

The Relevance Of Islamic Education In The Contemporary Civilization

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Abstract: Islam as the total way of life governing one existence and his relationship with creatures and the creator himself is most composed, unique and ideal path. Islam as an educational system beyond all comparison, comment or criticism for its uniqueness and perfection. Islamic education regardless of the negative eyes with which western world and less enlightened sees it is full of perfection and wisdom. It prepares individual for worldly survival in harmony with all creatures and the creator. It touches all spheres of life and attempted to make it readers see meaning and fruits as sufficient for man through his life even without employing other system of education because the Islamic one composes of all.

I. INTRODUCTION

The so called modern world is full of scientific and technological advancement is very much in need of Islamic education in order to salvage it from moral decadence, social anodyne, political chaos, educational crises, crises of identity and economic mischief to mention but a few. This is a fact, because for centuries, they realized that Arabic heritage and Islam contribution immensely to the world civilization and culture. It was Islam that received the human pursuit of science and it was through Arabs and not Romans that the modern world achieved light and power through science. In the 9th and 10th centuries, the Muslims compiled great Lexicon of development and philosophical learning in Islam (Rahim, 1981). Fafunwa (1974) asserts that Muhammad University in Morocco today has valuable collection of some of these early works.

At least, a century before the western world thought of established higher centers of learning, the Muslim world has established such institution in Basra, Kufa, Bagdad, Cairo and Cordova. I-Tells H.G was one of the first historians to point out the importance of Islam in thought and education. At Cordova in particular, there were great number of Christian students. The influence of Arabs philosophy, coming by way of Spain, on the university of Paris, Oxford and Northern Italy and upon western European thought generally, was very

considerable indeed. The name Avezroles (Ibn Rushd) of Cordova (1126'98) stand out as that of the culminating influence of Arabs philosophy upon European thought (Fafunwa, 1974).

II. CONCEPT OF EDUCATION IN ISLAM

Islam views education not in the narrow sense of school curriculum, syllabus, etc. but education in the wider sense of changing heart, minds and lives, ensuring them with ideals and norms which will direct and focus their aspiration of education in terms of Tarbiyyah. The term Tarbiyyah is usually translated simply as education but it does not merely mean to educate in the sense of instructing or imparting knowledge or skills. The word Tarbiyyah also means to look after, to take care or nourish and to help grow and flourish. (Dauda Aliyu 1994).

Islam education therefore means imparting knowledge of all kinds (spiritual or conventional) in an Islamic frame work and allowing people to live in surrender to almighty Allah in all spheres of knowledge. The philosophy behind such education is to meaningfully transform all aspects of human existence and performance within the framework of the value pattern embodied in the Qur'an and the Sunnah. The prophet's (S.A.W) approach to education provided the best example of

this. The school of the prophet (S.A.W) was an open school that was constantly on the move encompassing all life situation and transition. It was centered in the mosque, shifted to the market place, the back of mount, the home and even the battle field (Dauda 1994).

Therefore, Islam always encourages and urges people to learn irrespective of their sex, so as to become great and humble in the society. The prophet (S.A.W) said "seeking for knowledge is obligatory to both Muslims" (Bukhar n.d) based on the above quoted Hadith, one can observe how Muslim scholars have contributed towards introduction and development of some conventional fields of education. For instance, in the field of mathematics, the Muslims were responsible for introducing to the world Arabic numerals. The Muslim mathematician, Muhammed Ibn Musa, was the first to use decimal notation and give digits the value of position.

The Arabs gives great advances in geometry, particularly the sine, cosine, tangent and cotangent in physics. The Muslim Arabs invented the pendulum and advanced the worlds knowledge of optics. They dominated the field of astronomy, built several observatories and constructed many types of astronomical instruments which are still are still in use today (Rahim, 1981).

III. THE AIMS AND OBJECTIVES OF ISLAMIC EDUCATION

In Islam education and training, the main objectives are bringing up students to be promising and train students to be well versed in Islamic fundamentals, laws and moral. Also it aims at developing in the students some special qualities to undertake lawful jobs. This is to ensure that the needs of the society are met. In order to prepared students for such readiness, it is necessary that while imparting training to them, the following points should be kept in view (Daud 1994).

Cultivating in them the spirit of respect for reconstruction development and utilization of natural resource to the best advantage of the society.

- ✓ Creating interest in work and afford for creative and productive employed to meet the needs of society.
- ✓ Creating the spirit of cooperation and collective effort to undertake useful and productive work.
- ✓ Training students in such a manner that they should work for the good of society by utilizing their own capabilities and power and refrain from idleness and wasteful leisure.
- ✓ Training them students in such manner that from the very beginning they should have effective participation, proportional to their strength, in their own economic destiny as well as in that of society.
- ✓ Training the students for acquaintance with and acquisition of skills in the field of arts and trade. And bringing them up with the object of their attaining economic independence and their refraining from unlawful reliance on other.
- ✓ Guiding the students in matter of discovery of their own capabilities and inclination toward some particular occupation and the possibilities available in society so that they may profitably choose their own line.

- ✓ In view of the point mentioned above, it may be said that professional guidance and development which should be implemented in schools students. Students should be assisted to know the opportunities available in the society for him select a suitable profession in harmony with his needs, and capabilities so that he may make necessary planning to prepare himself for it and continue his occupation in a successful manner (Ibn Hassan 1983).

In Islam, being employed in a lawful profession which is fruitful in the economic field has been recommended and in some instance it has been made obligatory.

THE HOLY PROPHET (SAW) SAID

"Acquiring lawful wealth to meet the needs of life is obligatory for a Muslim" (Ibn Hasan 1983) A person who meets the needs of his life by means lawful labour will be raised on the day of judgment along with prophets and will be rewarded like them" (Ibn Hassan 1983) "the reward of a person who works to support himself and his family is like reward of a Mujahid who fight in the path of Allah" (Khalany 1983).

Ibn. Abbas said "whenever the holy prophet (S.A.W) saw a person whose physically strength surprised him, he used to enquire is the engaged in any profession? If the reply was negative, the holy prophet (S.A.W) used to say "I do not had him in estimation i.e. a person who was not engaged in any profession and no value in the eye of holy prophet" (S.A.W) (Alharfaani, 2003). The holy prophet (S.A.W) was quoted to have said: "One who throws the burden of his life on others and meets his needs out of the labour of other is deprived of the blessing of Allah (Khailany 1983).

As regard the standard of effort in the path of employment and earning of livelihood, it should be impressed upon the candidate that excessiveness in effort are both harmful. Recognition of borders of excessiveness in effort and negative in work is a skill which should be possessed by every individual and should be practiced by him in life. The following tradition of Imam Jafar Sadiq is best guide of the subject.

Retrain from excessiveness in work and effort and similarly avoid idleness and negligence, because both of them are the to all evil deeds and misfortunes. The negligent persons do not perform their duty and do not do justice to their work, and the avaricious do not stop where they should stop and transgress the limit of good purpose (Harfany 2003).

Islamic education is increasingly becoming not only a relevant but also a must and also a necessary Panacea for the multidimensional problems of the modern world. The modern world of ours is in need of Islam educational order to free its self from the serious predicament it is sparing from. In need Islamic education in order to know the divine purpose of which mankind and jinns have created. Allah (S.W.T) says "I have not created the Juns and mankind except they should serve me" (Quran 1:). The role of Islamic education is to make mankind in general and Muslim in particular to acknowledge the purpose of their creation and to discard all fallacies and totally surrender to almighty Allah in all spheres of their lives.

IV. SUMMARY AND CONCLUSION

Islam and secular/contemporary/western education are two entirely different things at extreme. There is a purported clash of thought and philosophy between the two. Islam is the total way of life that provided for all the needs of human endeavors spiritual economic, political, socio culture, technological and other developmental issue which are component of western/secular education the only problems resulting to such clash of filling between the two systems of education is improper versatility and interpretation of Islamic education as it carries at least the root every science as depicted in the previous pages. However, all the prevision and assertion of Islamic education are directly the harnessing point of the contemporary education secular education supplementary/complementing Islamic education.

In a nutshell, the relevant of Islamic education to the contemporary world cannot be over emphasized. Islamic education develop \s mans mentality to acknowledge the existence of his creator and also comprehend and utilize the natural resources surrounding him and thus, an alternative system of education operating within objectives framework but constraint by consideration of value, cultural and social needs.

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