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AN ANALYTICAL STUDY ON THE RELATIONSHIP BETWEEN ISLAMIC CULTURE AND ISLAMIC EDUCATION

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Abstract

Islamic Culture is central to every Muslim society. The culture is the Islamic living patterns of a society where adherence to Allah's will is prevalent. Thus, Islamic Culture consists of what is worthwhile in the society, the value and standard people learn, share and transmit on to younger generation in accordance with Islamic injunction. Islamic education, on the other hand, is a process of passing the Islamic Cultural values of a society from one generation to another. It is a process to impart, reproduce and add to the sum of society's knowledge, knowhow and values. Islamic Culture determines the qualities the society intends to pass on, while Islamic Education ensures proper and adequate teaching of the Islamic cultural values of the society to its young ones. Thus, Islamic Education and Islamic culture are related. This paper examines the relationships between Islamic Culture and Islamic Education - the Islamic Education in Islamic Culture and vice-versa. The paper adopts an analytical method to present various scholarly views on the subject matter. The paper concludes that Islamic education and Islamic culture sustain each other. It shows that without Islamic culture, Islamic education will have nothing to build. Finally, the paper recommends that Muslims should not compromise Islamic Culture with western Culture in order to promote the Islamic culture and remain steadfast despite the pressure and challenges from the western culture.

Introduction

Human race is grouped according to certain common factors and interest, resulting in creation of ethnic groups, societies, countries, languages, etc. On this note, Muslim *ummah* has the same attributes which is described as their total

way of life which they shared together. A very unique characteristic of the Muslim *ummah* is Islamic Culture. If Islamic culture must influence the young ones, there must be a mode of traditions of a society, the development of critical minds, development of characters and

Islamic personalities. However, Islam has, from its inception, placed a high premium on education and has enjoyed a long and rich intellectual tradition. Knowledge ('ilm) occupies a significant position in Islam, as emphasised by more than 800 references to it in Islam's most revered book, i.e. The Quran. Nevertheless, Islamic education is said to be more than religion education for it caters for the community as well as the individual and seeks to satisfy Muslims' intellectual and social needs. Islam and education are regarded as one because Islam came with education. In view of this study, it is sufficed to say that the totality of the Islamic education can be toward the goal of sustaining and encouraging right practice of the Islamic culture.

The Concept of Islamic Culture

Islam is a comprehensive and global religion. It covers every aspect of life. The greatest beauty of Islam is in its culture. On this note, the word "culture" has many meanings. In Arabic it is called "*thaqafah*". Muzammil (2014) defines culture as patterns of behaviour and thinking that people living in social groups, create and share. Similarly, he further states that culture distinguishes one human group from others and humans from other animals. People's culture includes their beliefs, rules of behaviours, language, rituals, art, technology, styles of dress, ways of producing and cooking food, political and economic system. Islam is a scientific and progressive religion. All its teachings have a scientific and logical

approach. Islam, as a living faith, stands for spreading light and eliminating darkness from the world. It has contributed a lot to the growth of all branches of knowledge and thus enriched the new civilization.

Muzammil (2014) observes that Islam has a distinct culture. The Culture in Islam is not Arabic or Eastern or Middle Eastern. It is also not monolithic. It has varieties and a rich diversity. There are elements in Islamic Culture that are constant and that are universally accepted by all Muslims. However, there are also elements in Islamic Culture that are diverse and different from countries to countries and people to people. The universal cultures are based on the Quran and *Sunnah* while the variables are based on local customs Identification *a'raf* and norms *adat* of various people. . Thus there is an Arab Islamic culture, indo-Pakistani Islamic culture, African Islamic culture, Chinese Islamic culture, and so there can be an American or western Islamic culture.

Wherever Muslims live they develop their distinct Islamic culture to collaborate and interact with people of diverse cultures. Islamic culture is based on the Quran and *Sunnah* as well as on great human experience and leaning. Muslims have benefited from the knowledge of other people and open to other knowledge which keeps their culture strong and dynamic.

The Concept of Islamic Education

It is noteworthy that Islam attaches importance to knowledge because it is the bedrock on which Islam

is built. This is contained in the five verses of the Holy Quran that were first revealed to Prophet Muhammad (SAW), where the two tools of knowledge were mentioned 'read' and 'pen' (Abulganiyu, 2013). Allah says:

Read in the name of your Lord who has created (all that exists). He has created men from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous Who has taught (the writing) by the pen. He has taught man that which he knew not. (Q 96 V 1-5)

The above quoted verses mean that Islamic education is very vital for those who will practise Islam and it does not entail only religion education but a complete way of life as taught in the Holy Quran. Again, the foundation of Islamic practices all over the world is the knowledge about the religion which is spread through designed and ordained educational patterns.

The origin of Islamic education can be traced to the pious and learned Muslims (*mu'allim* or *mudarris*), who were dedicated to making the teaching of the Quran more accessible to the Islamic community through Islamic school and teaching the faithful in what came to be known as the *kuttab* (plural, *katatib*). The *kuttab* could be located in a variety of venues: mosques, private homes, shops and tents. Historians are uncertain as to when the *katatib* were first established, but with the widespread desire of the faithful to study the Quran, *katatib* could be found in virtually every part of the Islamic empire by the middle of the

eight century. The *kuttab* served as vital social function the only vehicle for formal public instruction for primary age children and continued so until western models of education were introduced in the modern period (Suleiman, 2003). Even at present, it has exhibited remarkable durability and continue to be an important means of religious instruction in many Islamic countries.

Furthermore, the Arabic language has three terms for education, representing the various dimensions of the educational process as perceived in Islam. The most widely used word for education in a formal sense is *ta'lim*, from the root *alima* (to know, be aware, to perceive, to learn), which is used to denote knowledge being sought or imparted through instruction and teaching. *Tarbiyah*, from the root *raba* (to increase, to grow, to rear) implies a state of spiritual and ethical nurturing in accordance with the will of God. *Tahdhib*, from the root *adhaba* (to be cultured, refined, well-mannered), suggests a person's development of sound social behaviour, what is meant by sound requires a deeper understanding of the Islamic conception of the human being.

Here in Nigeria, Islamic education is dated to 14th century when Wangara teachers and Arabic traders introduced it. It reached its zenith in the 18th century when Sheikh Uthman bn Fodio embarked on educating the Muslim community on cumulating strife in the cause of Allah (*jihad*) in 1804CE with the aim of purifying Islam and its education (Fafunwa, 1974).

Similarly, Islamic education is a process of self-discipline which ensures spiritual and intellectual growth of the human mind (Muhammad, 1980). Although, some people used Islamic education and Islamic studies interchangeably, some basic differences are discernible, while Islamic Studies is referred to as an academic subject offered in the school setting.

Islamic education, on the other hand, refers to the totality of the upbringing of an individual within the tenets of Islam: such an education may mean the pedagogical approach to Islamic studies. More so, Islamic education furnishes the Muslims with the necessary instructions or knowledge of worshipping Allah (*ibadah*) and widens their horizon on socio-economical and political interactions (*mu'amalah*) with one another and even non-Muslims. It is a process that allows an individual Muslim to attain balanced development of the individual and the community by giving due weight to physical, social, intellect, moral and spiritual need of man. (Oladosu, 1986)

Attributes of Islamic Culture

What are the attributes of Islamic culture that are of important to Islamic education? Islamic culture is made up of various interconnected parts of man's acquisition of knowledge of Glorious Quran, the prophetic tradition and analogical deduction of Islamic cleric in aspect of morality, beliefs, Art, custom, technology and others which are shared and transmitted from generations to generations. Islamic culture is not a

property of an individual; rather it is common to all Muslim communities and cannot be extinct with the death of an individual. Thus, Islamic culture is said to be continuous.

Islamic culture generally includes all the practices that developed around the religion of Islam including acts of worship and transactions. Thus, Islamic culture is dynamic while Islamic education is the instrument of the dynamism and changes.

On this note, Islamic culture determines many things in the Muslim's daily life such as the type of food Muslims consume as stated in the holy Quran. Allah says: So eat of that (meat) on which Allah's name has been pronounced (Q6-V 118-119)

This verse guides on what Muslims can consume and what determines consumability of such foods. It can be inferred from this verse that Muslims are forbidden or unlawful for them to eat an animal on which the name of Allah was mentioned during its slaughtering.

On whom Muslim should like or hate, Allah says:

Verily your *Wali* (friends, protector or Helper) is none other than Allah, His messenger and the believers. (Q5 V55) let not the believers take the disbelievers as *Auliya* (bosom friends, supporters and Helpers) instead of the believers (Q: 3V 28)

This verse highlights that if faith is a fundamental matter in our lives, our associations and friendships will naturally be with those who share our faith. In our every-day affairs of business, we are

asked to seek the help of believers rather than unbelievers. Only in this way can our community be strong in organization and unity. But where there is no question of preference, or where in self-defence we have to take the assistance of those not belonging to our faith, that is permissible. In any case we must not weaken our brotherhood.

On what Muslim should fear, Allah says:

Do you fear them? Allah has more right that you should fear Him if you are believers (Q9: V13)

This verse emphasises monotheism and that Muslims should be conscious of Allah (fear) in prosperity and adversity.

On how Muslim should dress, Allah says:

We have bestowed raiment upon you to cover your private parts and as an adornment (Q7:V26) -

The verse gives an instruction on how the appearance of a Muslim should be. It explains that the body is pure and beautiful, as long as it is not defiled by misuse. Its clothing and ornament may be good, but the best clothing and ornament Muslims can have are those that cover the nakedness of sin and adorn with righteousness.

On Muslims' manners, Allah says:

you (true believers in Islamic monotheism and the real followers of Prophet Muhammad and his sunnah) are the best of the people ever raised up for mankind; enjoin *Al-Ma'ruf* (Islamic monotheism and all that Islam has ordained) and

forbid *al-munkar* (polytheism, disbelief and all that Islam has forbidden) (Q 3 V 110)

The verse describes Islam as a universal religion, non-racial, non-sectarian. It is just submission to the will of Allah. This implies faith, doing right thing, being an example to others to do the right and having the power to see that the right prevails, eschewing wrong, being an example to others to eschew the wrong, and having the power to see that the wrong and injustice are defeated.

On how Muslim should express their emotion, Allah says:

Those who spend in Allah's cause in prosperity and in adversity, who repress anger and who pardon men; verily Allah loves *al- muhsinun*. (The good doers) (Q3: V134).

A cursory look into this verse asserts that the faith of Muslims in Allah encompasses being kind and lenient to others even at the point of tense provocation or annoyance, and to embrace the spirit of forgiveness regardless of the circumstances.

On how Muslims should celebrate the two major festivals (*Eids*)

The wisdom behind the sacrifices of ram on great festival (*eid-al-kabir*) Allah says: It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him (Q22 V37)

Eid-i-fitr is also centered on the consciousness of Allah because it is preceded by abstinence from eating, drinking and having sexual intercourse, mercies on Muslims, recitation of the Quran and attending various Islamic

lectures during the month of Ramadan (Q 2 V 183 – 185).

These two festivals point to the rationale behind sacrifice of rams and abstinence from certain activities during the month of Ramadan as nothing but that the hearts of Muslims be pure and filled with piety, for the pious hearts are what Allah demands from the believers.

More interestingly, Islamic culture provides blueprint that determines the way individual Muslim thinks, feels, talks and behaves in the society, while Islamic education makes Muslim to understand the blue print. In the same vein, Islamic culture is part of Muslims. It guides their behaviours and relationships in accordance with Islamic injunctions in term of dressing, thinking, eating and others. Therefore, Islamic culture gives Muslims their identity through their dressing talking expressing of emotion or defending themselves as stated in prophetic tradition that for every religion there is characteristic, and the characteristic of Islam is *Haya'a* (modesty, shyness, bashfulness). (Ibn Maajah, Vol 1, kitab Zuhd (Al haya) 4181) This means that Islamic culture is reflexive in Muslims behavior, while Islamic education imparts this mode of behaviour

Characteristics of Islamic Culture

God- Centered: Islamic culture is God -centered. It upholds strict *Tawhid* (monotheism) and belief in divine guidance that came through Prophet Muhammad (S. A.W.). It emphasizes belief in the life after death and the Day of Judgment. In addition, Muslims

worship, make devotion, prayers, fasting, Zakat and Hajj. More so, Muslims uphold that Allah has allowed certain things and forbidden certain things. Islamic culture preaches *al-Birr* goodness is (the quality of) the one who believes in Allah--- Q2: V285

Egalitarian, tolerant and fraternal: Islamic Culture emphasizes that all people are equal, do not accept any color bias or racialism, value of all human beings and all creatures Allah says ; He could surely have made mankind one *Ummiah* [Nation or community. (Quran 11: V 118) Islamic Culture believes in the freedom of religion and accepts no compulsion in matters of religion. Allah says:

There is no compulsion in religion (Q2: V256) Islamic culture tolerates people of all faiths, especially the people of the book. Allah says:

O people of the scripture (Jews and Christians) "Come to a word that is just between us and you that we worship none but Allah (Q3: V64)

The sense of brotherhood in faith must be very strong among Muslims regardless of the geographical boundaries or changing political or economic conditions. All Muslims are brothers and sisters. Thus: the believers are nothing else than brother. (Q49:V10). Also Muslims must keep good relations with human beings especially their neighbors. Thus: " I swear by Allah, he is not faithful. I swear by Allah, he is not faithful! I swear by Allah, he is not faithful!" "He whose neighbor is not safe

from his misdemeanor" (Bukhari, vol 8, kitab – adab, 6016)

Dignifying and moralistic: Islamic culture places great emphasis on the dignity of human beings and their morality. Also emphasizes truthfulness, honesty, modesty (*Hayah*), cleanliness or *Taharah*. Allah loves those who make themselves clean and pure (Q9 V 108) Islamic culture against extravagance, show off or extremism. Allah says; ...but spend not wastefully (Q 17 V 26).

Islamic culture teaches self-confidence and self-reliance. Emphasises charity and generosity. Islamic culture is family-oriented with great emphasis on good spousal relations, good care for children, extended families, love and respect for the elders, but abhor adultery, fornication, homosexuality, gambling, or use of intoxicants. Allah says:

O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *Al-Ansab*, *Al-Azlam* (arrows for seeking luck or decision) are abominations of shaitan's handiwork. So avoid (strictly all) that (abominations) in order that you may be successful. (Q5 V 90)

Wherever Muslims live at any time and among any people Muslim must exhibit and uphold these values. Hence a Muslim cannot be a true believer if he compromises on these Islamic principles.

Dynamic, progressive, world affirming and not world-denying or ascetic: Islamic culture emphasizes struggle, change, social justice, removal of oppression and evil. It encourages learning, education, seeking knowledge, makes no bifurcation between the

religious and secular education. This can be buttressed with the statement of the Prophet (SAW) who did not distinguish between religious and secular knowledge. He says; knowledge is mandatory for every Muslim (male and female) (Ibn Majah, Vol. 1 Book of faith 224) Also Muslims must believe that all knowledge is important. Mind of Muslims must be opened and ready to accept the wisdom from any source. Islamic culture promotes good art, architecture, and aesthetics, health, healthy environment.

Da'wah- oriented and optimistic: Islamic culture emphasises promoting good things with wisdom and patience. In this respect, Islamic culture is not dominating or colonizing culture but it is also not an exclusivist and isolationist culture. Islamic culture believes in inviting all people to Islam without coercion. It also teaches to listen and dialogue with others. Allah says consult them in the affairs (Q3 V 159) Believing that human nature is good and if people are given chance to know and learn Islam as it is, they will find it satisfying and fulfilling

Relationship between Islamic Culture and Islamic Education

How interwoven are the two concepts? The writer is able to enunciate the following points which are ways in which Islamic culture and Islamic education are related:

A. Islamic Culture in Islamic Education

1. Islamic culture determines what Islamic education should transmit:

Islamic culture determines what Islamic education should transmit to the new muslim generation. Islamic culture plays determinant role on what to teach the Muslim children in school, at home, in the society, among peers and even directs the child toward what he should observe. Imbibe or neglect:

2. Islamic culture provides the vehicle: Islamic culture provides the vehicle through which Islamic education transmits knowledge, skill and values. Islamic education flourishes through the medium of language, which is an element of Islamic culture. No language no Islamic education. It also uses other forms of communication acceptable to the Islamic society.
3. Islamic culture is dynamic and changes: Islamic culture is dynamic and therefore it prompts on what to develop invent or technologically teach. Islamic culture and Islamic education interact and determine what changes should occur in the technology to deliver to people. Islamic education cannot change unless Islamic culture changes. To buttress this point, Allah prepares the mind of the Muslims for the future development on transportation in the Holy Quran. He says:

... and (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (others) things of which you have no knowledge. (Q16: V 8)

like present motors, trains, airplane and ships

4. Islamic culture ensures preservation: Islamic culture ensures that knowledge and skill provided are capable of being preserved and transmitted. It grants continuity through proper documentation of knowledge that Allah has bestowed on His creatures.

B. Islamic Education in Islamic Culture

1. Islamic education is to hand on the Islamic cultural values: Islamic education is to hand on the Islamic cultural values and behaviour of patterns of the Muslim society to its younger ones.
2. Islamic education plays preservative and conservative function: Islamic education plays preservative and conservative function for the Islamic society's cultural values. This is done by the nature of Islamic education as a continuous process which goes on and on from one generation to another, and maintains the cultural values of Islamic society.
3. Islamic education performs creative function: Islamic education performs creative function by providing desired changes for Islamic culture which is not contradictory the Islamic principles. All changes desired by the society, values, behaviour, and other Islamic cultural attributes

are provided and made possible through Islamic education.

4. Islamic culture is fitted in complex social structure: Islamic education prepares individuals in the society to fit into complex social structure through a well-organised system, vice-gerent, cleric, teacher, students, public servants, artisans, father, mother and others.
5. Islamic education helps to build the personality of people : Islamic education moulds Muslims in line with the Islamic culture of the society.

Conclusion

In conclusion, Islamic education and Islamic culture sustain each another. Without Islamic culture, Islamic education will have nothing to build and without Islamic education, Islamic culture cannot be propagated or transmitted. These two concepts are interdependent, and their goals are to ensure that Muslims wherever they live exhibit common culture, uphold moral laws both in worship and behaviours towards fellow-men. This aspect is further strengthened through Islamic education which aims at fostering human rights, equality, brotherhood, ethnic harmony within the confine of the Quranic injunctions and prophetic traditions

Recommendations

On this respect, the following recommendations were made:

1. Muslims should be vigilant not mixing up unacceptable western culture with Islam
2. Muslims should also avoid mingling unacceptable traditional culture with Islam
3. Islam Permits Muslims to seek any knowledge if it will not deviate them from Islam
4. Muslim should always exhibit Islamic culture in their relations with others
5. Muslims should always disseminate Islamic culture where they are
6. Parents should train their children with Islamic education in order to promote Islamic culture in the society
7. Government should make religious education such as Islamic education compulsory in all educational levels no matter , area of students' specialisation in order to promote good moral in the society.
8. Muslims should not compromise Islamic Culture with western Culture in order to promote the Islamic culture and remain steadfast despite the pressure and challenges from the western Culture

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