CHAPTER VII

PERCEPTION OF EDUCATION

"And only those who have knowledge really fear God and tread the path of righteousness."¹ This is what Quran has proclaimed!

It is only through knowledge that man becomes aware of things, of which he was previously unaware. Knowledge increases his awareness, widens his visions and stimulates him to know about himself, his environment and all about cosmos.

He finds tens and thousands of sources through which he can grasp all what he wants and can provide answers to all his queries. But, to almost all the sources to which he turns to quench his thirst of knowledge so that he may lead a life of peace and content, the problems are multiplied by a greater number because the nature of the knowledge has itself become problematic. Knowledge has lost its true purpose due to being unjustly conceived and has thus brought about chaos in man's life instead of, and rather than peace and justice. Knowledge which pretends to be real but is a product of confusion and scepticism, which has given rise to doubt and conjecture to the scientific rank in methodology and which regards doubt as an eminently valid epistemological tool in the pursuit of truth, knowledge which has, for the first time in history brought chaos to the three kingdoms of Nature: The animal, vegetables and mineral."²
Not only that knowledge has lost its true purpose, but its greatest weakness lies in its very foundation. It has formulated its vision of truth and reality not upon revealed knowledge and religious belief, but rather upon cultural tradition reinforced by strictly philosophical premises based upon speculations pertaining mainly to secular life centered upon man as physical entity and rational animal, setting great store upon man's rational capacity alone to unravel the mysteries of his total environment and involvement in existence, and to conceive out of the results of speculations based upon such premises his evolutionary ethical and moral values to guide and order his life accordingly. Consequently, his evolutionary, ethical and moral values fail to guide him all through his activities and thus instead of smoothing his life on the path of peace and tranquility, it destroys his peace, demolishes his life and man stands in despair amidst the ruins which have been all caused by him. It is the case of man who takes flight in his own speculations or in the speculations of their forerunners.

Hence, the only way out from the fallacy of the speculations of man to save himself from its fatal crush is to turn to the Divine revelation. Evidently, there can be no real and true guidance for man for his success here and in the hereafter other than the Divine Guidance. Since man, despite all his scientific and technological progress, does not have absolute knowledge and it is only the Creator and Master of the Universe
who can claim absolute knowledge about man and the Universe and can thus provide the true Guidance for man. Hence, "there can be no certainty in the philosophical speculations of man in the sense of religious certainty based on revealed knowledge understood and experienced in Islam."  

Allah — Almighty, therefore not only provided Guidance for man but has invited man times and again to obtain knowledge of all the things about Universe. Since the more knowledge man acquires the more he realises the Infinite Power of God — the All-Knower and more closer he becomes to Him. "The Quran is the first Book in which mankind is exhorted to attain perfection by acquiring knowledge through reading and writing."  
6 By making it incumbent upon the believer to acquire knowledge and by enjoining upon him to observe and to think for himself, Islam created an unbounded enthusiasm for acquiring knowledge amongst its followers.  
7

The Prophet Mohammad upon whom be peace reported to have said "Knowledge, he who acquires it in the way of Allah performs an act of piety; he who speaks of it praises the Lord; he who seeks it adores God, he who imparts instruction in it bestows alms; he who imparts it to the deserving persons an act of devotion."  
8

There are several sayings of the Prophet Mohammad upon whom be peace which stimulate man for acquisition of knowledge,  
9
In several places Allah Almighty gives good tidings to man who acquires knowledge. Says He in Qur'an 'Allah bears witness that there is no God but He, and the angels and the men endowed with knowledge, established in righteousness.'

The main object of imparting knowledge to man is nothing but to serve Him, to worship Him. Qur'an unfolds this purpose in these lines: 'And when (after creating heaven and earth) Allah told the angels that He was about to create a viceregent and to assign him to the earth, the angels pleaded: 'would You place on earth persons who will do evil and shed blood while we praise and adore You constantly?' Allah replied: 'I have an ulterior purpose which you do not know. Having created Adam P.B.U.H. Allah Almighty taught Adam the names of all things, showed him to the angels and asked the angels to name the things of Nature. They could not do and answered 'Praise be to You. We know only what you have taught us. Yours is the knowledge and the wisdom'. Allah asked the angels to prostrate themselves to Adam.'

Later, after creating man and bestowing on him the boon of knowledge, Allah Almighty disclosed the purpose of the creation of man in saying, 'I have not created men and jinn but to serve Me.'

It follows from it that the very purpose of the creation of man vis-à-vis, the very purpose of bestowing knowledge on man is 'to serve or worship Allah, Almighty.'
It is thus evident that to serve God, the acquisition of knowledge is inevitable. It means, one who acquires knowledge, searches God and therefore he is on the way of God. Hence, Prophet Muhammad upon whom be peace said, that 'He who leaves his home in search of knowledge, walks in the path of Allah, Lo! The angels offer their wings to the seekers of knowledge.'

Knowledge of the sciences dealing with things that God has made is therefore regarded by al-Shazali as a necessary prelude to the knowledge of God himself. Therefore, the foundation of civilization on this earth, the exploitation of the wealth, resources and energies that Allah has hidden in its bowels, the search for sustenance, the measures by which man can rise to full recognition of the ways of Allah in the Universe, knowledge of the properties of matter, and the ways in which they can be utilized in the service of faith and in the dissemination of the essence of Islam and in helping man to attain to a righteous and prosperous life — all these are considered forms of worship by which scholars and God seekers come into closer contact with Allah.

Thus acquisition of knowledge in all its branches — medicine, engineering, mathematics, psychology, sociology, geography, history, political science, astronomy and all other branches, is an act of worship, since while acquiring knowledge, he acknowledges the all pervading superiority of God, fears Him
and submits himself to God. The more we learn about the creativity of Allah, the closer our hearts will be brought to Him. These truly fear God, among His Servants who have knowledge. 17

It thus brings home the point that all the education in all the branches of knowledge is but the part and parcel of Islamic Education and all the Physical, Natural and Social Sciences are but the Islamic Sciences since through all those sciences man is brought into closer contact with God. This being the case, how the bifurcation of education into secular and religious arises? Hence, according to Islam this division is baseless and artificial. Only the 'jahiliyya' (agnosticism predominant before the advent of Islam) separate these two integrated and intertwined dispositions. Contemporary European agnosticism, in particular, creates enmity and hatred between them. 18

Before Muslims went into decay and slumber, they had developed the disciplines, established and clarified the relevance of Islam, of its world-view and values, to every one of them. They integrated them successfully into the main corpus of Islamic knowledge. They made wonderful contributions to all fields, and utilized that knowledge efficiently to promote their Islamic ideals. During their slumber, non-Muslims have taken over the legacy of Muslim scientists and men of knowledge, integrated it into their own world view, developed the
disciplines, added significant contributions to them and utilised the new knowledge to their advantage.\footnote{19}

Thus, while integrating the legacy of Muslim Scientists of the past into their world view and thereby developing the disciplines, the non-Muslim scholars have secularised the disciplines. So, they did it intentionally since their concepts of man, universe and the relationship of man with God and Universe basically go contrary to the Islamic ideology. They believe in secularism,\footnote{20} a philosophy that considers God only as a hypothesis, life in the hereafter as an unproved assumption and hence irrelevant for this worldly existence, and 'good' and 'evil' as relative terms whose interpretation and application go on changing along with changes in environment.\footnote{21}

These scholars do not find any absolute purpose in life. Professor Peters says: \textquote{For life has no one purpose, man imprints purposes upon it.}\footnote{22} Therefore, they find no absolute values.

There are many scholars who can be categorised as secular-modernists or secular-humanists, whose views on the life of man and on education differ with each other. Professor John Wahlsey does not make any distinction between the Universal and the absolute, and the local and the relative, between revealed knowledge and acquired knowledge.\footnote{23} "Humanistic thinking,
as one humanist has said, 'is the cultivation of man, his self
cultivation and self-unfolding into full humanity'. This
cultivation of self has been explained by Hitt in his book
entitled, "Education as a Human Enterprise". It means the
cultivation of a scientific attitude which means rejection of
dogmas, questioning absolutes and, instead of faith, reliance on
reason alone. It stresses human values and the complementary
roles of science and human values.

Thus, in all the secular and Western approaches to life
of man and Universe, and education, there are found 'conflicting
ideas, values, cultures, beliefs, philosophies dogmas, doctrines
and theologies altogether reflecting an all-pervasive dualistic
vision of reality and truth locked in despairing combat.
Dualism abides in all aspects of Western life and philosophy:
the speculative the social, the political the cultural just as
it pervades with equal inescapableness the Western religion.

Contrary to this 'dualism, Islam presents 'the Unity of
Allah — Almighty', "the Unity of Creation", 'The Unity of Truth
and the Unity of Knowledge, 'the Unity of life', and 'the Unity
of humanity'. It thus follows from this that Islamic ideology
basically strikes at the dichotomy in education at its very
foundation and replaces it with the Unity of Truth and Unity of
Knowledge. It implies that the division between secular and
religious education has no whatever place in the concept of
education of Islam.
Hence, all the disciplines constitute education in Islam and none stands outside it. But, it is the secular colour added to the disciplines which have made them secular. Therefore, in the schools, colleges and universities, at all levels through out the world, East or West, it is the secular education which has been taught. The Muslim countries, without giving a preliminary thought over the secularised disciplines and without critically analysing them, incorporated the secularised disciplines in the pattern of their education system. "At first, the response of the Muslim world was to shut the doors to Western thought. But when this insularity proved disastrous, Muslim states, one by one started accepting Western education."27 This enframing of the Westernised and secularised disciplines in the education structure of Islam and compartmentalising of education into the secular and the religious proved more disastrous and most dangerous for the Ummah as well as the humanity at large. Hence the secular concepts which have been seeped into the disciplines are required to be purged from the disciplines so as to make them pristine pure and genuine so that men while acquiring knowledge in these disciplines should not run away from God or become antagonistic to Him or feels himself to be the master of himself and his environment as what Julian Huxley speaks about the contemporary Prometheus, but fear God and submit himself to His will.

This purging of the secular and Western colour from the disciplines and re-Islamising them is a recent wave which
has emanated from the Muslim intelligentsia. It has been proposed that the secularisation, Westernisation and de-Islamisation of knowledge should be nipped in the bud and instead the humanisation, moralisation and Islamisation of knowledge should be replaced since the root cause of all the evils in the education system, vis-à-vis in the life and existence of humanity is the virtually the secularisation and dichotomy of knowledge. It has been therefore found out that "the greatest task confronting the Ummah in the fifteenth century Hijrah is that of solving the problem of education. There can be no hope of a genuine revival of the Ummah unless the educational system is revamped and its faults corrected."

In the light of this broad and complete view of education in Islam, in this chapter, it has been proposed to see how far the Muslim community in Britain, dwelling in the house of Western and secular thoughts perceives the concept of education in Islam and the problems which confront it in the Western society. At the very outset, it is worth pointing out that it has been found out that in the sphere of Education particularly, all the research which has been done is confined to the apparent problems of the Muslim community and pertain to the so-called Religious education (R.E.), Uniform Physical Exercise (P.E.), Garments, communal showers, diet, co-education, Health Education, Sex Education etc. These problems are nonetheless serious and deserve consideration and thought. But,
it is neither a scholarly gesture nor a proper judgement if a social scientist overwhelmed by the immeasurable apparent problems totally overlooks the fundamental and basic problem itself. None of the hundreds of researchers, educationists and other writers have presented the concept of education in Islam as such, its stands against the dualism in education into religious and secular education and its widely spread umbrella under which it embraces all disciplines. However, there are some works which have shed some light on this matter, but most writings miss the mark.

Hence, it has been an uphill task for the researcher to evaluate first the method of finding out the perception of the community on education in Islam as such and then to move to the area of apparent problems. It is therefore felt necessary to present at length the whole concept of education in Islam at the very beginning so that the readers should have a full idea of the concept on one hand and the response of the community on the other.

The chapter is divided into three sections. In Section 'A', the perception of the community about the concept of education is presented. In Section 'B', the problems of the community in the existing system of education and the purpose of education are discussed. Section 'C' takes up the current issue of secularisation or Islamisation of knowledge.
SECTION A.

In order to perceive their concept of education in Islam, it is necessary to find out from the respondents whether they conceive that the modern disciplines are the part and parcel of the education in Islam as a whole. Hence, the main idea behind this has been to know whether they believe in the dichotomy of education? Therefore the following questions has been asked:

TABLE - 1
Do you think Islam embraces in its realm of education

| Quran, Hadith and Islamic History | 208 |
| Quran, Hadith, Islamic History and all the disciplines (Biological Sciences, Physical Sciences, Political Science, Sociology, Economics, History, Public Administration and other subjects) | 10 |
| No answer | 2 |

Total 300

The table - 1 explicitly speaks of their limited and ambiguous perception of the concept. The majority believe that Islam has nothing to say on all the branches of knowledge except the Quran, Hadith and Islamic History. It unmistakably shows that they believe in the bifurcation of education.

They isolate all disciplines from the domain of Islam
and feel content to confine it to learning of Quran and Hadith and the Islamic history. They think that Islam is a religion and a religion can only take the faith and action into account. On this ground, they place Quran, Hadith and Islamic history in the sphere of education of Islam and since this learning has religious basis, they name it the religious education. This is how they bifurcate the body of education itself into two.

However, through informal and formal interviews, it has been tried to find out as to what makes them to divide the education into religious and secular education. It has been found out that as many as thirteen respondents out of fifteen respondents think that Islam is a religion and a religion comprises faith, some rituals and some commands. A religion has no connection with either the politics of the country or with its scientific, technological and economic development. Whether the term 'religion' can be ascribed to Islam has been already discussed in the chapter II. Hence it is suffice to note here their superficial view of Islam and vis-a-vis about the concept of education in Islam.

Concerning the compartmentalising of the disciplines into the secular and the religious parts of education, most of these respondents say that since to be secular means to be neither religious nor irreligious but non-religious, the disciplines can be categorised under secular education for they are non-religious.
It also shows that they are unaware of the connotations of secularism.

Some of the respondents while dramatically explaining their point, say that they, (scientists) make rockets, send men to the space; they (politicians) make people to fight engaging them in bloody conflicts and wars. Do all these things form the subject of Islam? \textit{No! No... Absolutely not.} Islam discusses the faith of man and not whether he is landing on moon or joining in a military alliance with any country. \textit{"}

More or less the same answers have been given by the respondents when a number of questions were put to them during the informal interview.

One of the respondents even went to such an extent, that he returned the questionnaire back saying that the researcher has asked such questions which are themselves not Islamic! He asked what Islam had to do with science, technology or politics? They responded that it is the West which has contributed to the developments of all faculties of knowledge, whether Physical Science or Biological Science or Social Sciences. Hence, the dichotomy in education is natural.

All these and such other reasons for the bifurcation in education, when viewed and analysed, it is perceived that the respondents have a very limited view of the concept of education.
and its scope in the Islamic ideology. They do not understand the fact that 'Islam is the comprehensive religion whose vision is relevant to every human activity, to every endeavour, whether physical, social, economic, political, cultural or spiritual. It is not like other worldly religion like Christianity and Buddhism, content to direct "divinity" affairs and leave the rest to Caesar. Nothing is said or done in any shop or factory, office or home, theatre or field and, a fortiori, in any classroom or laboratory of the University to which Islam is not relevant. The vision of Islam is therefore truncated — and hence dread — if it is cultivated only in one department or faculty. It must be the guiding, determining first principle of every discipline, of every pursuit, and of every human action.29

However, those who have expressed the view in the questionnaire that Islam embraces both Sciences of Sharia and all other disciplines, when it was probed further during a talk, it is found that their understanding too is not complete and deep. Almost all the eight respondents say that since Islam encourages learning, why should the Muslims not go forward in acquiring knowledge in different faculties of learning. It is in this context that they think that all disciplines fall within the realm of education in Islam. Thus, they miss the question.

However, two respondents come closer to the concept to some extent. They say that the study of plants or animals or man or mineral, or gases or acids, all are the creation of God and
hence all disciplines constitute education in Islam.

Further, their views on the dichotomy of Education itself does not elaborate their view. It is therefore thought necessary to know whether they find any threat in the secular education for their children. The main reason is to know whether they like the Western education which their children are obtaining or whether they feel that it goes against the Islamic spirit. It was therefore asked:

**Table - 2**

Do you think the modern disciplines taught in the schools and Universities embedded in Western and secular concepts and hence go contrary to the Islamic spirit of knowledge and learning?

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>17</td>
</tr>
<tr>
<td>No</td>
<td>280</td>
</tr>
<tr>
<td>No Answer</td>
<td>5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>300</strong></td>
</tr>
</tbody>
</table>

The table-2 indicates how little concern the Muslims have about the secular education and its impact on the minds of their children! The majority of the respondents believe that the secular education does not run contrary to Islamic concepts. It unfolds two things: firstly they are unaware of the secular education itself - what it is and on what basic thoughts it is
based. Secondly, they are unaware of the slow poisoning of the secular education on the thought and actions of their children.

Through interview it has been found out that the respondents believe that knowledge of sciences or disciplines are not hurdles on the way of becoming Muslims in faith and Muslims in action. They feel that British Schools, Colleges and Universities promote knowledge in all the fields. For them, it is not a problem, that their children have been encouraged in and are taught the secular notions and ideas. They do not think about the secular preaching employed in the making of the children's mind.

One of the respondents said that in this age of ours, education is indispensable. One remains blind if he shuts his eyes to learning all the disciplines. Hence to get enlightened on so many subjects, one should seek education, whether secular or western. What is secular, after all? He contended if our faith in our religion is strong, we do not waver.

There is no doubt about what the respondent has enthusiastically tried to explain. But the point is, the secular concepts stand against the basic Islamic concepts. Therefore, in such a case when all the disciplines have been secularised and these are taught in the schools, Colleges and Universities, does it not influence the supple minds of the youngsters? When we
teach the Darwinian theory in this manner, and deal with history, geography, sociology, psychology, education, economics, physical science in an un-Islamic spirit and from an un-Islamic point of view, how can we produce a Muslim generation of school children and university students?" 30

In the name of Science and Modernism, the alien ideologies, thoughts and concepts, notions and ideas, are imparted to a Muslim student in a subtle manner in an environment of Western culture, in and around the school, college or University. Anti-Islamic concepts and anti-Islamic behaviour are presented to the student as the most highly refined and highly civilised and ultra modern ideals and truths. He is the target of anti-Islamic propaganda in and outside the University. In the college class room and in the assigned readings, he is constantly presented with alien ideologies in the name of science and modernism. Anti-Islamic ideas and options for conduct are claimed to constitute scientific truth, to be based on objective fact. 31

These are the points and the areas of great concern which have been ignored and overlooked by the respondents. All this shows that their concept of education in Islam as well as the Western ideology is ambiguous and shrouded in misconceptions and hearsay.
SECTION 'B'

This section presents the view of the community on the purpose of education and the problems of the community which confront them in obtaining education at the English schools, colleges or universities.

TABLE 1

Why do you think the obtaining of education is necessary for

<table>
<thead>
<tr>
<th>Moral Upbringing</th>
<th>68</th>
</tr>
</thead>
<tbody>
<tr>
<td>Getting both position</td>
<td>244</td>
</tr>
<tr>
<td>and handsome job</td>
<td></td>
</tr>
<tr>
<td>The sake of knowledge</td>
<td>6</td>
</tr>
<tr>
<td>Islam stimulates learning</td>
<td>2</td>
</tr>
</tbody>
</table>

Total 300

The table 1 reflects the varying opinions on the purpose behind gaining education. However, the purpose of acquiring education for the majority is to win a good position in society and to be financially well off. Nonetheless, Islam has never stopped man to seek his sustenance and livelihood, rather to work for providing sustenance to himself and his family is also considered as an act of worship in Islam. However, it is judged on the Islamic point of view whether the means of seeking sustenance and the intention behind it is approved by Islam. Nor does Islam forbid acquiring an eminent position in the society.
But, the point is that the majority of respondents assign only
the material purpose behind education. It is what perceived
from a number of talks with them.

One of the respondents said: "Unless you get a good job,
you cannot improve the standard of living and unless you take
higher education, you cannot get a good job. Hence, education
becomes a necessity."

This type of thinking is found dominant in most of the
respondents. Further, the case is the worst in those Muslim
families where one or two male persons are running some shop or
are in the business line.

A number of youngsters who are simply passing away their
time, loitering in and around the shops were approached. They
have been asked: What are their aims and objectives in gaining
education? Without a least hesitation they replied: "aims and
objects of education? Nothing. What hell you are talking about?
We are receiving education simply because it is made compulsory
here. You know, even if you get higher education, you would be
devoid of a good job or good position in the British society, for
discrimination. Hence, why to worry yourself for nothing? If
you do your own business or join in some business with any of
your family member, you can draw quite a good amount, you see."

Similar response were obtained from some of the
respondents of a researcher in his research on Muslims in
Liverpool. He writes: "Additional reasons not directly connected with religious injunctions given for the high value placed on education included:

"Children must be able to look after themselves

....."

"They must be able to go to further education,
Colleges and Universities....."

"They must be able to get good jobs....."

"It will make them better people ... more useful citizens .... able to cope with life,
etc....." 32

Material prosperity is found to be one of the objectives of acquiring education, but the point is, whether this is the major objective for the acquisition of knowledge?

However, some 60 respondents express the view that the moral and ethical upbringing is the motive for education. They say during their talk that education basically aims at cultivating virtues in children and high moral standard in the students; how to respect elders, love children, obedience to parents, concern towards sick and disabled, friendly contacts with neighbours and such other things, children learn them at their home and their schools.

Respondents quoted parts of hadith and many quoted Arabic verses of the Quran, thus suggesting that they were extremely
conscious of the religious and moral role of education in their own lives and the lives of their children," stated another researcher.

The moral and religious role of education cannot be disputed. But, the question is, does the secular education in schools and colleges help in the spiritual growth of the students? Is morality not closely connected with spirituality? How can then the secular education promote moral and ethical standards of children?

The Western standards and the Islamic standards of morality differ greatly. Further, the basic foundation of morality in Islamic ideology differs with the Western ideology. At the most, the Western education would promote Western standard of morality or spirituality. It may foster the Western way of looking and dealing with people or things. But, does not this way go contrary to the Islamic way?

It has been thus found that the aspiration of the respondents for moral and spiritual development is obtaining the secular education is not based on the Islamic standard of morality.

Writing about the students who aspire for higher education, the researcher on Pakistani teenage girls writes: "It is these girls who attend the evening classes at the local college for further education with a view to interacting with
male peers. Their manner of dress and general appearance is more Western and they are more likely to indulge in 'deviant' activities (for e.g. playing truant from school, going out without permission or consent from parents, lying to parents about one's whereabouts).

In such a condition it is out of question for the moral development in school children or college students.

Two respondents hold that the acquisition of knowledge is necessary since Islam encourages learning. They mean to say that Islam stimulates obtaining more and more knowledge. Actually Islam inspires man to attain knowledge so that man while acquiring knowledge may realise the unbounded power and endless knowledge of God and thus fear Him, and follow all His commandments and come nearer to God. Does the secular education bring man nearer to God or take him away from Him? Does Islam encourage this type of education which makes man to turn against God? The aim of education in Islam is the creation of good and righteous man* who worships Allah in the true sense of the term, builds up the structure of his life according to the sharia (Islamic law) and employs it to subserve his faith.

This being the aim of education in Islam, education should foster such thoughts and cultivate such concepts in man so that man as Khalifatullah perform all his duties and responsibilities on the earth. It is for this lofty objective that Islam encourages learning.
Thus, considering all the answers to the concerned question, it can be concluded that the respondents view on the purpose of education has been mostly moulded by the Western point of view which is materialistic. However, some who come closer to the Islamic purpose of education do not have the complete and in-depth view of the secular education, hence fail to realise that the Islamic purpose cannot be achieved in the secular education at schools and colleges.

Apart from the basic and fundamental problem of secular education, there are innumerable problems which crop up as a result of secular and Western education. The following Table-2, throws light on these problems.

**TABLE-2**

What most important problems do you face for the education of your children.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Mixed school</td>
<td>150</td>
</tr>
<tr>
<td>Dress, diet, communal shower, Physical education</td>
<td>80</td>
</tr>
<tr>
<td>Sex Education</td>
<td>60</td>
</tr>
<tr>
<td>No Problem</td>
<td>10</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>300</td>
</tr>
</tbody>
</table>

The table-2 throws light on the various serious problems which the Muslim parents confront in the British compulsory system
of education.

A great number of parents are mostly worried about the mixed school at the secondary level of education. Co-education at the secondary level has posed the biggest problem for the parents who do not want their daughters to intermingle with boys.

It is enjoined in the Quran that after puberty, Muslim girls should observe purdah (a veil) to cover herself to an extent, that the men do not get attracted towards her beauty. Since such a concept is not existent in the Western ideology itself, the British Government has not provided any provision for the single sex schools.

It has been found out that a great section of the community long for a separate schools for boys and girls for various reasons.

One of the respondents said, that "co-education has given rise to a number of problems like sex before marriage, juvenile delinquency, pregnancy, abortion and various diseases. Therefore, he says that Muslims should raise their voice for single sex education to save their generations from such immoral lapses."

A similar response has been made on the issue to another researcher in this connection. He writes: "One of the respondents who subscribed to single sex schools and also recognised that there were non-Muslims who agreed with him said:
"... quite apart from my religious considerations, I am not the only one you know, there are many English people who would like their children to go to single sex schools because of what we were just talking about .... Its all very well to have a variety of ideas and approaches and of course there is this freedom of expression, everyone seems to have their own views but what's really happening? You listen to them talk about girls, teenagers, school kids and unmarried, getting pregnant and all that gossip that goes with it. Families are broken down and lives ruined, don't these individuals matter? I am sure people to whom this happens soon change their tune and wish they had single sex schools. I think that I am not the only one, it's not the religious objective you see. I would very much like, if I could, send my children to a single sex school ...."39

It shows how serious and complicated the problems are owing to mixed schools. It is for this reason that there has been a great demand from the Muslims to the Government to open single-sex schools. It has been also noted that a number of parents have even preferred to leave the country and join their home country to let their daughters to receive education in the separate schools or colleges. Thus recent topic of discussion has been the demand for 'girls only' schools. "Dissatisfied over the treatment offered to one parent, another man relinquished his job and returned to Pakistan with his teenage daughter who was refused a place in a girl's school by the L.R.A.40 This problem
confronted one more parent, an Indian Muslim, who was also compelled to allow his daughter into a mixed secondary school. He faced a long prosecution for defying the law, until the whole case was put to an end after his daughter ceased to be of school age. This case of the parent published in the Times Educational Supplement pictured him to be reading the following passage from the Holy Quran to prove his point about the segregation of women from men in Islam:

"Draw their veils over
Their bosoms and not display
Their beauty except
To their husbands, their fathers
Or small children who
Have no sense of the shame
Of sex...."

All this shows the great strain on the minds of the Muslim parents over the problem of mixed school.

Other problems concern the dress and diet. It has been prescribed in Islam that a Muslim woman should dress modestly. This concept again differs with Western style of dressing in which the body of a woman is greatly exposed.

The biggest problem in this connection arises over the skirts for the girls as the school uniforms. Since, the skirts do not cover the main part of the body, it goes contrary to
Islamic dress. For this reason, it has been found that the Muslim parents have substituted a pair of trousers and a headscarf for their daughters. However, it has been observed, that this type of dress is sometimes welcomed by the school authorities and sometimes at some schools, a hot discussion and a great explanation is required for its acceptance. For instance, as far back as 1967, the headmistress of a secondary school in Leicester understandably enough objected to Muslim girl's rainbow-coloured dresses, she also insisted on a change from Shalwar to skirt. Controversial though it seemed, the matter was later resolved amicably by retaining the Shalwars and scarves in the colour of the normal school uniform.

One of the respondents said, that "he has to go to the school and talk to the teacher concerned to allow her daughters to wear trousers. There, the teacher argued with his saying, that a pair of lady’s tight (long socks) has been substituted by a number of Muslim parents. Why then he should insist for the baggy trousers? Again he had to explain to the teacher, that not just a covering over the body is required in Islam, but the covering should be such so as to cover the body and also the shape of the body should not be exposed. Since, lady’s tights merely cover the body, it does not serve the purpose of Islamic dress for the shape of the body is well exposed by the tights."

It appears that even about the dress, there are varying
concepts in the Muslim community. There are very few who do have the adequate knowledge of the Islamic mode of dress. Most of them either compensate it with the tights or jeans and some of them have been adopted the wearing of skirts reluctantly and some of them take head scarfs and some simply do not bother at all.

Another area of problem is in connection with the food supplied at school. Islam has prescribed the rules of diet and these dietary rules of Islam cannot be overlooked by the Muslims. Pork and alcohol are considered as haram (forbidden) food in Islam. Hence it is therefore essential for the Muslims not just to avoid eating pork and drinking alcohol, but it is required for Muslims to be very much careful about several foods which are prepared by the animal fat of product of swine, eg. lard.

It has been therefore, found that most of the Muslim parents very strictly instruct their children not to eat meat, pork or any such thing at school which is forbidden in Islam.

A number of respondents said that they instruct their children to prefer vegetables over meat or any other thing which have the ingredients which are haram.

'Some of the respondents say that time and again they go and meet the teachers to remind them and to create an understanding between them so that they take due consideration for children for their halal food.'

'Some of them either take their food to the school for
their children where there are enough facilities and some of
them bring their children to their homes for food. As what one
respondent of a researcher has pointed out: "... the best
I could try was to fetch them from school and give them a cooked
meal, but if this was not possible then I made it clear to the
head that the children will not have any 'haram' (if they have to
give them school dinner and I underline "if"); then I asked the
head teacher to provide them with fish and chips. No haram.
No meat at all. In order not to confuse them (the school staff)
and say we have 'halal' meat and we do not eat haram meat, they
do not know the terminology so in order not to confuse them I
just made it clear no meat at all please..."

Generally, it can be said that most of them take proper
concern to let their children observe the dietary rules of
Islam in the schools. Yet, there are a few who ignore even the
dietary injunctions of Islam. As what a girl very surprisingly
remarked (who is a daughter of a Muslim convert) "I have seen
many times haram meat and food has been served at schools. I
just take the chips. But, I have seen a few Muslim children of
my school eat the haram meat without any reluctance."

The other area of problem is swimming and physical
exercise. It has been found that a number of Muslim parents
refrain their daughters from joining the P.E. lessons. They do
not allow their daughters to learn swimming and gymnastics.

A respondent said: "I do not allow my daughters to
join in mixed swimming, because Islam forbids all these things as to be almost naked in front of each other and do swimming or change their clothes in front of each other. Nor do I want my daughters to wear the gymnastic slip which hardly covers the body and participate in gymnastics. I take great care in this matter to let my daughters remain in the bounds of Islamic etiquette. I produce medical certificates to let my daughters be excused from this sort of uncivilized gestures.

The same view is made by a respondent of the researcher on Muslims in Liverpool. He writes: "Some of the respondents felt that even when girls have their separate changing rooms and shower facilities, they are in full view of each other. One respondent said: "It is a real problem you see, when the girls are allowed to undress in front of each other as it happens it's only the girls alone but it is still a problem for girls should not undress in front of each other. It is important that boys too should not undress in front of each other either. These things are not taken into consideration in the schools here..."

From these responses, it can be understood, that the Muslim parents object the mixed swimming, mixed games, the changing of clothes in front of each other and the swimming dress and P.E. costumes. These objections have been grounded on the Islamic injunctions, which show that many of the respondents do show the concern of privacy in Islam and the modes of dresses.
But, during my talk with some of the respondents I felt, that they completely object the very concepts of sports, games, physical exercise and swimming for girls. They say, that there is no need for the Muslim girls to learn swimming or to take part in sports or physical exercises. Instead, they emphasise Muslim girls to learn sewing, knitting and cooking and house-keeping.

It is this attitude of the Muslim parents which create confusions and misunderstandings in the minds of Westerners as well as in their own daughters. It is the reason, that the children begin to questions about the Islamic ideology itself. Consequently, the children form a very low and a narrow image of Islam in their minds and react against Islamic living. In many cases they even went far in completely assuming the Western way of life in thought and action and their names remained Muslims alone.

Islam does not forbid sports or games or swimming either for boys or girls. Islam neither forbids the Muslim girls to do physical exercise to improve their physique and general health condition. Hence these activities cannot be objected to on the Islamic grounds. It is the dress and the communal performances of these activities which can be questioned.

Thus, considering all the responses from the questionnaire and talks regarding the problems of mixed school, dress, diet,
swimming and physical exercise, it is found that most of them show great concern over the problems and take full care and consideration over them. At the same time, it has also been found out through their talks that they are not fully aware of the Islamic regulations for dress, diet and maintenance of good health, recreation, cleanliness etc. It is the reason that some of them outrightly reject swimming and physical exercise for girls and do not consider that it is virtually the communal performances and ways and methods of these activities which are contrary to Islamic rules and should be discarded, not the activities as such.

Apart from these problems there is found one more controversial issue which deserves due consideration of the community. It is the sex education. It has been found from the table-2 of this section, that quite a great number of respondents are very much disturbed about this problem.

Sex education is part of education in the British system of education. Nonetheless, Islam does not forbid the sex education for Islam regards it as a need within the Islamic law contrary to the Western point of view which regard sex as a necessity like food and drink. A basic knowledge of health education may be useful in certain education disciplines. Sex education should not be used as an excuse for indulgence or mystification. Muslims regard sex as an open subject. Freud was the leader of this disguised movement, and the Church came
under pressure thus sex and sex education became a fashion. Sex has consequences — human regeneration, commitment, responsibility and children. In the West the illegitimate suffer social stigma and become a societal responsibility. Muslims feel a responsibility to avoid the illegitimate situation. Sex is a human need. Muslims accept and recognise it and do not feel ashamed of it. There is no question of shame or guilt. Muslims respect it and do not abuse it. 'Sex education is a part of religious education under the moral code; Muslims are even trained in the methods of bathing after sex. However, sex education in the form of indoctrination is worrying the tone and approach seem licentious.'

It is the approach of the subject and the method of teaching it which incite the youngsters to curiosity and they become prey to the sexual lapses and eventually the whole society comes under its influence. Further, the permissive society of the West also encourages sexual lapses and all this pose a threatening problem to the Muslims who are strictly enjoined against any sexual lapses.

A respondent said: "Oh I from the time I learnt from my own son that the school has arranged a programme wherein the students are taken out somewhere and has been induced to develop sex feelings so that the students learn and understand what is sex, I have been thinking whether I should move to Pakistan."
All these activities and methods and the approach to the subject are un-Islamic and hence unacceptable to Muslims. One should realise the implication of ways of presentation. Films used in such education become ideals and girls talk among themselves about contraception. Muslims are in favour of proper education with honesty and responsibility, but sex films are an incitement. Training and acquisition of knowledge have some ethics, and if the manner of presentation of these matters is exhibitionist both Muslims and other religious people will oppose it. Health education, with a clearly defined framework and objective is quite acceptable. However, indoctrination and incitement have no place in Muslim belief.

This type of presentation of sex and the method of teaching it are to a great extent responsible for dating, mixing of boys and girls for the sake of curiosity. It leads youngsters to sex before marriage. A respondent said, when the sex education at school itself encourages children to indulge in sexual lapses, what can be expected of them? Boys mix with the girls with full liberty and ultimately many girls become pregnant before marriage."

It is what a respondent, a surgeon at a local hospital told another researcher: "... In the hospitals it is obvious. In Medical journals I read recently that there were rising cases of venereal diseases in this society. Some cases are very bad."
There are increasing. There are increasing cases of pregnancies in teenagers, and on the whole it is as a result of the general outlook of society concerning sex. If this outlook is carried through to our children then sex education can bring harm to all the children... the permissive attitude shows in every respect of their lives, the language they use the mixed gatherings, and the consequences are really serious. I am a doctor as you know, and I have seen the effects of their attitudes. This society is sick and there are so many complications from this attitude... 

It appears from all the areas of Muslim community — educated and uneducated, the methodology, material and the approach to the subject of sex education has been objected to on the Islamic grounds. However there are a few who outrightly reject the sex-education saying that it encourages all kinds of immorality ignoring the fact that the sex education is part of moral education in Islam since it explains the Islamic values of chastity and purity.

SECTION 1.3

In this section, the perception of the community on two most fundamental aspects of education would be focussed. Firstly, it would be analysed as to what the Muslim community perceives about the most decisive aspect of the Western education system — the aim and objectives of the British Education policy. Secondly, it would be explored whether the community feels any need of
change in the policy of education. This is how the last section 'C' of the chapter covers the area hitherto left. It thus puts on the complete perception of the community on the concept of education in Islam. Hence, on the first aspect of this section, the following question was put forth in the questionnaire:

### TABLE - 1

Do you think the compulsory Education System of British primarily aims at

| Making you educated and civilised   | 280 |
| Secularising and Westernising you   | 17  |
| No Answer                           | 3   |
| **Total**                           | 300 |

The Table-1 reflects on the perception of the community on the Western Education System. The majority believe that the Education System of Britain aspires to make men educated, modern and civilized.

Undoubtedly the aim of education can not be other than that of making men educated and civilised. But, there can be a difference on the underlying concepts of being educated and civilised in the Islamic ideology and that of Western ideology. Consequently, this difference gives different turns to the
education systems. Being educated and civilised in the Western perspective is being Westernised and secularised, which stands just opposite to the Islamic perspective in which an educated and civilised man is one who is God-fearing, responsible man who performs all his responsibilities towards himself, his family, his relations, his neighbours and the whole humanity. It is what the Qur'an speaks about the educated, the scholars:

"Of men, it is the scholars who will achieve the virtue of fearing God." \(^{52}\)

It may be argued, that there are many who have mastered the sciences or social sciences and thousands others who claim command over arts, crafts and such other things, yet they either do not believe in God or believe in God not in the Islamic sense. The simple answer for this is, they cannot be called educated from Islamic point of view but they may be called well-instructed persons. "Education helps in the complete growth of an individual’s personality whereas instruction merely trains an individual or a group to do some task efficiently. A man may be a great general, an efficient carpenter or a first class pilot, a lawyer, a mechanic or a Pathologist, a renowned doctor, a chemical engineer or a chartered accountant, but still remain a semi-educated, ill-mannered, immoral, unrighteous or unjust man. We could be highly selfish and deliberately ignore his duty towards his neighbours or even towards his wife and children. We can say that people who have specialised in certain educational
fields are well instructed but we cannot necessarily regard them as truly educated. On the other hand, a man who knows and performs his duty towards himself, his family, his neighbours and humanity and at the same time has acquired a basic knowledge about how to earn his livelihood honestly and live a decent life, should be called an educated person. It is the difference between the Islamic and the Western perspectives on the definition of an 'educated man'.

Thus, the question put forth in the questionnaire was thought provoking for it demanded the respondent to go in depth in the Islamic and Western ideologies and their aims of education. But the respondents without going in detail and being already influenced with the Western concepts, responded to the question without reflecting on the ideas of being educated or 'being secular in the Islamic and Western ideologies. It is discerned from the formal and informal interviews.

When asked what he means by 'being educated', a respondent said: "One who has completed at least a graduation or has specialization in at least one thing...."

Similarly one respondent said: "One should have attained some education and should know how to move in the society and should have broad views."

When asked what he means by keeping broad views he responded: "Like, you know, adjusting freely with the society.
without bringing religion in everything, since you will have to be an up-to-date Westerner here to be happy and make the society happy. Some people don’t go easy way, you know, they are rigid and narrow. I don’t like that way ..."

All this show that they have almost Westernised ideas and thoughts and by saying that the British system of education aims at making man educated and civilized, they hold the Western view of education.

The influence of Western education on the Muslim students is so great that some of them even totally rejected the Islamic ideology. Pointing out this influence, a researcher presents a case of a girl who rejected religion outright and who had access to such outside influences. The researcher writes: "She is an avid reader of popular philosophy and psychology. 'She is an above average student. 'She is fond of reading books, both fiction and non-fiction and is unique among Asian girls. 'She enjoys reading popular philosophy specially that concerned with the development of self and the realisation of ego. At home she leads a very restricted life. 'They (parents) regularly read her mail and on discovering that she had a male friend forbid further correspondence with him. She is not even allowed to keep photographs of her favourite filmstars. All these restrictions explained to her by her parents in terms of Islamic prohibition which have led her to vehemently reject not only Muslim values but Islam itself!"
Further, the researcher says that she is able to do this because she has learnt alternative ethics and values through her reading. She is very positive about the way she wants to live her life. She used to be quite outspoken at school about her antagonism towards Islamic beliefs.39

All this stands in evidence to speak about the tremendous influence of the British education policy, yet as it is found in the Table-1 of this section, the majority view the Western education otherwise.

However, there are some who believe that the British education policy is responsible for Westernising and secularising the young generation. But they also looked only the apparent features of the education system and do not go in depth.

Almost all my respondents i.e. 11 out of 13 said that 'the co-education and sex-education are greatly responsible for Westernising the school children and college students. Children and youth are insisting on the Western way of dress, mode of behaviour, and all things. They hardly offer their prayers and react against the Islamic injunctions.

Thus they make the apparent problems of the policy of education of the West responsible for secularising and Westernising men.

There were only two respondents who remarked that the
the objective of the education policy of Britain itself aims at Westernising and secularising man. With this exception, the perception of the majority about the British system of education and its aims and objectives is incomplete and ambiguous. They do not seem to understand the fact that through the process of education, the Western or the British schools, colleges and universities are Westernising and secularising the Muslim children and the Muslim students. "The Western School is by far the most instrumental in transmitting specialised, secular knowledge. Western schools promote Western knowledge, culturally biased history, geography, literature and sociology, remarks another researcher."

To understand how far the Muslim youth has embraced the Western thoughts and concepts it was asked in an informal manner whether they are thoughtful about the problems of Westernisation through education. It was found that 15 out of eighteen of my respondents (all college or university students) responded, that "there is nothing to be so thoughtful about the Westernisation. There is nothing Satanic, nothing wrong in the Western concepts or behaviour. Why to worry about such things for nothing ...." Some of them went so far in questioning. Is it bad or Un-Islamic to be Westernised? Are we not Muslims, if we simply dress like them eat like them, appear like them and read and enjoy their philosophies and theories? After all what Islam has to do with education at schools and colleges? Are mosque
Madrasah not enough for the Islamic education?"

From these responses, the impact of Western education on the minds of the young Muslim generation can be measured. Western schools are found influencing the growing and maturing intellect of the Muslim community, the children and youth, through the compulsory education system at the expense of the Islamic concepts and thoughts. It is therefore said that "Schools serve the ends of the state and the state exists because it emphasises universalistic values at the expense of particularistic ones. One of the goals of the state is to subvert local, especially his sources of solidarity, loyalty and authority and to divert that 'esprit de corps' towards itself in order to extend its authority.

In order to legitimise this authority the state must establish an ideology of uniformity among its polity and it does this by insculpting a Universalistic or uniform and standardised set of symbols to which all members of society can be trained to respond uniformly. To be effective such symbol systems must be implanted early. Schools are the primary means of insculpting a Universalistic or uniform and standardised set of symbols through such means as uniform dress, oaths of allegiance i.e., flags and emblems, standardised sacred books and paraphernalia, portraits of political leaders in the classroom and so on. Cohen says that school is not only a place to learn arithmetic, it is also a place to learn zealotry'. 'Thus through the process of education,
they transmit to their children the ideology of their culture. 56

In view of these aspects of the Western system and policy of education dominant all over the world, a current trend has been set in by the Muslim intelligentsia on the international plane — the Islamisation of knowledge. Referring to it Jorgen S. Nielsen writes: "At world and elite levels, the whole area of Islamic education has been reopened for intellectual effort and organisation. The 1977 Islamic Education Conference is having its spin-offs in the publication of its proceedings and follow-up documentation in the form, for example, of the Islamic Education Series." 57 However, it has been found out that a very small number of Muslims world over realise the necessity of change in the existing Western Education System through the Islamisation of knowledge. Hence, it is to be found out as to what practical steps, the Muslim community in Britain feel better for the change in the existing policy of education. It was therefore asked:

**TABLE - 2**

Do you feel the need of changing the existing education policy through

| Establishment of Muslim schools and colleges | 100 |
| Founding more and more mosque madrasahs | 115 |
| Islamisation of knowledge | 3 |
| No Answer | 2 |
| **Total** | **300** |
The table - 2 shows the majority is still not aware of the secularization and the Westernization of knowledge which has taken place in the domain of education. Consequently, they are not aware of the result de-Islamization of knowledge. Eventually they do not think of the Islamization of knowledge.

A great number of the respondents believe that the establishing of the Muslim schools and colleges would bring about the change in the existing education policy. They say that Muslim children and Muslim youth studying in the Muslim schools and Colleges would remain under the Islamic bounds and would preserve their culture and identity.

The question is, if merely the Muslims establish an institution in which the same secular curriculum is prescribed, what change can be expected of it? Simply with the Muslim name of the college and the University and the majority of Muslim students and the majority of Muslim teachers or lecturers, the contents and the spirit of education cannot be changed. Hence, the same type of mentality would develop in these Muslim institutions as those in the Western. Eventually, the Westernization, secularization and the resultant de-Islamization would still continue.

Yet a great number of respondents believe that the founding of more mosque madrasahs would bring about some change in the education policy of the West. It shows that they do
believe in the dichotomy of education structure — the secular and the religious. They believe that the physical, biological and social sciences have no connection with Islam and therefore they should be taught in different schools and colleges. They do not understand that all these sciences are directly connected with Islam and that they fall under education in Islam hence the bifurcation of education is an unnatural division.

It also shows that they hardly realise that the formal teaching of the Quran in the mosque madaras does not contribute to the moulding of Islamic bent of mind. Children merely do the recitation or learn the Quran. Even if the meaning and explanation is conveyed to them, it is also done casually. With such extremely limited knowledge of the Islamic ideology, children or college students when they read the secular and Western philosophies, they succumb to the secular and Western thoughts and consciously or unconsciously become secularised and Westernised. So begins the process of de-Islamization. All these underlying facts are quite ignored by a great number of Muslims as the table - 2 suggests. 93

However three respondents out of three hundred in the questionnaire say that it is only through the Islamisation of knowledge that the existing Western education policy can be changed. In order to discern their thoughts fully, it was informally asked to them as to what they mean by Islamisation of existing knowledge and how do they think it should be done?
They said that "virtually it so happened that the West has Westernized and secularized the true and pure knowledge, separating religion from sciences. Further they intentionally frame the purpose of education in terms of material prosperity since all their concern is confined to the happiness and prosperity of this world. On the process of Islamization of knowledge, they said, that "look at the Darwinian theory, the philosophy of Julian Huxley, the ideas and concepts of Freud and others. All these philosophies and theories are directly or indirectly imbued in knowledge which we are getting at our schools and colleges. All these philosophies are required to be studied objectively and their Un-Islamic thoughts and contents should be rooted out."

Then a student of social sciences said, that "in history, the crusade is pictured in a highly Westernized manner, gently giving touches of prejudice here and there and distorting the truth. Similarly, Political Science is taught in such a manner that the student who does not possess the complete vision of Islamic Political Sciences, tends to regard State as god and becomes nationalistic and secularist and thus completely rules out religion from politics."

In a very great extent, these students appeared to be Islamically oriented in all their ideas and thoughts. Their perception of the Western policy of education is clear and unambiguous and they also have clear-cut views on the concept of
education in Islam. It is the reason that they could pinpoint the loopholes and weak points of the existing system of education. Today, the knowledge which is being provided to the students throughout the world has its roots in the Western and secular thoughts. Hence, these roots should be cut down so as to make knowledge pure and real again. The knowledge which would remain in the pristine pure form is virtually the Islamic knowledge. All the elements of the Western culture and civilisation on which the concepts of knowledge and its purpose have been formulated need to be purged of the existing Western policy of education and should be rooted in the Islamic concept of man, his relation with the God — the All-Knower and the Universe. 59 It is the fundamental change which some of the eminent Islamic thinkers and scholars are aspiring and endeavouring to bring about in the existing education policy, its system and structure, to which, though a limited number of Muslims from the Muslims Union have responded in positive terms. As far the Muslim community in Britain, it has been found, that except some of the contemporary Muslim thinkers in Britain a very few Muslims responded positively to the real issues. The rest of the Muslims, i.e., the majority, at the most show concern either for the single-sex schools. It is what has been found out through this extensive research on the issue of education and has also reaffirmed by another writer who remarks: "In the United Kingdom, most Muslim main concern is for single sex education, and there
is little interest in the concepts of an Islamic curriculum, as this is being suggested by some of the leadership.\textsuperscript{60} It is required to mention here that those very few (3 out of 300) who wish for the Islamisation of knowledge hold the view that the entire curriculum of education — all physical, biological and social sciences should undergo the process of Islamisation.\textsuperscript{61}

One of the respondents criticising vehemently at the secularisation of knowledge said "Unless the complete Islamisation of knowledge in the entire curriculum of education takes place, the Westernised and secularised disciplines would swallow almost all the intellect and heart of the young generation of Muslims."

So the need has been felt for the Islamisation of knowledge, though among a few.

\textbf{CONCLUSION:}

Keeping in view the points presented above, the following conclusions can be drawn:

- That the majority of the Muslim community is completely unaware of the close link of the Physical, Biological and Social Sciences with the Islamic ideology.

- That the majority excludes all sciences from Islamic education.

- That the majority believes in the dichotomy of education
between the religious and the secular.

That the majority shows concern only for the apparent problems of the existing education policy.

Consequently, the perception of the majority on the concept of education of Islam is incomplete, limited and ambiguous. There are very few whose perception of the concept of education in both Islamic and Western perspectives is more or less complete and clear.