

## **Pedagogy: A Comparative Study of Western and Islamic Stance Thereof**

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### **Abstract**

This article primarily deals with the major characteristics and attributes of Western and Islamic pedagogical systems and the prominent differences thereof regarding the main five components of pedagogy i.e. pedagogical objectives, pedagogical principles, pedagogical management, pedagogical methods, pedagogical assessment. Islam being the last message of Allah Almighty towards humanity has its own particular system of pedagogy variously illustrated in the pages of the Glorious Quran and the Hadiths of the Holy Prophet (PBUH). Owing to its peculiar and sui generis system, Islam occupies a distinguished place in the compendium of the educational systems of the world. In this way, it stands diametrically different from its counterpart in its objectives, principles and assessments etc. Similarly, both the pedagogical systems differ in pedagogic methods and management tools, too. Hence, this paper endeavoured to compare and contrast Islamic and Western pedagogical systems by keeping in view the above mentioned pentad differences in particular an; hence showing the cause of preferment of one pedagogical system to the other.

**Key Words:** Allah Almighty, Pedagogy, Islamic, Western, Quran, Hadith.

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## **Introduction:**

Pedagogy may be defined as the method and practice of teaching especially as an academic subject. According to the Green Wood Dictionary of Education, Pedagogy stands for how a teacher teaches, the methodology one uses as a teacher and the style of teaching a teacher chooses (Collins, 2011). Oxford Advanced Learner Dictionary defines pedagogy as “the study of methods and styles of teaching.”

(Oxford, 1995). According to Longman Dictionary of English: Pedagogy is the practice of teaching or the study of teaching (Longman, 2009).

An other concept is of “Liberation Pedagogy” given by Paulo Freire, a Brazilian educationist, in his magnum opus namely “Pedagogy of the Oppressed”. This philosophical theory of education insists that the oppressed people should be empowered so that they can resist and subdue the forces that oppressed them (Paulo Freire, 1996). For Freire, literacy meant more than learning to read and write; it raised people’s consciousness about conditions of their lives, especially those which exploited and marginalized them (Alan & Daniel, 2008).

Western pedagogical system has its own peculiar nature based in its customs, conventions, culture and history. Also, it has evolved through numerous twists and turns of Western intellectual detour. In this way, it can be called a pedagogic system which is the outcome of human endeavours in the realms of knowledge. On the contrary, Islamic pedagogy is based on revelation which is found in the annals of history in the form of the Holy Quran and the Hadiths of the Holy Prophet (PBUH). The divine nature of Islamic pedagogy makes it an exemplary system of teaching if practised in its true spirit. As Allah Almighty is the ubiquitous, omnipotent and the all-knowing; so His divine guidance regarding teaching is unique and special and is free from flaws whatsoever. Though human efforts regarding the progress and development cannot be underestimated at any cost yet man is bound to make mistakes in his intellectual efforts; whereas God does not make mistakes or errors whatsoever. Thus, His and His Apostle’s teachings should be kept in high esteem and should be followed in order to be successful both in this world and the hereafter.

## **Research Methodology:**

Through out the process of research, various research methods including descriptive, analytical and comparative ones were used in order to make the research valid and well founded. Also, the research was benefited by a number of books by Western authors and theorists and by encyclopedias and primary Islamic texts.

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**Objectives of Research:**

1. To illustrate the Western notion of pedagogy and different components thereof.
2. To describe the Islamic concept of pedagogy and various components thereof.
3. To make a comparative study of the Western and Islamic stance regarding pedagogy and its major five components.

**Research Questions:**

1. What is the Western concept of pedagogy?
2. What is the Islamic concept of pedagogy and what are its major components?
3. How the components of both the systems can be compared and contrasted?
4. Which system of pedagogy is better: Western and Islamic?

**Discussion:**

In this section, we will describe some basic facts of Western pedagogical system and a comparison will be made with those of the Islamic pedagogical system in order to find that which system provides better basis to human intellect.

**Western Pedagogic Stance:**

In this part of the article, an effort will be made to describe some basic components of Western Pedagogy and some of the pedagogical methods thereof. Moreover, this part of the manuscript will form a firm basis to comparing it with the Islamic pedagogical system and its fundamental stance in the realm of teaching.

**Components of Pedagogy:**

Pedagogy includes various skills and strategies of teaching adopted by the pedagogues. It also involves the evaluation of the knowledge and skills gained by pupils and proteges in their intellectual and academic life (McNeil & Wiles, 1990).

Educationists and pedagogues describes the following major constituents of pedagogy:

1. Pedagogical Objectives;
2. Pedagogical Principles;
3. Pedagogical Management;
4. Pedagogical Methods;
5. Pedagogical Assessment;

Let us have a brief introduction of these fundamental components of pedagogy.

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### **Pedagogical Objectives:**

Bloom's Taxonomy was put forward by a notable educationist Benjamin Bloom in 1956. He presented the following pedagogic objectives:

- i) Cognitive Domain: It is meant for the development of mental faculties of the learners. Knowledge, comprehension, application, analysis, synthesis and evaluation are the levels of this domain necessary for the accomplishment of this end;
- ii) Affective Domain: It is meant for the nourishment and growth of emotions and feelings of students. Receiving, responding, valuing, organizing and characterizing are the levels mandatory for the achievement of this goal;
- iii) Psychomotor Domain: It is meant for physical skills. Skills in the psychomotor domain illustrate the ability to physically manipulate an instrument like a hand or a hammer. Psychomotor objectives usually concentrate on change and/or development and growth in skills. Benjamin Bloom never proposed the levels for this domain; however, Elizabeth Simpson, in "Educational Objectives in the Psychomotor Domain", proposed the levels namely perception, set, guided response, mechanism, complex overt response, adaptation, origination.

Classically, nurturing of art of trade and war, development of political acumen, improving the sense of justice, enhancement of temperance and courage and furtherance of religious ideas and conceptions were regarded as the objectives of pedagogy. According to Aristotle, the rudimentary objectives of pedagogy are the total sum of three values viz truthfulness, beauty and good deeds (Yousuf, Anees, Sajjad, Anwar, 2011). Moreover, besides these classical subjects, grammar, logic, rhetoric, arithmetic, geometry, music, social and natural sciences, geometry, needlework, dancing, handicrafts and hygiene etc. are taught in the realm of Western pedagogy (Lay, 1992).

### **Pedagogical Principles:**

This objective involve a environment conducive on the part of pedagogues so that they can be helpful in guiding their pupils in a positive and dynamic way. Pedagogy insists on the the true comprehension of student's rights. For this, it no longer depends on the legislative procedures rather it emphasizes the need for understanding the children's rights in order to make them progress in a true manner. In other words, pedagogical principles stresse that a holistic development approach should be adopted wherein teachers , family members, other professional and members of local community assist in accomplishing the challenging task of bringing up the pupils in a true sense (Petrie et al., 2009).

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**Pedagogical Management:**

Owing to the complex nature of modern schools, the students' organization has become more and more complex and school discipline is directly associated with myriads of complex variables like types of pupils, behaviour of pedagogues, the grade level and the subject matter. The classroom environment depends on behaviours of pupils as well as of pedagogues. As a matter of fact, pedagogues' behaviour is the very key to the class room management as the students' behaviour depends on the teachers' behaviour (McNeil & Wile, 1990).

**Pedagogical Methods:**

Methods are sine qua non in order to achieve pedagogic objectives. Thus, methodology should be based on some principles (Seeley, 1906). A teacher may use various methods to introduce the students with the topic; he may ask some verbal questions or may distribute some handouts (Petrie et al., 2009).

Socrates is of the view that every idea already exists in man's mind; it is the teacher's duty to ask certain logical questions in order to deduct some image from his mind. Now, let us have a look at some modern methods of pedagogy:

**Telling Method:**

If it becomes difficult to elicit information from the students then this method is helpful; it is used to telling about some event, introducing a new topic, summarizing a work or giving descriptive talks (Khchhar, 1992).

**Lecture Method:**

In this process the notes of the pedagogue become the notes of the students without passing the mind of the either (Ahmad & Mehmood). this method can be of great help in order to provide new information and clarifying existing information to a large heterogeneous group of students in a short span of time; it is very handy for covering underlying principles, concepts, and systems. It may be of help in stimulating learner's interest in future study and it may be recorded for future use, too (Wehrli & Nyquist, 2003).

**Poem Method With or Without Music:**

This method is useful for the beginners. In this method, a teacher sings a poem to teach the pupils. Students can learn the poems by heart so this method is useful for little children.

### **Drill and Practice Method:**

In this method, a teacher read a line aloud and the children follow him/her. It is at times linked with low level learning (McNeil & Wiles, 1990).

### **Didactic Questions:**

This method is used to control pedagogic process by asking questions; a teacher asks questions and students give answers. These questions does not seek to “open up” general discussion but rather these are small questions which commence with the words like “what”, “how”, “where”, “when” and “why” etc. (McNeil & Wiles, 1990).

### **The Discussion Method of Teaching:**

In this method, students think about a given topic and discuss it while taking into account the ideas of their classmates. It also enhances confidence to participate in class room talks. This method is helpful in order to present various points of view in order to solve a social issue or making new future plans. Nota bene, if rules and rubrics of the discussion are predetermined, this is called group or panel discussion, round table discussion,debate, or symposium. This method inculcates a number of useful habits in students like tolerance, self-evaluation, and book reading (Khchhar, 1992).

### **The Problem Solving Method of Teaching:**

The training of the students to solve the problems by giving them the opportunity and freedom is known as problem solving method of pedagogy. Inductive approach, deductive approach, analytical approach and synthetic approach are some of the approaches used in this method.

### **Self-Directed Teaching Method:**

In this method, learning act involves the students with minimum teacher direction and control. Case studies, project approach, independent studies and computer based instructions are included in this method (McNeil & Wiles, 1990).

### **Pedagogical Assessment:**

It is a systematic procedure of collecting and analyzing the things to make decision (Yousuf et al , 2011). Usually, assessment and testing are done to monitor the achievements of school. Placement tests, diagnostic tests, and formative tests are some of

the assessment tools preferred by the pedagogues. There are various type of tests namely objective tests which involve multiple choice questions, true/false and column matching; performance assessments include short questions and essay writing. These assessments are considered to be the marks-oriented tests. However, there are some Western states wherein tests are rarely conducted. As an instance, in Finland, students are not usually given homework and are rarely tested; only one mandatory standardized test, at the age of 16, is taken. Apart from this exam, there are no comparisons or competition between students, schools or regions (Wagner, 2011).

### **Islamic Pedagogy and Its Roots:**

Islam claims to guide humans to a way which can cause their success in both this world and the hereafter; its pedagogy also becomes an important instrument for the fulfillment of this end. And, this end is fully materialized by following the teachings of Islam variously narrated in the Holy Quran and Sunnah of the Prophet (PBUH).

Knowledge may be divides into two kinds: Sure Knowledge and Doubtful Knowledge. Revelation is the basis of the former; whereas, five senses and other sources form fundamental formation for the latter. Philosophical theories, personal models and individual whims and wishes regarding the development of Metaphysics are not acceptable in Islam because such intellectual endeavoures may be helpful in the realm of natural or social sciences. Man's knowledge involves uncertainty, conjecture and doubt; on the hand, Divine knowledge provides correct and sure way to follow. This is what Quran has narrated:

“Although they have no knowledge of this, they follow mere conjecture, and conjecture can avail nothing against the Truth.” (Quran 53: 28)

The knowledge based on five senses can contain truth or falseness because of the fact that these senses at times provide wrong information to the researcher or investigator; hence such sort of system of teaching cannot be given carte blanche to make theories regarding Metaphysics. This type is useful for the progress and development of natural sciences. The Glorious Quran asserts:

“Do not follow a thing about which you have no knowledge. Surely, the ear, the eye and the heart each one of them shall be interrogated about” (Quran 17:36)

Now, lets have a dekko at some of the basic facts of Islamic pedagogy.

### **Good Pedagogue: A Blessing of God**

A good pedagogue is a blessing of God; that is why Allah Almighty states that the Holy Prophet is a fine and first-rate favour upon the believers because he is a pedagogue. This fact has been narrated by God in Surah Ale-Imran, verse number 164, that it was the

special blessing of Him that he raised a Messenger from among the Makkans whose duty was to recite the verses of the Noble Quran to them. Also, it was the Prophet who endeavoured his utmost to purify them corporelly as well as spiritually; he also made an effort to purify their dogmas and social norms; and also teach them the Divine Book and the Wisdom. And, as a matter fact, they were in an evident error before his Prophethood.

### **Difference Between a Learned and an Ignorant:**

Knowledge is power and this fact has not been ignored by Islam. This is why those who know and those who know not are not equal in the eyes of God. The Holy Quran maintains:

“Can those who know and those who know not ever be equal? Only men of understanding accept the admonition.” (Quran, 39: 09)

In the light of above mentioned verse it is clear that the Holy Quran gives great importance to the knowledgeable and learned persons; they are, in fact, kept in high esteem by the Noble Quran.

### **The Right to Rule:**

As a matter of fact, the knowledge at times becomes the singleton criteria for the rulership or leadership. When the descendants of Israel asked the Samuel Prophet for the making of a King for them, The Prophet said to them:

“Allah has appointed Saul to be king over you. Hearing this they replied: How has he been entitled to become king over us. We have a better right to kingship than he.”

The Apostle replied:

“Allah has preferred him to you and blessed him with abundant powers of mind and body. And Allah has the power to give His kingdom to whomever He wills: Allah is All-embracing, All-knowing” (Quran 2: 247)

### **The Traits of a Teacher:**

According to Islam, a teacher should have a few traits which are as under:

1. A teacher should be God-fearing. In fact, this quality is sine qua non for all the professionals in Islam. So, the Holy Quran asserts:

“Likewise, men, beasts and cattle also have different colours. The fact is that only those of His servants who possess knowledge fear Allah. Surely, Allah is All-Mighty, All-forgiving.” (Quran 35:28)

A teacher should believe and act upon his subject in a straightforward way. A teacher must be a good presenter of knowledge for his pupils and proteges. In this, he should

concentrate upon the distribution of knowledge. That is why famous companion of the Holy Prophet (PBUH) narrates that the Prophet Muhammad once said: "Convey my teachings to the people even if it were a single sentence."

### **Objectives of Islamic Pedagogy:**

A great educational revolution was introduced by the Prophet Muhammad (PBUH) in the Arabian peninsula in particular and in the world in general. Islamic learning centers lacked behind other centers of knowledge of the world because of the crystal clear objectives of the Islamic scholastic system. Teaching objectives have great importance in the whole process of pedagogy; they are, in reality, back-bone of the learning and teaching process. Let us have a look at some of the significant objectives of the Islamic pedagogy.

### **Guidance**

The major purpose of the pedagogy in Islam is guidance; guidance towards the straight path, the path which guarantees success both the worlds. This purpose has been illustrated in the following fine words:

"This is the Book of Allah: there is no doubt about it. It is guidance to God-fearing people." (Quran 2: 1-2)

And the knowledge of Allah's book is very essential for the real guidance for Man. That is why the knowledge of the Holy Quran is important to getting this guidance.

Hazrat Ibn-e-Abbas narrates that :

"Allah's Apostle died when I was a boy of ten years, and I had learnt the Muhkam of the Quran." (Bukhari 3:28)

Also, the relinquishing of parochialism, prejudice and tribal provincialism paves the way for Man's guidance. This fundamental fact has been described variously in the Holy Quran.

The single purpose of of this life, according to Quran, is to find the right path. This path leads man towards success in both this life and the hereafter. The Quran asserts:

"That those on whom knowledge has been bestowed may learn that the Quran is the Truth from thy Lord, and that they may believe therein, and their hearts may be humbly open to it: for verily Allah is the Guide of those who believe, to straight Way." ;

God tells Man the reality of life. The knowledge of this reality is very essential for the students in order to provide them an evident vision of their true destination that is the success in both the lives. The Glorious Quran illustrates this bitter reality in a lucid manner when it asserts:

"Know it well the life of this world is nothing but a sport and pastime and a show and boasting among yourselves and a rivalry in wealth and children." (Quran 27:20)

Another fundamental aim of pedagogy is to make the students abstain from evils and sex-scandals because there are, as a matter of fact, the tricks of the Satan which lead Man astray from the Right Path as guided by Allah Almighty through His apostles. The Holy Quran maintains:

“Satan enjoins you to commit vice and indecency and induces you to attribute to Allah’s name the things you do not know to be from Him.” (Quran 2:69)

Comprehensive character-building is also an objective of Islamic Pedagogy. Character building makes man educated in the real sense of the words. History of Islam presents a great many instances which illustrate the real examples of character-building. As an instance, Jaffar bin Abi Talib delivered a historic and an unprecedented speech in the court of the king of Abyssinia - Najjashi- which manifests the true teachings of the Holy Prophet (PBUH):

“O king! We were ignorant and idol worshippers. We were used to eat the dead animals. We used to commit adultery and fornication. We let our relatives alone. We had a bad behaviour with our neighbours. Our powerful used to persecute our weak people. This was our life-style. Then, God sent a Messenger among us; we knew Him very well. He said to worship no one but God. He set aside all evil things which we were involved in.” (Musnad Ahmad 1: 1649).

These are the some of the Quranic verses and Hadiths of the Prophet which highlights the concept of guidance as enunciated by Islamic pedagogy.

### **Make Real Believers**

One of the main aims of pedagogy as presented by Islam is to make people the true believers of God. A true believer must at least have three kinds of beliefs which are under:

- A) Belief in the Oneness of God;
- B) Belief in The Prophet-hood;
- C) Belief in the Day of Judgement.

Let’s have a brief introduction of these trio beliefs of Islamic pedagogy:

#### **Belief in the Oneness of Allah:**

The teaching of oneness of Allah Almighty is one of the fundamental beliefs of Islamic pedagogy. This fact has been described in the Glorious Quran in many places as is manifested by the following verse:

“Know, therefore, that there is no God but Allah and ask forgive for the fault and for the man and women who believe: for Allah knows how ye move about how you dwell in your homes.”(Quran 47:19)

A hadith also emphasizes the fact that knowledge must be acquired for winning the Grace of Allah alone. The Holy prophet said:

“If anyone acquires knowledge for someone other than Allah, or intended someone other than Allah with it, then let him find his seat in Hell.” (Tirmizi 2:564)

### **Belief in the Prophet-hood:**

The knowledge regarding the prophet-hood is very mandatory in order to gain true knowledge. To impart wisdom and intellect and purify the souls of the masses is the highest aim of the prophet-hood. This reality is described in the following sublime words in the Glorious Quran:

“It is He Who sent amongst the Unlettered a messenger from among themselves to rehearse them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom, although they had been, before, in manifest error.” (Quran 62:2)

### **Belief in the day of Judgement:**

Islam has its own particular dogmas and metaphysics. Among them, the unflinching belief upon the Day of Judgement is rudimentary. Without this dogma, a person cannot be called a real believer. The belief in the Final Day shows that Man is not wholly free in this world; but rather he is bound by the limits put by Allah Almighty upon him. He is answerable for his deeds -- good or bad. A day will come when this whole system will be wrapped up and a new system will be established in its place and the Final Court of Allah Almighty will come into force when Man's deeds will be truly weighed and there will not be an iota of injustice with anyone. People usually give importance to this world and pomp thereof and do not care for the life to come. This basic fact of Islamic teaching has been illustrated in the Holy Quran in the following words:

“They know but the outer things in the life of this world: but of the End of the things they are heedless.”(Quran 30:7)

### **The Main Material for the Text Books:**

The text books in Islamic pedagogy should contain the following three disciplines.

1. Communication Skills;
2. Social and Natural Sciences;
3. Knowledge and Skills for Earning.

Let us have a brief look at these three areas in Islamic pedagogical perspective.

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## **ii) Communication Skills:**

The art of oration is an essential part of early childhood education. The major difference between an educated and uneducated person is that the former can speak better than the latter. The Noble Quran uses simple communication skills in order to educate its audience and readership. Allah says in the Holy Quran:

“He has taught him speech.” (Quran 55:4)

The use of pen is a superb blessing of Allah Almighty. Owing to this significant instrument, Man has been able to transfer his pedagogical heritage to posterity. Without the use of pen, Man’s all intellectual qualities would have been shattered. That is why the Quran describes the import of pen for pupils and pedagogical process in the following great words:

“He who taught the use of pen.” (Quran 96:4)

## **ii) Social and Natural Sciences;**

The following fundamental features are to be found in the Quran regarding social and natural sciences:

### **Justice:**

Justice is one of the basic pillars of an Islamic State. The Noble Quran asserts that God sent his prophets and apostles to creating a robust and vigorous judicial system. The Glorious Quran maintains:

“O Messenger! We have revealed to you this Book with the Truth so that you may judge between people according to what Allah has shown you. So do not debate on behalf of the swindling and fraudulent.” (Quran 4: 105)

### **Nomenclature:**

Allah taught the Adam (AS) the name of the things whatsoever with their meanings, too. Nomenclature is an important part of the pedagogical needs. The Holy Quran says:

“He taught Adam the names of things; then He placed before the angels and said: Tell me the names of the things if you are right.” (Quran 2: 31).

### **Terminologies:**

It is not mandatory that a word has a unique meaning throughout the Holy Quran. It is worthwhile to observe that usually terminologies are not used in the Holy Quran.

However, the Glorious Quran shows some characteristics of people and things to describe them completely. For example, the Holy Quran has narrates the traits of the Muslims, the non-Muslims and the Hypocrites. As has been clearly maintained by the Divine Book of Allah:

“Those who fulfill their covenant with God and do not break their agreement after firmly corroborating it; who join together the ties which Allah has bidden to be joined; who fear their God and dread lest they are subjected to utter punishment; who are steadfast in seeking the grace of their Lord; who establish prayers and spend both openly or surreptitiously out of the wealth We have provided them and ward off evil with good. Theirs shall be the ultimate abode.”(Quran 13:20-22)

The traits and characteristics of the non-Muslims have been described as:

“But in spite of this, you are killing your brethren and deriving them out of their homes and making unjust and aggressive alliances against one another and when they come to you as captive, you trade on their ransoms whereas their expulsion itself was unlawful for you. Do you in one part of the Scripture disbelieve in the other? ”(Quran 2:85)

Whereas; the characteristics and attributes of the hypocrites have been illustrated in the following words:

“When you see them, their figures would look marvelous: when they speak you love to listen to what they say. But in reality they are like blocks of timber propped up against a wall. They deem every shout to be directed against them. They are the real enemies, so beware of them. May Allah destroy them; how are they being perverted.”(Quran 63:4)

### **History:**

Quran gives a special concept regarding the study of history which is diametrically different from the conventional way of studying history. According to this concept of history, the main aim of teaching the history of the ancient civilizations is to fully comprehend the end of those who committed wrong doings as against the injunctions of God as given to them by His Apostles and Heralds. The Glorious Quran narrates:

“Nay, they charge with falsehood that whose knowledge they cannot compass, even before the elucidation therefore has reached them: thus did those before them make charges of falsehood, but see the end of those who did wrong was.”(Quran 10:39).

### **Archaeology:**

Like the teaching of history, the teaching of the Archaeology is to understand the end of those who have stayed in this world before them. The Quran asserts:

“Have they never travelled about in the land that they could see the end of those who have passed before them, who were far mightier than they. There is nothing that could

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make Allah helpless, neither in the heavens nor in the earth: He knows everything and has power over everything.”

### **Astronomy:**

Knowing the astronomy is natural to man. A little child asks his parents about the stars in the firmament. So, before telling him/her about the astronomy, it is better to tell him/her about the Creator and the purpose of this Creation. This is what Quran illustrates:

“We created them not except for just ends: but most of them do not understand.”(Quran 44:39)

### **Eschatology:**

This is the branch of theology that deals with the concepts of death, judgement and the final fate of the soul and the mankind. This material world has surely an end and this dogma should be inculcated to the students. There are the signs regarding the coming of the Hour that is the Day of Judgement. The knowledge of the signs is sine qua non and should be taught to the students. The Noble Quran asserts:

“Jesus shall be a sign for the coming of the Hour of the Day of Judgement; therefore, have no doubt about the Hour but follow me; this is the Straight Way.”

### **Family Education:**

Islamic pedagogical system holds responsible the parents to teach and train their descendants that God is the sole Creator of this universe --- visible or invisible/ reachable or non-reachable. Also, they should be taught that this worldly life is a trial, in fact. So, each and every thing associated with this life including the family members is a part of this test.

“You must understand that your assets and your off-springs are but a trial; and that it is God who has your great reward.”(Quran 8:28)

### **iii) Knowledge and Skills for Learning:**

Islam is the final message of Allah Almighty towards humanity at large; so, this gives reference of the real sources of sustenance. The Quran narrates:

“Had the people of the Book observed the Torah and the Gospel and all that revealed to them from their Lord, sustenance would have been showered over them from their above and their below from beneath their feet. Some among them certainly keep to the right path; but many of them do the things which are evil.”(Quran 5:66)

Individual efforts for making both ends meet have been appreciated in the Holy Quran.

“They ask you what is lawful to them as food. Say: Lawful unto you are all things good and pure and what you have taught your trained hunting animals to catch in the manner directed to you by Allah.”(Quran 5:4)

### **Islamic Principles for Pedagogy:**

Islamic pedagogical system has its own peculiar principles. In this system, the education and teaching is a collective assignment. Teachers should be highly skilled. Teaching is a sacred duty in Islam which should be performed with full devotion and dedication so that the pupils can be taught effectively and with zeal and zest. All guidance is from Allah Almighty in this pedagogical system. Teaching should be in mother tongue. Teaching should be bit by bit and extreme views of any type should be avoided. Pedagogues should be an embodiment of knowledge and character and they should welcome the students who come to learn from them. That is what Abu Saeed Khudri (May God Be Please with Him) narrates that the Prophet of Allah once said:

“People will come to you from the East to learn. So, when they come to you teach them to do well, the reporter said when Abu Saeed Khudri saw them, he said, Welcome as per the directions of the Messenger of Allah.” (Tirmizi 2:560)

Words should be shortening while educating the students because brevity is the soul of teaching. Amr bin Yasir narrates:

“The Apostle of God (PBUH) commanded us to shorten the speeches”

A good pedagogue should use numerous but easy ways in order to make his teaching effective and fecund. The Glorious Quran stresses:

“We have cited for the people in this Quran every kind of parable. So that they may take heed.” (Quran 39:27).

One of the fundamental principles of Islamic pedagogy is that it avoids extremism, parochialism and other prejudices whatever. Class environment should be free from disputation and wrangling so that both the teacher and students can work in a peaceful manner in order to enhance the academic and intellectual process. A teacher should inculcate a sense of obligation and motivation among his students. The pedagogue

should use various methods in order to make his lessons more attractive. A Teacher should be a good psychologist and should teach his pupils in accordance with their capacity and mental inclination. A hadith of Bukhari reads:

Abdullah bin Masood used to give a religious talk to the people on every Thursday. Once a man said, "O Abu Abdurrahman By Allah I wish if you could preach us daily." He replied, "The only thing which prevents me from doing so is that I hate to bore you and no doubt I take care of you in preaching by selecting a suitable time just as the prophet used to do with us for fear of making us bored." (Bukhari 1: 73)

Teacher should teach his students from known to unknown. A man from Banu Fazara came to the Prophet (PBUH) of Allah and said:

O messenger of Allah, "My wife has given birth to a black boy." The Messenger asked him, "Do you have camels?" He replied in yes. Then the Messenger asked him, "What colour are they?" He replied, "Red." The Messenger asked, "Are any of them gray?" He again replied in yes. Then the Messenger said, "Where gray ones come from?" He replied, "Perhaps, it is hereditary." The Messenger of Allah told him, "Likewise, perhaps this is hereditary." (Ibn-e- Maja 2:159)

Also, it is necessary for a pedagogue in an Islamic system of pedagogy that he should appreciate the good and industrious students and depreciate the bad ones because they create nuisance in the class rooms. A pedagogue should adopt thought provoking approach in order to arouse a passion of seeking knowledge in his students.

Without the practical involvement of the proteges, the process of pedagogy cannot be up to the mark and fruitful in letter and spirit. That is why the Holy Quran narrates:

"Why do you behave like the blind and the deaf after the Revelations of their Lord are recited to them for admonition?"(Quran 25:73)

Students' foremost duty is that they should show forbearance and patience in seeking knowledge because haste is the work of Devil and they should listen to their teachers attentively. The Quran asserts:

"O Believers do not say 'Raecena' but say 'Unzurna' and listen to what is said."(Quran 2: 104)

A student should be respectful to his teachers. This is evident by the parable of Khizr and Musa (A.S.) in which the latter, who act as a student in this story, says to the former:

"Moses replied: You shall find me, if Allah wills, and I shall not disobey you in anything."(Quran 18: 69)

Among the Islamic principles of pedagogy for students it is also included that the students should be loyal to his teachers; he should avoid meaningless questions and should apologize if he does some wrong willingly or unwillingly. The students should also avoid useless discussions. That is why Prophet (PBUH) once said:

“Allah has hated for three things:

1. Vain talks;
2. Wasting of wealth by extravagance;
3. And ask too many questions in disputed religious matters or asking others for something except in great need.” (Bukhari 1:1419)

### **Pedagogical Management in Islamic Pedagogy:**

Islam provides some methods or tricks regarding teaching management. First and foremost is that class environment should be tension free. However, for this purpose, one should not tell a lie. As Abu Hurraira, a Companion of the Prophet (PBUH) the most famous for narrating Hadiths, narrated we said, “O Messenger of Allah! You joke with us. He said he did not speak but the truth.” (Tirmazi 1: 2078)

All the students coming from lower or higher stratum of society are treated equally in Islamic pedagogy. All sorts of differences are put in the back burner while they are in a class. Politeness, softness and sweetness are the tools for making message of the teacher more digestive. A teacher should call the students by their good names.

Half of the management may lies in the quality of the teacher to knowing the minds of the students. The Holy Quran asserts:

“Had we willed, we could have shown them up to you and you should have known them by their marks but surely thou wilt know them by the tone of their speech. And, Allah knows all that you do.” (Quran 47:30)

It is also an important part of the pedagogical system that truth should not be covered with falsehood and the message should be conveyed in the pure form. This is what the Holy Quran maintains:

“Do not cover Truth with falsehood, nor conceal the Truth when you know.” (Quran 2:42)

The pedagogue should keep in mind the student’ intellectual level and mental position so that they can understand his lectures in an easy way. Similarly, a teacher should have sufficient knowledge of the topic he is going to teach to his pupils. The Glorious Quran asserts:

“O man, follow not that whereof you have no knowledge. Lo! The hearing and the sight and the heart of each of these it will be asked.” (Quran 17: 36)

A teacher should go from easy to difficult as has been variously narrated in the Hadiths of the Holy Prophet (PBUH).

### **Islamic Pedagogical methods**

In the times of the revelation of the Holy Quran, each question arisen by the people was answered by the Holy Quran. The Holy Quran used many methods to teach the pupils. The Quran asserts, “We have cited for the people in this Quran every kind of parable so that they may take heed.” (Quran 39:27)

Various methods are used to teach the students. Some of them are as under:

#### **Use of Metaphors**

The Holy Quran uses metaphors in order to educate the people and elucidate its stance. Three types of metaphors namely presentation, mind-oriented and heart-oriented metaphors have been used which are discussed below.

A pedagogue presents the knowledge and pupils receive it in accordance with their personal intellect and proclivity. Mind attracts and loves the knowledge; good knowledge is a food for good mind and bad knowledge is a food for bad mind.

The Glorious Quran asserts:

“Do you not see how Allah has given the example of a good word? It is like a good tree whose root is firmly rooted and whose boughs reach the firmament.” (Quran 14:24)

On the other hand, if a pedagogue is teaching bad literature like pagan’s mythology; its metaphor has been narrated in the words, “And the fable of a bad word is like a bad tree; removed from the top of the soil; totally rootless.” (Quran 14:26)

Islam gives the concept of heart which is wholly different from the Western medical concept of heart. Soft heart is essential to get some knowledge and a hard heart is unable to receive the light of knowledge and intellect.

#### **Story Method**

Stories and parables have a great impact on human psychology; they present primitive peoples’ actions and deeds in an impressive manner which can be of great help for those who consider them a source of lesson. The Holy Quran is

replete with the stories of the past peoples and says “Certainly, in the fables of the past people there is a lesson for those who understand. What is being described in the Quran is no fabrication; it is, on the hand, confirmation of the Books that preceded it, and a through exposition of everything and a rubric and mercy for those who have great faith in God.”(Quran 12:111)

### **Physical Demonstration Method:**

This method carries great importance in the realm of pedagogy because in it a real example is used. When Cain, the oldest son of Adam and Eve, killed his younger brother Abel and he could not manage to hide the corpse of his brother then Allah sent a crow to teach him in this regard as is narrated in the Holy Quran:

Then Allah sent a raven scratching up the ground to show him to hide his brother’s naked corpse. He said: Woe unto me! Am I not able to hide this raven and so hide my brother’s naked corpse? And he became repentant (Quran 5:31).

### **Graphical Demonstration**

In order to explain the relationship between man’s desires, his limit of life and the disasters and catastrophes coming in his life, the Holy Prophet (PBUH) used a diagram; hence he used graphical demonstration method. This is narrated in the famous book of Hadiths namely Bukhari Sharif in these glorious and impressive words:

The Prophet drew a square on the soil and then drew a line in the middle of it and let it extend outside the square and then draw several small lines attached to that central line and said man is in this square and he is encircled by death from each side; and this line which is outside the square is his hope and desire and these small lines are the calamities and disasters which may befall him; and if one misses him, another will snap or overtake him and if the third misses him, a third will snap i.e. overtake him (Bukhari 3: 1366).

### **Informing Method**

Knowing something new is an in-built trait of humans. Thus, the Holy Quran informs his readers about fresh and novel ideas and concepts such as “O you who have believed, shall I tell you of a bargain that will save you from a painful torment” (Quran 61:10).

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## **Reply Method**

A pedagogue's prime duty is that he should satisfy his pupils by giving fruitful answers to their questions. In this way, a student is encouraged and his interest in the learning process increases a lot; hence making pedagogic system more attractive for the protégés. The Noble Quran asserts, "The people ask you what they shall spend. Say: that which you spend for good must go to parents and near relatives and orphans and the indigent and the wayfarer; whatsoever good you do God is wholly aware of it" (Quran 2:215).

## **Debates**

At times, debate is very useful instrument in conveying a message in an appropriate manner. The Holy Quran maintains,

Have you not considered the case of a person who had an argument with Abraham as to Whom Abraham acknowledged as his Lord? The dispute arose because Allah had given him the kingship which had made him arrogant. When Abraham said: My Lord is He Who gives life and causes death. He answered: I give life and cause death. Then Abraham said: Allah brings the Sun from the East; just bring it from the West. At this the disbeliever was confounded: yet he did not believe, for Allah does not show guidance to unjust people (Quran 2:285).

Last but not the least, there are other methods namely encounter method, dialogue method, thought provoking method, logical comparison method, psychological method, memorization method which have been used by Islamic pedagogic system in order to make teaching more affective and object-oriented.

## **Islamic Pedagogical Assessment**

There are various types of assessment in Islamic Pedagogical system which is as under:

### **Performance Assessment**

Spending money at hard times is more worthwhile in the eyes of God than the spending which is made in a time of peace and tranquility. This is what has been mentioned in the Holy Quran in the following words:

“Those of you who will spend and fight after the triumph can never be equal to those who have spent and fought before conquest. They are higher in rank than those who spent and fought afterwards though God has made promises to both. Allah is well aware of whatever you do.” (Quran 57:10)

Similarly, truthfulness is tested in the testing times. The Quran says Allah tested all the bygone people to see that who was the true follower of Him and who was the liar.

### **Behavioral Assessment**

Miracles and verses of the Holy Quran are the test for those who take them as fun. The Holy Quran says:

Nineteen keepers are appointed over it. We have appointed only angels as the keepers of Hell and have made their numbers a trial for the disbelievers so that the people of the Book are convinced and the believers are increased in their faith” (Quran 74:30).

Similarly, man’s kids and money are also a test in this life. The Quran asserts, “Know well that your belongings and your kids are but a trial and that with the Lord, there is a huge reward” (Quran 2: 28).

Tough time is also a sort of test for man under the sun. The Quran narrates “When a disaster whom you invoke forsakes you all but He. But when He delivers you safely to the shore you turn away from Him. For a man is indeed most thankless” (Quran 17: 67).

### **Lifelong Assessment**

Ignorance after getting knowledge is analogous to dog. This has been said in the Divine Book of Allah Almighty:

Recite to them, O Muhammad! the story of the man to whom I gave our signs and turned away from them then ultimately Satan caught up with him and he was led astray. Now had We willed We could indeed have exalted him through those signs but he clung to earthly life and follow his carnal desires. Thus, his parable is that of the dog who lolls out his tongue whether you attack him or leave him alone. Such is the parable of those who reject Our signs as false. Narrate them these parables that they may reflect” (Quran 7: 175-76).

### **Certification Assessment**

After the successful completion of a stupendous task, the Nobel Quran gives man a certificate of satisfaction. Allah Almighty says, “God was well pleased with the believers

when they were swearing allegiance to you under the tree. He knew what was in their hearts; therefore, He sent down tranquility and peace upon them and bestowed them a victory near at hand” (Quran 48:18).

## **The Comparison between the Two Pedagogic Systems**

In this part of the manuscript, a brief comparison between the pentad pedagogy components discussed above will be made in order to see which pedagogical system is better --- Western or Islamic. Let us commence with the pedagogical objectives.

### **1. Pedagogic Objectives**

The Western pedagogic system is need-oriented whereas Islamic system of teaching is goal-oriented. The former intends to aim at the success of this worldly life only but the latter takes into account the success of both this life and the life hereafter. Islamic concept of pedagogy saves man from all sorts of extremes and mal-practices of personality so that he may become true Khalifah of Allah on this earth. This system accords spiritual loftiness to man (Khalid, 2001). Prophet Muhammad (PBUH) could not read or write but the message he received in the first revelation was regarding knowledge and intellect (Mehmood, 2005).

The ultimate goal of Western pedagogy is to gain high social and economic status. On the other hand, Islamic pedagogy means the complete submission to Allah. Islamic pedagogy also tells man to earn his livelihood through legal and legitimate means (Yousuf et al., 2011). Islamic pedagogy also intends to bring a revolutionary change in human character (Khalid, 2001). Character building of the students is sine qua non for the proper growth of the hidden qualities of man and this is what Islamic pedagogy intends to materialize (Mukhtar-e-Haq, 2007).

Islamic pedagogy also emphasizes to learning the foreign languages in order to make better foreign policies; it helps man to generate the financial resources for the individual and collective life (Khalid, 2001).

### **2. Pedagogic Principles**

In Western pedagogical system, the medium of instruction is modern languages but that of the Islamic pedagogy is mother tongue. Quran teaches the people in their natural environment. On the other hand, the Western pedagogical system needs artificial environment. In Islamic pedagogy, teaching is made free of cost; Islamic state, as a matter of fact, is responsible for teaching the people. Normal age of schooling commences with the age of seven and it is endeavored students are to be taught by the pedagogues having expertise in their field (Mahmood, 2005).

Curriculum, throughout the Islamic state, is single and uniform so that the disparity cannot take hold and the difference between various strata of society can be minimized; hence the feelings of superiority or inferiority complex are suppressed. The Holy Quran and the Sunnah of the Prophet Muhammad (PBUH) occupies a pivotal place in the curriculum of Islamic state (Yousuf et al., 2011). Good hand writing is a special trait of a teacher that is why the Holy Prophet selected Saeed Bin Alas as a teacher because of his good writing skills (Mukhtar-e-Haq, 2007).

Medicine, Astrology, and Geneology were an integral part of Islamic pedagogical books (Mahmood, 2005). For the purification of language, little children were sent to villages (Mukhtar-e-Haq, 2007). Every pupil of the Holy Prophet had a unique academic quality. As an instance, Abu Hurara was expert in Hadith, Masoud was expert in Fiqh, Ashari was expert in reciting the Holy Quran Huzaifa bin Alyaman was expert in eschatology (Khalid, 2001).

In Western pedagogy, philosophical presentation of instructions is preferred while in Islamic pedagogy instructions are simply presented. Similarly, in Western pedagogy, theories and facts form the basis of education; whereas, in Islamic pedagogy, only real facts are presented. Above all, Western pedagogy is man made whereas the Islamic pedagogy is God made with the Glorious Quran and the Hadiths as the central part of it.

### **3. Pedagogic Management**

The very first educational institution in Islamic history was Suffa. It was a residential university in the city state of Madina (Mahmood, 2005). This university was personally administered by the Holy Prophet (PBUH); here everything, including residence and food, was free of cost irrespective of the social and economic status of the students (Mukhtar-e-Haq, 2007). Formation of groups in accordance their mental, social and economic levels is not a traditional of the Islamic Pedagogy; it is a tradition of the Western pedagogy, infcat. Philosophical debates that have no practical grounds are prohibited in Islamic pedagogy (Mukhtar-e-Haq, 2007). Also, Western pedagogy is high priced whereas Islamic pedagogy is free.

### **4. Pedagogic Methods**

The Western pedagogic methods are exemplified by some metaphors. There are the following pedagogic methods in a Western school:

1. The Structured Pattern: It is teacher directed and is controlled by structures used for the transmission of the fundamentals.

2. The Instructive Pattern: These are semi-flexible and are used for teaching complex thinking.
3. Sell-directed Patterns: These are students directed. Flexibility, individual growth of the students and the encouragement of novel and fresh applications are the part and parcel of these patterns (McNeil & Wiles, 1990).

On the other hand, Islamic pedagogy is analogous to rainfall; teacher delivers knowledge and the students' receive in accordance with their personal proclivity and capacities. According to Islamic pedagogical metaphor, there are three types of grounds and they receive rain according to their capacity. Islamic methods can be categorized in the following three main parts:

1. Presentation Methods;
2. Heart-oriented Methods;
3. Mind-oriented Method.

It can be assessed that Islamic pedagogic methods are more humanistic whereas their counterparts are mechanical in nature. That is the Western methods are artificially structured; on the other hand, Islamic pedagogical methods are natural. Also, Western pedagogic methods are marks-oriented; while Islamic pedagogic methods are guidance-oriented. Islamic pedagogic methods are short, compact and direct; whereas the Western pedagogic methods are long and lengthy. Also, Western pedagogical methods are student or teacher centered while Islamic Pedagogic Methods are text-book oriented.

## **5. Pedagogic Assessment**

Islam teaches his followers through the Quran and the Sunnah. Islamic assessment is not a test-based evaluation rather it is purpose-based. According to Islamic pedagogy, a highly qualified person may not be successful on evaluation; if he does not practice according to his knowledge, his degree can be cancelled. Whereas, in Western pedagogical system, there is no such type of tradition. In this sense, it looks a mechanical system. In the test-based evaluation, students try to get more and more marks. This sort of evaluation is marks-oriented. On the other hand, Islamic system of pedagogical assessment is very simple, straightforward and natural and instances thereof are to observed at the times of migration from Mecca to Madina and fighting in for the cause of Deen; it is goal-oriented, in fact.

Daily, weekly or monthly evaluations were not in vogue at the times of the Prophet hood so that it might not become marks-oriented. Islamic evaluation is diametrically different from its counterpart; it is, In fact, based on the God-fearing and self-recognition ---- the two fundamental part of Islamic pedagogical assessment. It will be checked that how much the pupils have the knowledge of Quran and Sunnah and how

much they are leading their life in accordance with the objectives of these two basic sources of Islam (Yousuf et al., 2011).

Also, Western pedagogy stresses upon objective assessment whereas Islamic pedagogy emphasizes behavioral assessment. Lastly, Islamic pedagogy insists upon performance assessment while its counterpart stresses subjective assessment.

### **Conclusion:**

The above discussion substantiates the concept that Western pedagogy has mechanical approach and stresses upon the worldly gains only; it does not keep into consideration the eschatological aspect of human life nor it even bothers to give any importance to God and His Divine guidance necessary for the success of Man both in this world and the hereafter. All pedagogical philosophy of the West, particularly from the time of Descartes--famous French philosopher, solely rests on the supremacy of the Reason; hence totally denying any significance of God or Revelation or Metaphysics of religion in Man's individual or collective life. On the other hand, Islam's whole dogmatic edifice is founded upon the concept of an omnipotent and omnipresent God, which is in Arabic called Allah Almighty, and His Divine guidance given to Man through his prophets and apostles at various times in human history.

Thus, all aspects of human life including the pedagogic one received its guidance from the light of Allah's Words that is the Holy Quran in addition to the teachings of his Prophet Muhammad (PBUH) as enunciated in the books of Hadiths. So, Islamic pedagogy is purely based upon the Divine guidance of Allah Almighty which is revealed in the form of the Holy Quran to his apostle Muhammad (PBUH); it draws his instructions regarding pedagogy from the Verses of the Holy Quran, Hadiths of the Holy Prophet (PBUH), and other traditions narrated in the books of history of Islam and Seerah of the Prophet (PBUH). This system of pedagogy intends to take into consideration the betterment of this worldly life and the life hereafter. The main factor behind Islamic stance regarding pedagogy is that Man is sent to this world for some special purpose under some Divine Will; so, he is duty bound to follow the Divine teachings in every aspect of his life.

Last but not the least; it is evident from the above discussion that both the pedagogical systems, in fact, have two totally different bases. One is wholly man made and the other is rooted in Divine Revelation. However, so far as the aims and objectives of the Islamic Pedagogy are concerned; it has an edge on the Western

Pedagogy in the sense that one day Man has to die and he will be held responsible before God for all his deeds and actions. So, it looks logical to take into consideration the Divine Guidance while devising any pedagogical line of action for Man.

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