonesian literature as well. Art classes will prominently feature Islamic geometric and floral art as well as Arabic calligraphy from different areas of the Muslim world.

Goal 4

In order to accomplish the above goals, a fourth goal is required, i.e., to nurture each pupil according to his social, emotional, and physical needs. This goal is not met primarily by course content (except for physical education), but rather by the way the teachers interact with pupils and act as role models, and the methodology of teaching. The attitude and approach of the school administration is also extremely pertinent to the social and emotional wellbeing of the pupils. These needs will also be aided by a variety of extracurricular activities.

V. Discuss and agree upon the use of an integrated curriculum which will further the idea of the interconnectedness of all of Allah's creations

Implied in these statements of goals are the ideals of integration, moderation and balance. The good Muslim will not result from a system which teaches each of its parts as independent pieces. Rather, the ideal person will be a result of integrated learning which teaches that there is a unity composed of many parts. The students of science will use their intellect to unlock the mysteries of Allah's multiple and wondrous creations. The students of literature will use their intellect to discover more about their own nature, their relationship to Allah, humanity in general and the environment through the written or spoken word. Both the students of science and the students of literature will strive to learn in order to maximize their unique contributions to the betterment of man, society and environment. There will be interaction between science, language, arts, and history classes. For example, some of the reading materials for the English class should be scientific and historical while the science classes should include some of the history of the development of scientific ideas, particularly those developed by Muslims. The history class should include the writings of the people who lived in the particular time that is being studied in each year's history class, while assigned papers can be graded for content by the history teacher, and grammar and style by the English teacher.

Not only should these "secular" subjects be integrated but the Islamic worldview should be the basis for discussing the contents of each class.

Another integration that the curriculum aims for is the use and integration of the two sources of knowledge, *wahy* (revelation) and human intellect. The general recommendation of the First World Conference on Muslim Education in 1977 emphasized that "There is total agreement that there are two sources of knowledge which must be tapped" in order for schools to produce the desired kind of Muslim. Revelation is the source of perennial knowledge

derived from the Qurʾān and Sunnah. Human intellect produces acquired knowledge which is susceptible to quantitative and qualitative growth, limited variations and cross-cultural borrowing.¹⁶

VI. Now the committee has expanded to include specialists for each subject.

Each subject uses the overall school goals as a guide to look at their subject to see how it can serve to further the overall goals. This chapter will only include history based on the above vision statement and goals.

Part Three: History Curriculum

In the Qurʾān Allah tells us to look at those from the past: what they achieved, how they lived, and what became of them:

See they not how many of those before them We did destroy? Generations We had established on the earth, in strength such as We have not given to you—for whom We poured out rain from the skies in abundance, and gave (fertile) streams flowing beneath their (feet); yet for their sins We destroyed them, and raised in their wake fresh generations (to succeed them). (Qurʾān 6:6)¹⁷

Travel through the earth and see what was the End of those before (you). (Qurʾān 30:42)

Do they not travel through the earth and see what was the End of those before them? They were even superior to them in strength, and in the traces (they have left) in the land: but God did call them to account for their sins, and none had they to defend them against God. (Qurʾān 40:21)

These are some of the stories of communities which We relate unto thee: of them some are standing, and some have been mown down (by the sickle of time). (Qurʾān 11:100)

It is a duty for Muslims to study the past, for the purpose of knowing what ultimately happens to those who believe and those who do not. We must, however, be clear as to what history we should study and from what approach we should study it.

16 King Abdulaziz University, *First World Conference on Muslim Education: Conference Book* (Jeddah: King Abdulaziz University, 1977), 78.

17 *The Holy Qurʾān: Text, Translation and Commentary*, trans. Abdullah Yusuf Ali (Lahore: Shaikh Muhammad Ashraf, 1938). All Qurʾānic translations in this chapter are from this edition.

VII. What is the guiding principle of the Qur'ānic view of history?

The guiding principle of the Qur'ānic view of history is *tawhīd*, the unity of Allah, and the unity of all He created. Included in this principle is the fact that Allah created all of mankind, and He sent prophets to all of mankind. Therefore, we conclude that we must study the history of all mankind, from the Americas to Asia, from Australia to Siberia, and from Prophet Adam to the present time. Furthermore, the purpose of looking at history is to see what has happened to the people who followed Allah and what happened to the people who did not.¹⁸

Muslims need to be careful of accepting any Western theory without comparing it to an Islamic view. Europe was mostly multiple groups fighting one another for supremacy. As each king or kingdom was established, the rule of law also changed. Western historians applied this idea to every ruler of an Islamic area. However, from the beginning when Prophet Muhammad (pbuh) established Shari'ah as the rule of law, it continued to be the law no matter who the ruler was. In the Qur'ān Allah says, "To each among you have We prescribed a law and an open way" (Qur'ān 5:48).

VIII. Should we base our curriculum on Western civilization, or only history of those calling themselves Muslim, or world history?

The Qur'ān tells us that Allah created us as tribes that we might get to know each other (Qur'ān 49:13). Therefore, we find that goodness and knowledge are found in all areas of the world. We also find that pursuit of wealth and power with the accompanying avoidance of ethics and morality leads to the downfall of civilizations, and that God consciousness is a necessary attribute of real success in this world and in the hereafter. Furthermore, we do not study just for our own sakes but learn in order to be of benefit to mankind.

According to Muslim historian al-Mas'ūdī (c. 895–956), history includes the creation of the universe, earth regions (i.e., geography), biographies of eminent people, the emergence of kingdoms, the history of people, their social life, and economic life.¹⁹ In his *Prolegomena*, Ibn Khaldūn wove these and other realms into a systematic study of culture and history.²⁰

18 Syed Ali Ashraf, *The Qur'ānic Concept of History* (Leicester, UK: The Islamic Foundation, 1980).

19 'Alī Abū-l-Ḥassan Al-Mas'ūdī, *The Meadows of Gold: The Abbasids* (*Murūj al-Dhahab wa-Ma'ādin al-Jawhar*), trans. and ed. Paul Lunde and Caroline Stone (London and New York: Kegan Paul International, 1989).

20 Ibn Khaldūn, *The Muqaddimah: An Introduction to History*, trans. Franz Rosenthal (Princeton: Princeton University Press, 2005).

IX. The problem of Western-based history

With regard to subjectivity vs. objectivity, the writers of this curriculum accept that teaching history is by nature a subjective and selective process. Each cultural group has recorded its history in order to explain its origins and progress and extol its virtues for later generations. Western history is taught from the particular perspective that one certain area of the world is more important than other areas. History/social studies textbooks in English imply that either all or the vast majority of knowledge, culture, arts and civilizations have come from Western, Christian lands. They are usually structured around a highly subjective assumption that certain cultures alone have been decisive contributors to the formation of modern civilization, while others have been marginal or insignificant. Many geographic regions have been excluded by this approach. Furthermore, history textbooks and other materials are written from a secular point of view, denying that God has any part to play in the history of men, emphasizing material possessions and personal glorification as the measure and motive of historical change.

X. What should be the teaching framework?

There are several bases upon which a history curriculum can be built. For grades one through three we will use a child-centered approach. Young children cannot understand abstract concepts such as “time” and “space.” They can, however, grasp concrete concepts such as family, school, and neighbourhood. It is here that students will learn about their local community, its geography, and culture. Information about the various local, regional, cultural, and global communities to which the students belong will be incorporated selectively and gradually. In the process, basic concepts about these disciplines as well as enduring characteristics of human society are gradually imparted. It is also here that the concept of the Muslim “Ummah” will be introduced.

Starting in Grade 4, the curriculum begins a chronological history of the world. The historical study of prophethood is integrated into the world history account of ancient civilizations like Mesopotamia and Rome. Grade 5 includes the stories of Prophet Ibrāhīm and Prophet ‘Īsā in the areas in which they lived. A systematic account of the lives of the Prophet Muhammad (pbuh) and the Ṣaḥābah (Companions of the Prophet) are taught in Grade 6, after the earlier history of the Greeks and Romans. Grade 6 also includes what is going on in other parts of the world currently. This enables students to appreciate and explore the many strands of human development across the globe from the past to the present. The sense of thematic development and gradual historical change, as well as the many types of interaction among cultures that contributed to this development and gradual global linking of humanity becomes clear.

XI. What should we include from the Qurʾān?

The concepts suitable for students at each grade level are as follows.

A Qurʾānic concepts, related to human endeavours, include:

- | | |
|---|---|
| 1. Unity (<i>tawḥīd</i>) | 10. Equity (<i>qist</i>) |
| 2. Justice (<i>ʿadl</i>) | 11. Preparation/planning (<i>iʿdād</i>) |
| 3. Responsibility—personal and collective (<i>kasb</i>) | 12. Reform (<i>iṣlāh</i>) |
| 4. Cooperation (<i>taʿāwun</i>) | 13. Consultation (<i>shūrā</i>) |
| 5. Tolerance (<i>taʿāruf</i>) | 14. Reciprocation (<i>wafāʾ</i>) |
| 6. Honesty (<i>ṣidq</i>) | 15. Rights (<i>ḥaqq</i> , Qurʾān gives at least 12 of these) |
| 7. Loyalty (<i>walāʾ</i>) | 16. Culture (<i>ʿumrān</i>) |
| 8. Leadership (<i>imāmah</i>) | |
| 9. Trust (<i>amānah</i>) | |

B Rights given by the Sunnah include the right to:

1. Free basic education
2. Productive and remunerative work
3. Social and economic facilities as are necessary for the maintenance of human health, happiness, and dignity

XII. What can we include from Western sources?

In the process of teaching history in a chronological and thematic framework, social studies concepts, research, presentation and thinking skills are systematically imparted in each grade, growing with the intellectual capacity of the students. This integration of content and skills is a major contribution of the Western concept of social studies (which reflects the Islamic concept of history) to the overall educational development of the child, helping to develop abilities and confidence across curricular lines. At the conclusion of the World History courses, students will have the opportunity to take a critical, philosophical look at history as a whole, reviewing and examining historical concepts and historical change, and discussing modern situations in the light of Islamic interpretations and the principle of *tawḥīd*.

XIII. Skills from Islamic and Western sources

A Critical thinking:

- | | |
|--|-------------------------------------|
| 1. Recognizing main ideas and supporting details | 5. Comparing and contrasting |
| 2. Classifying relationships | 6. Recognizing point of view |
| 3. Recognizing and recalling sequence of relationships | 7. Assessing consequences |
| 4. Identifying cause and effect | 8. Distinguishing fact from opinion |

- | | |
|--|--------------------------------------|
| 9. Inferring: cause and effect; values; relationships among data | 14. Sequence of events |
| 10. Hypothesizing | 15. Cause and effect |
| 11. Analyzing | 16. Fact vs. opinion |
| 12. Synthesizing | 17. Wants vs. needs |
| 13. Evaluating, generalizing, and drawing conclusions | 18. Interaction with the environment |
| | 19. Citizenship |
| | 20. Migration/movement |

B Research skills

1. Locating and gathering information
2. Differentiating between primary and secondary sources
3. Taking notes
4. Organizing and summarizing information
5. Creating an outline
6. Writing reports/research
7. Reading charts and graphs
8. Reading maps

The earlier section of this chapter dealt with the beginning steps for an entire curriculum for grades one to twelve. The next section gives only one sample for further development. As was mentioned in the beginning, it is necessary to have multiple talents to develop a curriculum in detail. A curriculum development person, such as the author, can only provide guidelines. This following sample is only to give an idea of how one subject matter can be developed. Since the author's field is not history, it would need a specialist in the field of history and history teachers to complete it.

Sample from the EIS History Curriculum

Step 1

The first step in writing a history outline is to decide how the material will be divided by grade, an example of which is presented below:

- Grade 1: You and your Family
- Grade 2: Your town and Muslim community
- Grade 3: You and your Environment
- Grade 4: Beginning of Human Society
- Grade 5: Pre-Hijrah (2000 BCE to 622 CE)
- Grade 6: Foundations of Muslim Ummah, 1–40 AH (622–661 CE)
- Grade 7: Muslim Ummah, 41–656 AH (661–1258 CE)

Grade 8: Muslim Ummah: Era of major changes, 656–1111 AH (1258–1699 CE)

Grade 9: Rise of Europe and Colonization (1400–1900 CE)

Grade 10: 20th Century History (1900–2000 CE)

Grade 11: Modern History in the Ummah Communities and beyond (1900–2020 CE)

Grade 12: American government (This subject can also be taught in an earlier grade according to the state curriculum)

Notice that the dates for Grade 9 start in 1400 despite the fact that Grade 8 does not end until 1699. This reflects the focus in Grade 8 on the Muslim Ummah and a focus on Europe in Grade 9. Since most American schools require a year of American history/government, it was added at the end although they hoped to integrate it into world history.

Step 2

The EIS committee next considered the main elements that should be included in discussing each of these time frames. They felt it was important to include all areas of the world even though at the time of doing this outline they had very little knowledge of some areas.

In order to integrate history with other subjects, they included literary works in the cultural as well as scientific achievements. They also included prophets in an approximate time and area. Literary works are labelled ELA (English Language Arts) and scientific achievements are labeled SA.

Since the committee was focused on world history, they postponed the development of Grades 1, 2, and 3 to a later phase. The main elements for each grade are indicated by Roman numerals.

Step 3

After finalizing the overarching curriculum framework for each grade, the committee members each chose one grade to develop further. They were encouraged to incorporate the following elements.

1. Geography: place on the map, and physical geography of that area
2. Form of government
3. Economy
4. Treatment of the poor and others
5. Cultural, scientific, industrial, and other achievements.

This should include literature from that place and time. It is intended that this same literature should be used in the English class. In history the students will study the culture and historical aspects of the literature while the English teacher teaches it as a specific genre of literature that the students should be

acquainted with. The teacher also uses critical reading and thinking skills to analyze that piece of literature.

6. Knowledge and cultural exchanges from previous and contemporary areas.

Grades 4 to 9 have been expanded upon in the following sections.

Grade 4

Beginning of Human Society

- I. What is History?
- II. The Origins of History
 - A. Creation of universe, appearance of life on earth
 - B. Creation of man
 1. Qur'ān as source of truth about creation
 2. Adam and Eve
 3. Western theories of evolution
 4. Pre-history or the Stone Age—theories
 5. New Stone Age
 6. Catal Huyuk
- III. The Rise of Human Societies
 - A. Mesopotamia
 1. Migration and settlement
 2. Sumer, the story of the Great Flood, Enkidu (Adam?)
 3. Amorites. Foundation of Babylon.
 4. ELA (English Language Arts): Epic of Gilgamesh (integrated literature)
 - B. Egypt including Prophets Yūsuf and Mūsā
 1. ELA: Stories of Yūsuf and Mūsā from Qur'ān
 - C. Indus River Valley: Rise of two cities
 - D. Yang Shao River Valley: Rise of cities

Grade 5

Pre-Hijrah (2000 BCE to 622 CE)

- I. Overview of World before Hijrah
- II. China
- III. Mesopotamia
 - A. Babylon—Hammurabi
 - B. ELA: Prophet Ibrāhīm in the Qur'ān
 - C. Phoenicians
- IV. Egypt
 - A. Prophet Yūsuf
 - B. Prophet Mūsā
- V. India
- VI. Persia

- VII. Greek City States
- VIII. Rome
 - A. Prophet ʿĪsā
- IX. The Americas

Grade 6

Foundations of Muslim Ummah, 1–40 AH (622–661 CE)

- I. Life of Prophet Muhammed, focusing on the development of the Muslim Ummah
- II. Expansion of Muslim Ummah under the Righteous Caliphate
- III. Government and society in the expanding Muslim Ummah
- IV. Treatment of non-Muslims, poor, different ethnicities
- V. Muslim and non-Muslim literature
- VI. Interaction with Africa, India and Europe

Grade 7

Muslim Ummah, 41–656 AH (661–1258 CE)

- I. Growth of Muslim Ummah
- II. Muslim Government: *Tawḥīd*
- III. Caliphates of Muslim World
- IV. Other Muslim Communities
- V. The Identity (supreme loyalty) of the Muslims
- VI. Wealth of the Muslim world: including its source and how it was spent
- VII. Charitable endeavours
- VIII. Cultural Life and Literature
 - A. Muslim Ummah with regional differences
 - B. ELA: Muslim and European literature
- IX. Mathematical and Scientific advancements
- X. Muslim Cities: Damascus, Baghdad, Cairo, and Qurtuba
- XI. Medieval Europe (700–1300 CE), interactions with the Muslim world and beyond
- XII. Americas
- XIII. China: its interaction with other parts of the world including what they contributed and what they benefited from
- XIV. The World of this era

Grade 8

Muslim Ummah: Second Phase

Era of major changes, 656–1111 AH (1258–1699 CE)

- I. The Mongols 603–1206 CE
- II. The Ummah under the Ottoman Devlet 680 AH (1281 CE): government based on *Tawḥīd*
- III. Muslim Africa and Andalus and their relationships to mainland Europe

- IV. Indian Ocean trade with the Muslim realm and China
- V. Europe
- VI. Americas
- VII. The World of this era

Grade 9

Rise of Europe and Colonization (1400–1900 CE)

- I. Renaissance and the Scientific Revolution in Europe
- II. European Expansion
- III. Western revolutions
- IV. Western domination
- V. America from its revolution to 1900
- VI. Mughal in India
- VII. Toward World War I

Comments on some terminology

In his article “The Muslim Ummah: An Historical Survey until the 7th Century AH,” Ahmad Elyas Hussein reviews the terms “nation” and “state” which the West uses to determine the identity of people. “A large community of people, usually sharing a common history, language, etc., living in a geographical area, politically independent, and identified by a name, is considered to be a nation and is identified by its state; this is what is known as a nation-state.”²¹ The term is widely used but does not have a consistent meaning. The Persian nation ruled more than one nation within their territories including, for example, some groups of Arabs. However, the Romans considered all people who were inside their territories who adapted their civilization including language, religion, and way of life as all Romans. This included not only the people living within the political boundaries but also in the Roman territories.

Muslims on the other hand use the word Ummah. Ibn Manzur defined the Ummah as the group that each Prophet was sent to, believers and nonbelievers. The Ummah of Muhammad, peace be upon him, therefore comprises all the people to whom he was sent, believers and nonbelievers. All Muslims, from all the Arab tribes and the Jews and any other people who joined them, became part of the Ummah. Muslim countries, no matter who the ruler was, were part of the Ummah because they were ruled by the Shari‘ah-based government.

Dr Mehmet Maksudoğlu clears up the misnomer of Ottoman “Empire.” Throughout the history of Muslim lands, spanning from the time of Prophet Muhammad, may peace be upon him, to the Abbasid era, extending through the administration of the Seljuks and eventually inherited by the Ottomans,

21 Ahmad Elyas Hussein, “The Muslim Ummah: A Historical Survey until the 7th century AH,” in *Islamization of Knowledge in Studying History*, ed. H. Ibrahim (Kuala Lumpur, 1996), 2.

the governing principle that consistently prevailed was the foundational concept of Ummah, unity, and Sharī'ah. According to the original Ottoman sources, they considered themselves as administrators of the holy law, not as conquerors who changed the law as soon as they became the rulers. Although individual rulers followed the law more or less, they all acknowledged that the law should be Sharī'ah. The correct term for Ottoman rule is therefore Osmanli Devlet, i.e., Administration or Government or State.²²

Part Four: Integration of history and other disciplines

One major issue that will come up as the subject gets divided further is how to integrate history and English. The following example shows how this can be done for Grade 7. A similar approach may be adopted for other grades.

Grade 7

Muslim Ummah, 41–656 AH (661–1258 CE)

VIII. Cultural Life and Literature

A. Muslim Ummah with regional differences

B. ELA (English Language Arts):

Al-Jāhiz (776–868 CE)

Text: *Treasury of Muslim Literature* by Freda Shamma²³

Lesson plan

History class	English Language Arts class
Read the biography of Al-Jāhiz, then discuss what important socio-economic changes were occurring in his time. How was he an example of these changes? How was a poor literate black man treated in Europe at the same time? His two essays are original source materials. What do they tell us about the culture?	Read his two essays: “The Disadvantage of Parchment” and “Superiority of Blacks over Whites.” What is the definition of an “essay”? For each essay, compare the ideas made by others to his ideas. Explain why each essay is relevant or irrelevant today. Write an essay on a topic of your choice giving its pros and cons. (Example: why it is better to communicate by email rather than snail mail.)

²² Mehmet Maksudoğlu, *Osmanli History and Institutions* (Istanbul: ENSAR, 2011), xvi.

²³ Freda Shamma, *Treasury of Muslim Literature: The Golden Age 750-1250 CE* (Beltsville, MD: Amana Publications, 2012).

C. SA (Scientific Achievements):

Al-Biruni (973–1050 CE)

Text: *Beyond a Thousand and One Nights* by Susan Douglass²⁴**Lesson plan**

History class	Science class
Read the biography of Al-Bīrūnī, then discuss the different disciplines that he studied. Brainstorm how his mind might have gone from one area to another.	Read “The Exhaustive Treatise on Shadows.” Use the information to make a sundial.

D. Mathematics:

Al-Khwārizmī (c. 780 – c. 850 CE)

Lesson plan

History class	Mathematics class
Read the biography of Al-Khwārizmī. Trace the transfer of knowledge about mathematics from ancient to modern times. Read more about him to find what other areas of knowledge he was interested in.	Read “The Algebra.” Discuss the importance of his work. Try multiplying using the Indian system, Roman numerals and Al-Khwārizmī numerals. (Note to teachers: the Indian system did not have the concept of using zero as a placeholder.)

Conclusion

The curriculum challenge for Muslim educators is to apply the religious theoretical discussions to a usable school curriculum. We need a curriculum based on Islamic principles which unifies knowledge and prepares students to live in a non-Muslim environment.

This chapter has shown that it is possible to create a curriculum for Islamic schools that is based on and incorporates an Islamic worldview in which all learning stems from an awareness of Allah, Creator and Sustainer of the entire world and its inhabitants.

²⁴ Susan L. Douglass, *Beyond a Thousand and One Nights: A Sampler of Literature from Muslim Civilization* (California: Council on Islamic Education, 2000).

The author has enumerated the steps necessary to develop a history curriculum with language, arts, and science crossovers, based on Islamic principles.

It is hoped that this example curriculum can initiate the development of a fully integrated curriculum for our Islamic schools that truly integrates Islam into all subjects and helps to develop interconnectivity between all other areas of learning. Along with the need for this curriculum for all subjects, it is necessary to prepare textbooks to accompany the new material. The *Treasury of Muslim Literature* is a textbook for the middle school language arts classes with crossover to the history classes, but many more such textbooks need to be developed for other subjects.²⁵

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