

2nd GLOBAL CONFERENCE on LINGUISTICS and FOREIGN LANGUAGE TEACHING,
LINELT-2014, Dubai – United Arab Emirates, December 11 – 13, 2014

The Ideal Education in Ibn Khaldun's Muqaddimah

Basma Ahmad Sedki Dajani^a *

^aAssociate Professor, University of Jordan, Amman 11183, Jordan

Abstract

Ibn Khaldun has been described as the first Islamic scholar to write about the science of Imran 'Urbanism,' and as the founder of the science of human society. He offered a complete history of Arab sciences and literature from the rise of Islam through to the 8th Hijri century. This paper concentrates on Ibn Khaldun's educational background and how it affected his perspective on children's upbringing and education. In his famous book; the Muqaddimah (meaning the 'Introduction' in Arabic), Ibn Khaldun wrote significant opinions about education and the most ideal methods of bringing up and instructing children. His views were fully explained throughout several chapters of his Muqaddimah. However, chapter six thereof deals with this subject in particular, covering many of its important facets.

© 2015 The Authors. Published by Elsevier Ltd. This is an open access article under the CC BY-NC-ND license (<http://creativecommons.org/licenses/by-nc-nd/4.0/>).

Peer-review under responsibility of Academic World Research and Education Center.

Keywords: education, strategies, science, Muqaddimah

1. Introduction

For Ibn Khaldun, education is a social enterprise. He classified sciences in what he perceived to be a logical way starting with the most useful ones, and based on his research of the systems prevalent around him and his studies of history. He supported his opinions with examples and enriched the conclusion he reached with a comparative study. Sociology, according to Ibn Khaldun, studies the social phenomena; the general rules and trends that represent the bases of a community. This social phenomenon includes upbringing strategies; that do not depend on coincidence, but like astronomical and physical rules, they work according to firm laws. In fact, the aim of studying these phenomena is to get to know these laws. Ibn Khaldun relies in his investigations upon observing each phenomena and following it historically, especially in places where he had lived and had contacts with people (Wafi, p. 300). He was influenced by scholars who came before him but succeeded in becoming among the world leading thinkers.

* Basma A. S. Dajani. Tel.: +96-279-560-1610
E-mail address: bdajani@hotmail.com

"His ideas have reflected their importance on the history of universal thought and have not lost their relevance as time passed. Ibn Khaldun has been accepted and commented upon by historians, jurists, theologians, politicians, teachers, educators and environmentalists alike" (Kayadibi, 2001; Ibn Khaldun, 1978 and Education, p. 1). His newly invented discipline hugely impressed European thinkers from the nineteenth century. "The Muqaddimah can be regarded as the earliest attempt made by any historian to discover a pattern in the changes that occur in man's political and social organization" (Dawood, p. vii).

The question this paper addresses is: To what extent were Ibn Khaldun's theories of Education benefited from and can be useful in today's strategies of education? As there is a belief that says, "Although an ancient thinker, Ibn Khaldun should be a master to the youth of the Arab and Islamic world, and his prolegomena (Muqaddimah) should be often read by them, not only to admire his marvellous thought and research, but also to learn from it the methods of expression of many social theories, which otherwise are difficult to express. Not only is the prolegomena of Ibn Khaldun is an inestimable wealth in the intellectual legacy of Arabic literature, it is also an inestimable wealth of Arabic rhetoric" (Enan, Ibn Khaldun; His Life and Work, P. vii).

2. Ibn Khaldun's upbringing and education

Ibn Khaldun's own upbringing and education greatly affected his philosophical school of thought, his general view of knowledge and of the mind, as well as his devised division of sciences. It is quite evident that Ibn Khaldun's points of view were influenced by his Islamic personality and the historical period in which he lived (born in 732 A.H. / 1332 A.D. and died in 808 A.H. / 1406 A. D.). The environment Ibn Khaldun lived in, as a child, allowed him to grow concerned with political and educational issues as both of his grandfathers were great politicians who held high positions in political office for long terms.

With the help of his father, who was his first mentor, Ibn Khaldun started his education by studying the Qur'an, its seven methods of recitation as well as the interpretation of the Qur'an and the Hadith and jurisprudence. In addition, he studied the Arabic language, physics, mathematics, logic and philosophy at the hands of a number of noted professors in Tunis, which was the center of learning, at that time, in North Africa (Enan, p. 8).

When Ibn Khaldun turned eighteen, the great plague befell the whole Muslim world (749 A.H. / 1349 A.D.), and captured many lives, of which were Ibn Khaldun's parents, and many of his notable professors. This led Ibn Khaldun to immigrate to Morocco.

In Fes, Ibn Khaldun studied about the scholars who had moved to Morocco from Andalusia, and Tunisia. At the time (in the second half of the 8th c. A.H, the 14th c. A.D.), the Arab world was politically divided into two major parts: the East and the West. However, culture and literature were the uniting bond between Arabs. This cultural unity was a key factor in the rise of Ibn Khaldun to fame. He would teach at the Great Mosque of Granada, at the Qarawiyeen mosque and university in Fes, at the Qasaba mosque in Bijayah, at the Zaytouna mosque in Tunisia and at Al-Azhar mosque in Cairo. He also interacted with scholars in the Adeleya School in Damascus (Al-Hossary, Sate', Studies on Ibn Khaldun's Muqaddimah, p. 490).

Ibn Khaldun was appointed in a political position in the court in Algeria in 766 AH / 1365 AD. During his tenure, and upon the Sultan's request, he was invited to become a preacher at the Qasaba mosque. In Egypt in (784 A.H. / 1382 A.D.), people found Ibn Khaldun's lectures innovative and enthralling. Thus, the Egyptian society assigned him as the supreme judge at the Maliki school of thought. He was given the title of 'Wali' (a religious governor), which is one of the most refined educational and lawful ranks in Egypt (Wafi. Ibn Khaldun's Muqaddimah, p. 287).

3. Ibn Khaldun's philosophy of education

Education is the key imperative for human development. It has always been a critical issue for scientists and governors that they keep studying new strategies for more progress in human aspects. The question of achieving better education has been/is troubling parents as well as scientists and philosophers. Ibn Khaldun viewed the case of education and children's upbringing from a social thinker's perspective. He investigated the origin of science and education and concluded that they were natural things that existed in humanity: "It is Thought" that distinguishes man from animal, which helped in establishing science and crafts (Muqqadimah, p. 287).

Ibn Khaldun integrated the educational programs with the behavioural ones in a way that all sciences became a combination of both. As he believed in the influence of the behavioural education, he assumed that learning leads to a stage of transition in both; the individual mind and the individual manners. For instance, Ibn Khaldun advised that

Download English Version:

<https://daneshyari.com/en/article/1109263>

Download Persian Version:

<https://daneshyari.com/article/1109263>

[Daneshyari.com](https://daneshyari.com)