

Ibn-Khaldun's Theory of Education and its impact on the Development of Modern Education

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Abstract: *Ibn-Khaldun was a 14th-century prominent Muslim scholar, historian and philosopher from North Africa. He is known for his contributions to various fields, including economics, sociology, politics, and education, have had a lasting impact on intellectual thought. His educational philosophy emphasized practicality, ethics, and personalized learning, which influenced education not only in the Islamic world but also in other parts of the world. His approach to education emphasized the importance of integrating theoretical knowledge with practical skills, such as learning a trade or craft, to help individuals become productive members of society. Ibn-Khaldun also believed that education should instil moral and ethical values, which would help individuals become responsible and ethical citizens. Furthermore, Ibn-Khaldun advocated for a personalized approach to education that recognizes individual differences in learning styles and abilities. He believed that educators should adapt their teaching methods to meet the needs of each student, rather than adhering to a one-size-fits-all approach. Ibn-Khaldun's contributions to education continue to be studied and debated by scholars and educators today, as his ideas on practicality, ethics, and personalized learning remain relevant to modern education.*

Keywords: *Ibn-Khaldun; Educational Philosophy; Asabiyya; Soul; Knowledge; Values*

I. INTRODUCTION

Ibn-Khaldun is the most significant historical person. He is one of the bright lights who have contributed so much to our knowledge of civilization. He led a life seeking stability and power. He was born into a household of scholars and politicians. Abd-u-Rahman bin Mohammad bin Muhammad bin Al-Hassan bin Jabir bin Muhammad bin Ibrahim bin Abd-u-Rahman bin Ibn-Khaldun was his complete name. He was born in Tunis (Tunisia) on May 27, 1332, and died in Cairo (Egypt) on March 17, 1406). He was the greatest Arab historian, and he created one of history's earliest nonreligious philosophies, which he included in his masterpiece, the Muqaddimah. (Introduction). He also penned the definitive history of North African Muslims. Khaldun wrote about himself in his memoirs (Al-tarif bi Ibn-Khaldun). Khaldun is descended from an Arab tribe from Yemen, specifically Hadhramaut, who migrated to the Arabian Peninsula in the eighth century and then to Spain. The family later relocated to Sevilla (Seville), where they played a significant role in the 9th century civil wars and were long considered one of the city's three leading houses. The Ibn-Khaldun's held prominent administrative and political positions under the Umayyad, Almoravid, and Almohad dynasties over the next four centuries. But the reprieve was brief, and in 1248, just before the fall of Sevilla and Cordoba, the Ibn-Khaldun's and many of their compatriots decided to cross the Straits of Gibraltar and land at Sabtah (now Ceuta, a Spanish exclave) on Morocco's northern coast. The refugees from Spain had a much better socioeconomic status than the local North Africans, and the family was quickly called to occupy the top administrative positions in Tunis. Ibn-Khaldun's father was well-versed in Arabic and understood poetry in its various forms, and people sought his advice in matters of contention and presented their works to him.

II. METHODOLOGY

Both historical as well as philosophical methods have been used and both primary as well as secondary sources have been employed for the collection of data. Accordingly, the data collected has been studied, scrutinized and critically analysed for the interpretation and drawing conclusion.

2.1 Educational Philosophy of Ibn-Khaldun

Ibn-Khaldun thought that acquiring knowledge was a natural desire of humans because they possessed the ability to think and reason. Furthermore, he thought that reality should be known through revelation rather than intellectual effort, as philosophers did. Thus, the Quran and the prophet Mohammad were the first conditions for Muslims to know the truth. (Peace be upon him). This was the pivotal point in Ibn-Khaldun's educational theory. He added a sociological component to it by relating education to Islamic society. According to Ibn-Khaldun, education should help people become firm believers in God through the study of the Quran and religious sciences. Knowledge of God and trust in Islamic studies will help Muslims understand reality, which will lead to good action and character. Thus, knowledge of Islamic sciences and living according to Islamic tenets will enable an individual to be a good Muslim and a good member of society. Following that, he focused on philosophy and physical studies. His educational ideology is summarised by the following headings:

2.2 Aims of Education

According to Ibn-Khaldun, education involves both moral and intellectual instruction for people, bringing out a person's potential and fostering the growth of his character and identity. Khaldun asserts that knowledge can be split into two streams, one of which deals with religious topics and the other with philosophical topics based on one's mental capacities and cognitive abilities. Both kinds of knowledge, in Ibn-Khaldun's opinion, are essential for humanity because they contribute to the growth and progress of any country.

Khaldun believed that any society's educational system should be designed in line with the prevailing social ideologies. For instance, it is crucial for every Muslim man and woman to learn about the Holy Quran and the Sunnah and to abide by the teachings of the Holy Prophet regarding Allah's instruction. (Peace be Upon Him). He offers the following benefits of schooling to people:

Education should help people become more economically and socially capable so they can contribute to society. Education ought to be a tool for improving people's quality of living. Education has as one of its main goals the development of logic and thinking skills.

- 1 To prepare the child for a comfortable, successful, and happy existence is the final goal of education. Education must give a child the skills necessary to effectively integrate into his social environment, deal with his personal problems, and advance societal welfare.
- 2 A child's ability to grow physically and intellectually. According to Ibn-Khaldun, a secondary goal of education is to balance a child's physical and cerebral growth. Children's physical and mental capacities should be developed through education so that they can effectively solve their life's problems using their growing intelligence and power of discrimination.
- 3 Ibn-Khaldun believes that information is received through the senses. As a result, schooling must train his senses and make him physically healthy. It is impossible to achieve complete knowledge of the external world if one's senses are not healthy (trained). As a result of this goal, the child's senses are trained through a variety of situations.
- 4 Introducing the child to the social and natural environment-According to Ibn-Khaldun, the child is connected to the external nature and the social environment, so he needs to be educated on good social relationships. Only then will he be able to adjust to his social surroundings. Thus, the goal of education is also the social development of the child in his or her social and natural surroundings. Education must equip the child with the ability to find a balance between the two.
- 5 The development of a scientific perspective and the delivery of vocational education – science was the foundation of Ibn Khaldun's education. In a true sense, science is how we learn about the material world. Education should therefore foster a scientific perspective. Through vocational training and education, one can achieve material pleasure and financial prosperity. Ibn Khaldun therefore placed stress on education that is useful to children practically.

2.3 Curriculum

Ibn-Khaldun set a curriculum for social, moral, intellectual and economic development of students. Additionally, he advocated for the teaching of crafts-based sciences in relation to the general table of time sciences and the means of life argument. According to him, technology is a branch of thought that is connected to action and is therefore inferior to science, which is based solely on conjecture. Speaking of the effects of Quranic teaching on mental growth, he makes the point that it has come to represent Islam because it holds that articles of faith should be ingrained in children's hearts from an early age. Khaldun agrees that what is necessary for faith and labour is not merely a formal statement or mechanical gestures but rather state knowledge, a permanent disposition, and an irrevocable soul colouring. Leading a person towards this realisation is the fundamental responsibility of faith institutions. Ibn Khaldun discusses trades and the teaching of sciences in relation to means of subsistence; science correlates at the human level to be defined in terms of its topics, its methods, its findings, and its historical development. Ibn-Khaldun makes a distinction between three types of knowledge, each corresponding to a different degree of thought: practical knowledge, the result of discernment intelligence, which enables us to act in the world in a controlled manner; knowledge of what we must or must not do and what is good or evil, which we acquire through our empirical intelligence and which directs us in our relationship with our fellow humans; and knowledge of what we must or must not know. The topics of sciences, which we acquire through our speculative intelligence, is theoretical knowledge of everything that exists in the world. The only type of knowledge that provides us the chance to achieve soul perfection is the theoretical knowledge of everything that exists in the universe that we are able to comprehend through our speculative intelligence.

Science education is essential for two purposes. First, in-depth understanding of it necessitates a protracted time of learning, which can be accomplished with a teacher's assistance. Secondly, its very development necessitates communication. Briefly stated, Ibn-Khaldun based his curriculum on the study of the natural sciences, mathematics, arithmetic, biology, agriculture, chemistry, medicine, philosophy, logic, religion, Islamic law, crafts, and skills. Alongside his studies of the arts and linguistics, he also incorporates scientific studies. Ibn-Khaldun created a well-rounded curriculum that included elements of a material, moral, and mental character.

Ibn-Khaldun also criticised the books that were used as text books and reference materials at the period. In order to receive their diplomas, the students had to read these books and the explanations and commentaries that were included in them. According to Khaldun, too much explanation is detrimental to the students' learning and difficult because each student has a unique perspective on how to convey information. If, as Ibn-Khaldun asserts, there is nothing novel about the content other than its repetition with slightly different words and phrases, why should students be required to study and memorise books. Ibn-Khaldun asserts that religious teaching should be a core component of the curriculum because it aids in the development of virtues and good habits. He contends that logic is crucial for pupils because it develops critical thinking and thinking skills. Khaldun places a strong emphasis on the study of language because it facilitates the study of other disciplines, as well as mathematics because it improves mental acuity and reasoning ability. Along with academic subjects, he sensed a need for professional and vocational subjects.

2.4 Methods of Teaching

Ibn-Khaldun advised against teaching strategies that did not give pupils the chance to analyse lessons and find solutions on their own. Consequently decreasing their capacity for innovation, creativity, and invention. He claimed that the conventional approach to education only placed a strong emphasis on remembering notes and readings that had already been made. This resulted in fewer opportunities to struggle and prevented the development of the habit of exerting effort to think and understand, which was crucial for the study and transmission of Islam. He believed that the students had reduced themselves to being merely passive listeners and that the teaching strategies had discouraged their involvement in class talks and failed to motivate their learning. Because of this, the students were unable to think critically or reason clearly in class because they kept quiet and concentrated on memorization. Ibn Khaldun was very upset about the teachers who disregarded instructional strategies and failed to concentrate on how to educate the students. They mixed advanced information with the basics and began the lesson with complex concepts before moving on to simpler ones. Khaldun argued that by making the material so challenging to comprehend, it was being done so that the students would despise it. Additionally, he said, "Let the teachers move students from the concrete to the abstract, from the known to the unknown."

Ibn-Khaldun believed that participating in talks about problems and working out solutions to them was the best and simplest way to develop the capacity for effective learning. He criticised the lecture method of instruction and supported discussions and debates that would give the students a chance to express their opinions and interpretations. He added that the topic should be taught at the capacity and ability level of the students. This will help them grasp concepts clearly and quickly. Ibn-Khaldun criticised the educational practises of his period and offered his own recommendations. According to him, the teaching procedure should include the following three phases:

Stage 1 (Introduction)

The teaching subject should be supported by explanations and real-world examples after providing the students with a short introduction to it.

Stage 2 (Development)

Now that the topic has been thoroughly explained, the students should comprehend it better. The issues that were only skimmed over in the first phase should now be fully and critically discussed.

Stage 3 (Recap)

To determine whether the students have truly grasped the material and improved their learning, the subject must be reviewed once more at the conclusion of the lesson. Ibn-Khaldun placed additional emphasis on the idea of habitus. As soon as it is obtained, its disposition remains. According to Ibn-Khaldun, it has a dye that endures until the fabric to which it is put is destroyed. Every habit must inevitably be physical. In contrast to another type of knowledge appropriate to prophets and mystics, which can only be gained by the soul through contemplation of the own essence, he sees habitus as something the soul can acquire through senses. Continuous repetitions are originally necessary for habit formation in order to fix the form. Since the first things to be instilled in hearts are like the foundations for the habitus and the building value is decided by those foundations, training of children must begin at the earliest age, when the spirit is virgin. Ibn-Khaldun strictly recommends against teaching multiple subjects at once. He rejects the idea of practise or rote learning. He places a strong emphasis on children learning through play and encounters. He argued that extracurricular activities like tours, outings, and observations should also be used to teach pupils. Instructions should be provided in a way that makes whatever is being taught applicable in real life and for definite use.

2.5 Discipline

According to Ibn-Khaldun, a teacher and student should have a loving and understanding connection. Instead of giving the pupil harsh or cruel punishments, the teacher should behave as a parent would. According to him, torture—whether administered by parents or teachers—damages a child's mental faculties and stunts the development of their identity. He values consistency and planning. Ibn Khaldun places a strong emphasis on a child's moral, religious, and scientific instruction. Discipline is a requirement and prerequisite condition for this form of education. He claims that in order to fully understand issues and comprehend principles and rules, one must develop the habit of doing so. In addition, he claims that secondary questions are derived from such principles. Ibn-Khaldun wants order in the school, but he believes that order should be created through love and compassion rather than through intimidation and repression. He supports encouraging students to experience a sense of community and belonging in both natural and social settings. In this manner, he promotes self-discipline to help a child adjust to his surroundings without difficulty. Habitus require a rigorous approach that will increase students' receptivity and ability to assimilate. It will go hand in hand with the amount of information in the topic that needs to be taught and how difficult it is to comprehend. According to Ibn-Khaldun, the procedure must be carried out in a series of steps. The school should be appealing for the students so that students can be impressed and emancipator forms of discipline are developed. He was also in favour of impressionist approach to education.

2.6 Role of Teacher

Ibn-Khaldun had given teacher an utmost importance in educational setup. The teacher must know the child and give him education according to his interest and individual differences. The significance of the teacher in the educational system was emphasised by Ibn Khaldun. The instructor must get to know the student in order to tailor the curriculum to his interests and personal characteristics. He must also be able to use psychological and scientific techniques to convey the information to the kids in a way that is understandable and clear. Students should learn about the progressive

strategy from their teachers. According to Ibn-Khaldun, it is a grave error to start with the most complex issues, as many instructors do when they fail to consider the level of preparation of their students. Such a method is particularly harmful because it causes students to get disheartened and tyre easily. Even worse, he or she turns away from the topic and gives up on it in the mistaken belief that the difficulties are inherent to it. Further exploring the issue, Ibn-Khaldun concludes that the inclination of the corpus of knowledge is inextricably linked to the growth of the mental aptitudes required for assimilation of that knowledge. As he points out, the student is initially literally incapable of comprehending anything other than a few concepts, which they understand only roughly and briefly.

He advises the teachers to provide them with consistent instruction material appropriate for their abilities, bearing in mind the works chosen for the course and making sure they are fully internalised before being taught to others. He does not prefer two topics at once. He contends that educators ought to be understanding and helpful. It is detrimental to be overly strict with students, so teachers should stop punishing students unfairly. Teachers should create appropriate didactic materials and restrict themselves to instructing students about topics that interest them.

2.7 Contribution of Ibn-Khaldun

The main contributions of Ibn-Khaldun are in the fields of history and sociology theory. By the first volume, he intended to write a preamble to world history that would analyse historical events. His monumental work's main addition was the discovery of sociological, psychological, economic, and environmental facts that progress human civilization and shape historical currents. Since the time of Ibn-Khaldun's existence, his contributions to history and sociology have had a significant impact.

In fact, the first person to realise that history, like any other science, needed research was the Arabic philosopher and historian Ibn-Khaldun (1332-1406). It is the study of circumstances and occurrences, and since its causes are profound, it qualifies as one of wisdom's sciences and is an age-old, fundamental component. Ibn-Khaldun added, "History is an art of valuable doctrine, numerous in advantages and honourable in purpose; it informs us about bygone nations in the context of their customs, the prophets in the context of their lives, and kings in the context of their states and politics, so those who seek the guidance of the past in either worldly or religious matters may have that advantage."

He argued that history should not only focus on documenting historical occurrences but also on examining social norms, political ideologies, and environmental factors: "True history exists to teach us about human social life, which is the environment of the world, and the nature of that environment as it appears from different events. It discusses civilization, savagery, tribalism, the various ways in which people gain control over one another and their outcomes, states and their hierarchies, as well as the activities of the populace, including their occupations, lifestyles, sciences, handicrafts, and everything else that occurs in that environment under various conditions. Ibn-Khaldun's approach was based on evaluation, observation, contrast, and analysis. In order to eliminate fabrications and exaggerations and arrive at an accurate understanding of what actually occurred, he used scientific criticism to examine historical accounts, the sources of these accounts, and the methods employed by historians. Many stories contained lies because the authors had cheated and fabricated information on purpose for their own ends, whether it was to appease a ruler or promote the interests of a particular sect. Ibn-Khaldun, therefore, urged the historian to become erudite, accurate in observation and skilled in comparing text with subtext in order to be capable of effective criticism and clarification.

His theories as a sociologist have reflected their significance on both the history of Western and Islamic thought. All of his ideas are original to him. He came up with sincere and original concepts. These facts explain why, despite living in the 14th century, his ideas continue to have relevance to contemporary events. The passage of time has not rendered his views obsolete. Ibn Khaldun, who is acknowledged as the father of sociological sciences, has been embraced and discussed by historians, lawyers, theologians, politicians, economists, educators, teachers, and environmentalists equally. In his thesis, Ibn Khaldun discussed the needs of people. He understood that human requirements come from a man's nature. Man requires food and Water. He must also acquire clothing and locate housing. Due to the nature of man, there are some natural requirements. These requirements can also be referred to as fundamental and elementary needs. In order to satisfy these needs, he must use more of his knowledge and intelligence, which creates secondary needs. As the intelligence acquires the required items, tools are used as weapons. This is followed by the development of society. A guy would be losing for luxury at this point. He would need to be smarter for this. Therefore, society develops. Keep in mind that Khaldun never intended for civilization to be based purely on material requirements. So the development



of needs results in the advancement of civilization (In the current management theory, Maslow Theory of Hierarchical Needs emphasize on similar concept).

2.8 Concept of Asabiyya (Social cohesion)

(One of Ibn-Khaldun's basic subject ideas is concerned about that what is social solidarity, and how does a society achieve it and maintain it? He contends that without internal agreement regarding its goals, no society can succeed, rule an empire, or even simply live. It is clear that, to him, a successful society as a whole must be in agreement as to its ultimate goals despite the fact that he makes no argument in favour of democracy in any recognisable form (which suggests he may not have had intimate knowledge of the Greek political theorists). He also assumes the need for strong leadership. He makes the point that tribal societies, for which he uses the Arabic term 'asabiyyah, are strongest because they are founded on blood kinship and because it is impossible to survive in a hostile environment without solidarity. This solidarity tends to be powerful when combined with faith, the other most potent social bond.

According to Ibn-Khaldun, history is a cycle in which resource-poor, nomadic peoples with strong internal ties and little material culture to lose invade and plunder sedentary, primarily urban societies. These urban societies are extremely wealthy and culturally advanced, but they are also ostentatious and lacking in both "martial spirit" and the corresponding social cohesion. This is due to the fact that those qualities are no longer necessary for surviving in an urban setting, as well as the fact that it is nearly impossible for the many diverse groups that make up a multicultural city to achieve the same level of solidarity as a tribe united by kinship, shared traditions, and shared survival experiences. Thus, the nomads conquer the cities and later succumb to the pleasures of civilization. As a result, they lose their sense of community and come under assault from the subsequent band of rough, abrasive outsiders, and the cycle repeats. Consequently, civilizations rise and collapse, and history records these cycles of Assabiyah as they take place. As one Assabiyah declines, another, more compelling Assabiyah might take its place. According to Ibn-Khaldun, every kingdom carries the seeds of its own destruction. He says that ruling houses typically arise on the outskirts of large empires and take advantage of the unity offered by those regions to bring about a change in leadership. The new emperors become more careless and preoccupied with maintaining their lifestyles as they become the centre of their kingdom. As a result, a new dynasty could arise at the edge of their influence, alter the existing leadership, and start a new cycle.

Ibn-Khaldun's reflections derive, of course, from his experiences in a radically unstable time. He had seen Arab civilization overrun in some parts of the world and seriously undermined in others.

2.9 Concept of Knowledge

Ibn-Khaldun emphasised that students should be given information gradually and in levels from the lowest to the highest that they can comprehend. If the teaching strategies are introduced to the students gradually, their education will show to be more effective. The fundamentals of information and science should be taught first, and these concepts should be quickly explained while taking into account the learners' level of understanding. This approach should be used to teach the topics until it is finished. Students who are taught using this technique will demonstrate greater aptitude for the material. The students will develop their ability to retain the knowledge during this time. As a result, the instructor would revise the topics with a little more clarification and keep giving the information in a wider context until it was finished. The students' understanding and adjustment will then be improved in line with this.

The topic will then be reviewed three times from the beginning by the teacher, who will be able to explain more challenging and in-depth aspects of the subject during this time. As a consequence, the students will perform to the best of their abilities. Three revisions of the material are required before students are thoroughly acquainted with it. Ibn-Khaldun claims that this is the proper approach to education. Teachers frequently explain the complex and challenging elements of topics that students are learning for the first time, making them memorise the material. This is recognised by the pupils as the proper method of instruction. The pupils' brains, however, are incapable of accepting this. It's challenging enough for them to learn a lesson. This causes the students to become sluggish, their minds to reject the knowledge, and the learning process to take longer. Thus, ineffective instructional strategies are to blame for this. Regardless of whether the students are familiar with the topic or not, the teacher shouldn't impose on them. The teacher shouldn't overburden the pupil with lessons that are beyond their comprehension and capacity, and they shouldn't stray

from the text book they are currently using or start a new one once the old one is finished. Otherwise, the problems will become muddled and the topics will be difficult. One must give consideration and revision when teaching. Avoid memorization at all costs.

2.10 Concept of Soul

All things that have been created in this universe have a certain order. From earth to water to air to fire, these elements are arranged gradually and continuously in an ascending sequence. There are some influences of the motions of perception and growth in the realm of creation. This suggests that something other than bodily substances influences and exerts its effect. It is a spiritual entity known as a soul that is capable of sensing and movement. Something else must exist above the soul that gives it the capacity for awareness and movement and that is also interconnected with it; it must be entirely composed of perception and intellect. Although the human soul cannot be seen, its impact can be felt throughout the body, as if each part of the body, whether in whole or in part, were an organ of the soul and its powers. With the organs of vision, hearing, and all other senses, the powers of action include touching with the hand, walking with the foot, and so on. The powers of sensual perception are graded and ascend to the highest power, which is the power of thinking, for which the term "rational power" exists.

Common sense is what converts perceptions into imagination, which is the ability to visualise a sensual object in the mind as it is, detached from all outside matter. The brain's cavity serves as the organ for the action of these two faculties, common sense and imagination. The cavity's front portion is for common sense, and the rear portion is for imagination. The power of imagination helps one perceive concepts that allude to personalities, such as Zaid's hostility, Amir's friendship, and the father's compassion. All things of perception, whether they are imagined or not, are stored in the power of memory. It acts as a sort of storage facility, keeping them safe until a time when they are required. The brain's back cavity serves as the organ for these two regions' action. The cavity's front section is for estimation, and the rear section is for memory power. The power of thought is the result of all these abilities. Middle cerebral region serves as its organ. . Ibn-Khaldun says that human souls are of three kinds, one is by nature, too weak to arrive at a spiritual perception, and therefore it is satisfied to move downward towards the perception of senses and imagination and the formation of ideas with the help of power of memory and the estimative power, according to the limited rules and special order. In this way people acquire perceptive and appreciative knowledge, which is the product of thinking in the body. A second kind of soul, through thinking moves in the direction of the spiritual intellection and the type of perception that does not need the organs of the body because of its innate preparedness for it. The third kind is by nature suited to exchange humanity as a whole, including both physical and spiritual humanity. This is because people with this kind of soul are prophets and are angelically of the highest stage, able to glimpse the highest group within their own stage and actually become angels in the split second. In that condition of revelation, God implanted and informed them with the innate capacity to shed humanity.

2.11 Reproduction of Values

Ibn-Khaldun deals with all aspects of the reproduction of values in Muslim society. He starts by assuming, in a sort of philosophical anthropological postulate, that humans, who are endowed with the faculty of thought, organise their relationships with the world and each other in accordance with laws and rules that each individual learns through his or her own personal experience, and particularly by impregnation from the family and cultural milieu. At the same time, he shows deeper values that are linked to society's fundamental operation and whose reproduction happens independently of personal will. Last but not least, it is significant to note that Ibn-Khaldun raises the subject of instilling religious values twice, albeit both times in an incidental way.

Speaking of the consequences of Quranic instruction on mental development, he points out that it has become the symbol of Islam in all Muslim cities, as it allows articles of faith to be inculcated in the heart of the child from the tender age. He emphasises the complete linguistic deficiency that preconscious Quranic instruction leads to in his analysis of the methods used in the various Muslim world regions, especially when it is exclusive and singular, as it was in North Africa. He supports the reforms put forth by Abu Bakr Ibn al-Arabi, according to which the child would first be taught language and the basics of mathematics, at least in theory, but he discovers that these ideas clash with customs that are too deeply ingrained to allow them to be implemented. This confirms one of the structural features of

the Islamic educational system, namely the fundamentally religious nature of the instruction given to children and the discontinuity between that and the rest of the curriculum. . In addition, Ibn-Khaldun offers a unique interpretation of the issue of faith and works in the part he devotes to theology based on his theory of habitus. (Malaka, see learning the Arts below). In essence, he claims that what is necessary for faith and deeds is not merely a formal declaration or mechanical gesture but rather state knowledge, a persistent disposition, and an irrevocable soul colouring. . The essential task of the religious institution is to lead the individual towards such a realization. Ibn-Khaldun leaves it up to men of religion to determine and describe the exact practical rules and procedures.

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