

Influential Thoughts of Muslim Thinkers about the Education System; Imam Ghazali and Ibn-Khaldun

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Abstract

Islam is considered divine religion. It is based on God's revelation and the sunnah of the Holy Prophet. It's a complete code of life as religion not just worship. Islam places considerable emphasis on education, as well as on beliefs and worship. It drives people to seek knowledge as a last religion. While, the first revelation highlights the significance of seeking knowledge as the first revelation word "Iqra" which means Read (Chapter Al-alaq). The main prerequisite for developing education is established in first chapter Al alaq's five ayat (Read, knowledge, and pen). The two renowned Muslim thinkers Imam Ghazali and Ibn Khaldun have passed in history, their services in the field of education provide directions to our current education system. Keeping in view the Islamic school of thoughts Imam Ghazali and Ibn Khaldun explained a comprehensive educational philosophy which they have discussed the main foundations of philosophy i.e. metaphysics, epistemology and axiology in the light of Quran and sunnah. Moreover, they have elaborated the aims of education and introduced the techniques to achieve them. As well as they clearly defined the role and responsibilities of instructors and pupils. So, this paper designates the biography and educational thoughts of Imam Ghazali and Ibne

Khuldun in detail i.e., the concept of knowledge, classification of knowledge, learning stages, teaching methodology, curriculum, concept of discipline and obligations of both instructors and pupils.

Keywords: *Educational thoughts, Muslim thinkers, Education, Education system, Imam Gazali, Ibn-Khaldun*

Imam Al-Ghazali

Abu Hamid Muhammad bin Muhammad al-Ghazali was a notable scholar, mystic, Sufi, thinker, lawyer, philosopher, and educator. He left an indisputable impact in world cultural, religious, and educational history. We might compare him to his two great educational predecessors, Confucius and Plato. He appreciated teaching and wrote over a hundred books, of which 78 are still available.

His most famous work, *Ahya-ul-Uloom-ud-din*, reflects his essential philosophical and psychological views. He covers the value of information, curriculum, and the duties of the instructor, and the first chapter of this book. His educational theory symbolizes Islamic educational thought's apex. Here he reaches a synergy of legal, philosophical, and mystical educational principles. His worldview is more than a response to the circumstances of his day. He prioritized continuity and stability over change and novelty in his intellectual and philosophical views.

Society's purpose, Al-Ghazali says, is to execute Sharia. Education, therefore, attempts to educate persons to obey religious precepts and are thus assured of salvation and happiness in the hereafter.

Ahya-ul-Uloom-ud-din is his most famous work, and it reflects his fundamental philosophical and psychological ideas. He discusses the value of information, curriculum, and the instructor's obligations, and the students' first chapter of this book. His educational theory reflects the pinnacle of Islamic educational thought. He reaches a synergy of legal, philosophical, and mystical educational ideas in this chapter. His worldview is more than a response to the circumstances of the era in which he lived.

Educational Thoughts of Imam Al-Gazali

In his scholarly and philosophical thought, he favored consistency and stability over change and innovation. According to Al-Ghazali, the purpose of society is to implement Sharia. Hence, education aims to cultivate men to follow religious precepts and is thus assured of salvation and happiness in the hereafter.

The Ontological Concept:

Al-Ghazali argues that Allah is the absolute reality which is the Creator and Sustainer of the universe. Allah created Man and led him to the path of ultimate salvation. Al-Ghazali maintains that philosophers, scientists, and intellectuals studied the various dimensions of the universe in search of the ultimate reality but failed. They held opposite views regarding the ultimate truth. According to Al-Ghazali, the multiple objects of the universe are not the ultimate reality but the creatures of Allah, who is the most outstanding administrator and the Sovereign ruler (Haque, 2004).

The Epistemological Concept:

Al-epistemological Ghazali's Concept is presented in his masterwork book "Ihya Uloom al-Din," which translates as "The Regeneration of Sciences" in English. A particularly interesting chapter in this book is the chapter on "Knowledge," in which he sheds light on the Concept of knowledge. He has separated it into two categories in his division of knowledge: religious knowledge and secular knowledge. The former is obtained via the study of the Quran and Hadith. Because it is the most relevant knowledge, it is being produced to help people better understand the former. According to Al-Ghazali, the following is a summary of his epistemological conception of knowledge:

- Knowledge resides in the human soul in the same way that seed exists in the soil.
- Knowledge can be innate or learned in different ways.
- The sensory knowledge is not trustworthy. It does not lead to the ultimate reality, as the saying goes.

It is Allah who provides the prophets with the ultimate Knowledge. As a result, the prophets' teachings should be followed by the general populace. (Smith, 2006).

The Axiological Concept:

According to Al-Ghazali, securing the will of Allah is the highest value. Therefore, spiritualism is the way that leads to the ultimate reality. Following represents the outline of the axiological concepts of Al-Ghazali:

- An individual should be educated and trained in a way that the human traits dominated animal
- An individual must have an awareness of good and evil. This awareness will lead to the accomplishment of personality.
- Good conduct can only be developed from within and does not need the destruction of natural propensities.

There are two types of good: positive good and negative good. Positive good refers to do good deeds, and damaging goods means avoiding evil deeds (Hayat, 2017).

The Concept of self:

Al-Ghazali delves into the philosophical literature on the Concept of self and the reasons for pain and happiness. Using the phrases Kaib (heart), Rooh (spirit), Nafs (soul), and Akal, he characterizes his personality (intellect). He asserts that the ego has an intrinsic yearning (desires) for an ideal that cannot be satisfied. He claims that the self possesses the motor and sensory motives necessary to meet its physical requirements. Impulses are included in the list of reasons. He goes on to categorize the senses into two categories: appetite and fury. He claims that hunger, thirst, and sexual longing are induced by desire, but hatred, resentment, and revenge are induced by anger. He believes that impulses reside in the muscles, nerves, and tissues and that these impulses cause the organ to move to meet the proclivities. (Smith, 2006).

The Human Supremacy:

Al-Ghazali contends that human beings occupy a position "midway between animals and angels," with knowledge serving as their defining characteristic. According to him, humans can either advance to "the level of the angels" with the aid of knowledge or fall to "the level of animals" by allowing their anger and lust to take control of them. Human beings have been given the gift of knowledge as a gift from God. For any individual, acquiring knowledge should be his or her number one priority. Because of his or her inherent desire to learn, each individual is compelled to do so. Nobody can lead a balanced life, which is a fundamental right of all people (Soussi, 2016).

Elements of Human Nature:

Al-Ghazali asserts that human nature is comprised of four elements: the sage (intellect), the pig (desire), the hound (anger), and the devil (anger and rage) (brutality). There is a disagreement between the latter three elements and the first element. Different persons in varying degrees possess such abilities. The Islamic philosopher Al-Ghazali believes that for a soul to achieve perfection, it must pass through several stages: sensuous (like a moth with no memory), imaginative (lower animal), instinctive (higher animal), rational (which transcends the animal stage and perceive objects beyond the scope of his or her senses), and divine (which perceives the reality of spiritual things) (Haque, 2004)

Curriculum:

Curriculum Ghazali divided his curriculum into two parts;

Obligatory (Farz-e-Ain)

Farz-e-Ain is the compulsory or early or primary education curriculum based on Islamic principles. Farz-e-Ain comprises the Quranic Tenets, Hygiene, Logic, and the Quranic Reading, among other things. Farz-e-ain is a program designed to teach young people how to conduct their lives in an Islamic society and adequately socialize.

Optional (Farz-e-Kifaya)

Which are studied following the interests and capabilities of the students. o Revealed sciences, of which there are four: the fundamentals (the Quran, the Sunna, the Ijma', and the teachings of the Prophet's companions); branches (fiqh and ethics); means (linguistics and grammar); and accessories (reading, tafsir, the sources of fiqh, annals, and genealogy); o Non-revealed sciences, of which there are four: the fundamentals (the Quran (medicine, mathematics, poetry, and history).

Farz-e-Ain is the part of schooling that focuses on early socialization. This is the economic and practical component of education; by learning knowledge of the topics relevant to Farz-e-Kifaya, people can support themselves and their families. He was highly concerned with the moral evolution of society, and this was a major preoccupation of his. As a result, he has placed a strong emphasis on this subject. Ghazali, like Aristotle, has written extensively on the issue of morality, most notably in his magnum opus, *Kamiya-e-Saadat*, also known as *The Alchemy of Grace*.

From the gift of food and clothing to marriage and companionship, Imam Ghazali has detailed everything a man does in his life, including everything he eats and wears. He suggests starting with the fundamental sciences, including the Quran, followed by sunna, followed by tafsir, and the Quranic sciences. Following this will be applied ethics fiqh, which the sources of fiqh will follow, and so on (Rahman & Yucel, 2016).

Stages of Education by Imam Al-Gazali

Childhood:

Man is born with a blank slate, and children acquire their personalities, characteristics, and behavior due to their interactions with society and the environment. Language, customs, and religious traditions are instilled in the children by their parents, and they cannot escape. Consequently, the significant responsibility for a child's education rests with the child's parents and instructors, who then collaborate on this responsibility. As Al-Ghazali underlines in his writings, infancy is critical in the development of one's character. It is crucial to understand the particular qualities of this period to deal with the child efficiently and soundly. Elementary school is where children learn about the Quran and the sayings of the Holy Prophet's companions, among other things. They should be shielded from the influences of love, poetry, and the companionship of men of literature, all of which can plant the seeds of corruption in the hearts and minds of young men and boys. They must be made aware of the situation. The people they hang out with should be intelligent, have strong values and good character, abstain from alcohol, and be honest.

Youngster's Education:

Males must begin attending Maktab (elementary school) at an early age because the lessons they learn are set in stone after they graduate from the institution. A boy's educational environment should be aware of how this motivation develops and interests change over time, beginning with a love of finery and appearances (infanthood and childhood), then an interest in women and sex (adolescence), a desire for leadership and dominance (at the age of 20), and finally a delight in the knowledge of God (adolescence and adulthood) (at the age of 40). To convince boys to attend school, educators might take advantage of their shifting interests. For example, they can first draw them with ball activities, then with ornaments and gorgeous apparel, then with responsibilities, and finally, inspire a yearning for the afterlife.

Level of Education:

Ghazali then divides each subject of knowledge into three levels of expertise: elementary, middle, and advanced, with a list of literature for each degree of knowledge. Ghazali then divides each subject of knowledge into three levels of knowledge. He believes that education is more than merely a method in which the instructor gives knowledge to the pupil, which the learner may or may not retain. Then, the teacher and pupil part ways; he believes that education is a lifelong process. A two-way relationship exists instead, one that impacts and benefits both the instructor and his or her student(s). The former is rewarded for offering instruction and cultivating via knowledge acquisition, but the latter is not. When it comes to reading, Ghazali places a high emphasis on the atmosphere in which it takes place and the types of interactions that are considered desirable. In doing so, he maintains and upholds Islamic educational traditions; for him, a teacher should be a role model and an example, rather than simply a source of information or a conduit for it. His responsibilities should not be limited to teaching a single subject but rather encompass all aspects of the student's personality and existence. On the other hand, students are responsible for treating their teachers with the reverence and respect that they would show their parents (Hayat, 2017).

Teaching methods

The teaching methods to be followed by the teacher should have the following characteristics.

- Principle of the natural tendency
- Principle of cognitive ability
- Principle of facilitation
- Principle of previous Knowledge
- Principle of gradation
- Principle of individual difference
- The direction of lesson preparation (Soussi, 2016).

Role of Teacher:

A teacher occupies a high position in the educational literature of Al-Ghazali. Following are the essential attributes of a teacher, according to Al-Ghazali:

- The teacher's work is like the farmer's labor who uproots the weeds, trims wheat to grow better, and gives a better harvest.
- The teacher should guide the students in the right direction.

- The teacher undertakes the instruction of the young. This undertaking is a great responsibility.
- He/She must as tender to his/her pupils as if they were his/her children
- He/She must correct the moral lapse of the student through hinting.
- The teacher should set an example so that his/her action accords with his/her concepts.
- The teacher should not criticize the subject taught by the other.
- The teacher should adapt his/her teaching to the capacity and ability of the students.
- He/she must respect less gifted students and must not overburden their capacities.
- The teacher should allow the students to have recreation. However, he/she must know that prevention from play and insist on continuous study lead to dullness in heart and diminution(reduction) in intelligence.
- First and foremost, a teacher is a father of his/her students.
- He /she must teach for the sake of God, not for material gains.
- The teacher should make sure that what he/she teaches he/she pursues in his/her life and that his/her act does not contradict what he/she is trying to teach.
- He/she should actively advise the students with prudence to participate in learning activities (Rahman & Yucel, 2016).

Role of Students:

A student is the essential element of the educative process. Following are the responsibilities of a student according to Al-Ghazali:

In addition to avoiding bragging about his or her father's money, the student should be kind and attentive to everyone around him or her. Furthermore, he or she must learn to respect and obey his or her parents, instructors, and elders, among other things.

This person must follow cleanliness and refrain from using dirty sources of information, lying, vice, and using violent words. The kids must refrain from being overly proud or jealous of one another. He or she must behave towards Allah in the same manner in which he or she would desire his or her servant to behave toward him or her (Soussi, 2016).

Role of Parents:

The parents render valuable service to the life of their children. The role of parents in the personality development of children is very substantial. Following are the responsibilities of the parents in the rearing of children:

- The parents should bring the children up in righteousness to live happily in the world and the next world, and Allah would reward them for their good deeds.
- The parent should not neglect the upbringing and education of children.
- The parent should ensure that their children study correctly and with the correct Islamic mindset to obtain the optimum results (Rahman & Yucel, 2016).

Concept of Discipline

Al-Ghazali directs the teachers to behave tenderly and sympathetically with the children. According to him, a model teacher has to face no difficulty in maintaining discipline in the students. A ruthless punishment may produce feelings of hatred and revenge in the students. That is why he allows minimal penalty, only inevitable circumstances. He argues if a discipline problem arises. It should be attempted to resolve through “in stage process” Al-Ghazali has pointed out the following ascending stages of punishment:

- If a child is inclined to disturb discipline situations, he/she should be overlooked first. However, it may be possible that he/she might have done mischievous acts unintentionally.
- If the child repeats the acts, he should be understood through indirect signs and gestures. It may be hoped that he/she might be ashamed of his/her behavior.
- If he/she repeatedly commits to the same wrong, he/she should be established administrative norms.
- If he/she does not obtain from his/her wrong acts, it should be pointed out in the presence of his/her fellows.
- Despite all these measures, if the child does not give up his/her wrong behavior, he/she should be physically punished. This punishment can extend just to three sticks (Justin, 2017).

The Impact of Al-Ghazali Philosophy

Al-Ghazali died at the age of 55, after a life that was as productive, wide-ranging, and powerful as it was short. He is appropriately regarded as one of Islam's most influential and profound philosophers and dubbed the "renovator of the fifth-century A.H." His influence can be seen in a variety of ways, including:

- The profundity, strength, and breadth of his ideas, which may be found in over fifty different writings still studied today.
- Because his viewpoints were well-suited to his age and environment and were more a reflection of that era than a response to its demands and requirements, they served as a source of continuity and conservation rather than a source of renewal and change.
- After Al-Ghazali, Islamic society and philosophy stagnated and declined for a long time, producing few exceptional thinkers. As a result, Al-Ghazali remained active and essential.

Ibn-Khaldun

Ibn-Khaldun was a great Muslim thinker, writer, philosopher, educationist, psychologist, and scholar; he was also a practicing politician, a great philosopher of history, and the first social scientist. His complete name is 'Abd al-Rahman Abu Zayd Wali al-Din Ibn Khaldun. This section enlightens the life of Ibn-e-Khaldun and his commitments in the field of Education.

Ibn-Khaldun was born on 27th May 1332 in Tunis, Africa and died on 16th March 1406 (Enan, 1986). He was a canny man. His intelligence was God-gifted. He was raised to be an individual of great wisdom and knowledge, as a specialist at the subjects of history and legislative issues. He is the absolute first researcher who has left a lasting imprint on historiography and human sciences studies. Thinkers gave him the title of founder of historiography.

He was the son of a renowned scholar, and he obtained his primary education from his father. He has studied philosophy, logic, theology, and other Islamic subjects from the eminent scholars of Tunis. He learned Quran by heart. As well as, he was also an expert in hadith, rhetoric, nahu, fiqa, and poetry. At the age of twenty years, the ruler of Tunis, Abu Ishaq, offered him a position in court due to his great qualities and wisdom (Mahdi, 2015). His famous book is *Prolegomena Muqaddamah* which he identified the economic, psychological, social, and environmental facts That contributes to the advancement of human civilization and history. After that, he went to Cairo and spent the rest of his life there. In Cairo, he served as judge and academic at Al Azhar University (the world's oldest university founded in 971 AD) and left the world in 1406 (Dajani, 2015).

Educational Thoughts of Ibn-Khaldun

He believes that the pursuit of knowledge is a natural urge for human beings, as they possess the faculties of reasoning and reasoning. According to Ibne-Khaldun, the power to reason is a magnificent gift from God that only humans have. The ability to think critically and reflectively is the wellspring of knowledge. It distinguishes man from the rest of the animal kingdom. Furthermore, he believes that human beings are superior to animals in their ability to reason and think for themselves.

The Concept of Metaphysics:

He believed that revelation, rather than intellectual knowing efforts, should be used to discover reality, as was previously thought by philosophers. In the end, there is only one truth: Allah, and man is Allah's more amazing creature because of his knowledge and reasoning capabilities. The power to reason in a human being is a gift from God.

The Epistemological Concept:

As a result, for Muslims, the Quran and the Prophet Muhammad are the first and most important conditions for recognizing the truth (P.B.U.H). While adhering to the belief that revelation is the only natural source of information, he does not consider this confirmed as a Muslim.

The Axiological Concept:

Muslims will become aware of reality due to their knowledge of Allah and confidence in Islamic laws, which will lead to good action and the possession of a good character. According to Ibn-e-Khaldun, education consists of cognitive and moral training and educating individuals to bring out the potential within a man, thereby building up his character and allowing him to reach his full potential as an individual (Harun, Rashid, & Hamed, 2015). According to Khaldun, knowledge may be divided into two types of streams: the theory contingent on one's psychological potential and thinking resources, and knowledge that is independent of one's psychological possibilities and thinking resources. The second one has to do with religious issues, as the title suggests. According to Ibn-e-Khaldun, both types of knowledge are vital for humanity because they both play a role in the progression and progress of every given country's advancement and progress (Shahid, 2000).

Curriculum

Ibn-e-Khaldun censured the books of that time, alluded to as the course readings and reference books. The learners had to study these books, their explanations, and editorials to accomplish the graduation. He was against too much reason, and every individual has their thinking and views. Concerning the content of education,

Ibn-e-Khaldun thinks that religious education should be the foundation of the educational plan as it helps develop extraordinary character and propensities. The rationale is significant for learners as it empowers them to think and dissect fundamentally. In terms of languages, he stated that language is the foundation of all knowledge. Primary education should be given to learners in their mother tongue, it started from writing and reading, and the words are related to the meaning. Language helps study different subjects. He also thinks that logic is essential because it develops analytical and critical thinking and emphasized mathematics to include in the curriculum because it sharpens the students' mental abilities and reasoning powers. The curriculum should be consists of basic sciences such as Quran, Sunnah, Hadith, translation of Quran, Tafasir, Fiqah, and Theology should be taught, and the similarly secondary sciences such as logic, arithmetic, geometry, psychology, music, poetry, languages, and astronomy. He also had suggested that the professional and vocational subjects should be part of the curriculum (Kamali, 2013).

Types of Knowledge

Ibne Khaldun has divided the knowledge into two categories:

1. Irrational knowledge (Nuqliyyai Ulum)
2. Rational understanding (Aqliyyai Ulum)

Irrational knowledge (Nuqliyyai Ulum):

Religious Knowledge is necessary for Muslims, such as the Holy Quran, Hadith, Sunnah, Fiqa, Tafasir, and Speculative theology (Kalam Allah).

Rational knowledge (Aqliyyai Ulum):

Ibne-Khaldun also warns scholars that they should study the secondary sciences necessary for individual adjustments in society, such as medical, mathematics, logic, geometry, arithmetic, social sciences, music, and poetry.

Division of Sciences:

Further, he has divided the sciences into two sciences

Primary Sciences: that man realized by instinct such as Shari, Tafsir, Hadith, Fiqh, theology etc.

Secondary Sciences: acquired through education such as logic, mathematics, and cognitive sciences. These are also called the sciences of philosophy and wisdom.

Aims of Education by Ibn-Khaldun

According to Ibn-Khaldun, the educational process should be viewed from the perspective of the growth of society. From the standpoint of Islamic society, he has defined his educational ideas and concentrated on education, religion, and ethical principles. At the same time, he has emphasized the importance of a sociological perspective in developing an individual's entire personality (Mahdi, 2015). His book Muqaddima provides a systematic analysis of the philosophy

of history and his viewpoints on education, the state, and society from various angles. He states that education should have the following objectives:

It is the idea of Khaldun that the educational system of every nation or civilization should be designed following the society's belief system or ideology. For example, every Muslim man and woman needs to receive knowledge of the Holy Quran and Sunnah and follow the direction of Allah as stated by the Prophet Muhammad (S.A.W).

- Through the study of Islam, education aspires to transform Muslims into solid believers in Allah.
- The Quran and religious disciplines are discussed.
- Muslims will come to understand the reality when they know Allah and faith in Islamic laws.
- This, in turn, leads to positive activity and the existence of an upbeat personality.
- Education's goal is to prepare people for their current lives and the life that lies ahead.
- Education also attempts to improve a person's ability to think and reason critically and creatively.
- Personality growth and development on a holistic level
- The formation of social and moral principles and values
- Education should foster social and economic effectiveness in individuals' lives to facilitate their integration into society.
- The most crucial goal of education is to bring happiness and calm into the lives of those who receive it.

Teaching Methods

This disheartening teaching approach, which did not provide students an opportunity to translate exercises or deal with challenges independently, was brought about by Ibn-e-death. Khaldun's In addition, their ability to be imaginative, innovative, and make, concoct, and create is diminished. He stated that the standard teaching style emphasized the recall of notes and elucidations given by others, which he believed was incorrect. This resulted in fewer opportunities to engage in combat and a decreased ability to think and discern, both essential for learning and instructing about Islam (Khalid, 2012). According to Khaldun, the pupils had only recently transitioned from

being active audience members to inactive audience members. The educational tactics used failed to persuade their learning and saddened their cooperation in exchanges. This caused the students to keep quiet in class and concentrate on repetition, destroying their ability to reason and think and their ability to maintain and think critically (Shahid, 2000).

He additionally said that the subject ought to be instructed according to the level of learners' capacity, pace, and individual differences. Along these lines, they will adapt quickly and understand appropriately and effectively. Ibn-e-Khaldun scrutinized the instructional method of his time and proposed his teaching techniques. According to Khaldun, the teaching method ought to include the following three steps:

I. Step one (Introduction)

At the start of the lesson, the teacher should briefly introduce the topic to the learners in the class and present solid examples to help clarify the teaching topic.

II. Step two (Development/ explanation)

At this stage, explain the topic in detail to develop a better understanding of the Concept. At this step, the pints briefly discuss the students in particular and thoroughly to clarify the confusion.

III. Step three (Recap)

At the end of the lesson, the lecture should be recaptured and revised to ensure whether the students understood the topics by summarizing the study or asking questions.

Principles of Teaching

Ibn-Khaldun had presented several principles of teaching some of these are as follows:

- Education should be pursued progressively to be beneficial.
- Different sciences must be taught at different periods throughout the year.
- A student who has specialized in a particular area will prepare for another subject with relative ease.
- The education process should be completed within a specific time frame consistent with their cognitive capacity to prevent them from forgetting what they have learned.
- The Concept must be taught to students in phases, starting with the most basic and progressing to the most complex. Children should not be taught complicated subjects first.

- According to Ibne-Khaldun, children should first be taught calculation because it relates simple information to systematic evidence and results in a more enlightened intellect than other subjects.
- Inspire pupils to learn by providing examples and making the lecture more entertaining by linking it to real-life situations.
- Fundamental education should be provided in their native language because language is the foundation of all knowledge.
- Allow pupils the flexibility to solve the problems independently, and he also encourages class debates during the lecture.
- Teach pupils courtesy; being harsh with students has negative consequences, such as encouraging sloth, encouraging lying, and teaching dishonesty and wickedness to students.
- He also urges people to travel to gain information and the opportunity to meet scholars.

Knowledge would be enhanced if multiple points of view were taken into consideration (Dajani, 2015).

Relationship between Teacher and Student

Ibne-Khaldun said that students should respect their teachers and obey them. The relationship between teacher and learner should be as parents and children and based on love and kindness. The teacher shouldn't treat their students harshly because it damaged students' personality (Dajani, 2015).

Concept of Discipline

Ibn Khaldun also discussed various methods of instructing children. He has prohibited teachers and parents from teaching cruelty to children because doing so could lead to children becoming lazy liars and arrogant in order to conceal the truth. If such ideas become ingrained in children, they will lose their sense of self.

Humanity is a wonderful thing (Shahid, 2000). Ibn-Khaldun agrees with the Al-Gazali viewpoints on how to create discipline among pupils, and both advise instructors and parents to use a moderate approach to discipline. If all other encouragement measures fail, instructors and parents of young children should limit corporal punishment to three strokes per child (Kamali, 2013).

Women Education:

Primary education is enough for women. He was not in favor of higher education for women; according to him, women should get all the basic knowledge and information necessary for them as Muslim women. He agrees with Imam Gazali on basic and primary education, including religious education (Quran and Sunnah), child development, home economics as domestic science, and physical education.

Conclusion:

In the Islamic world, educational thoughts of Imam Ghazali' and Ibn-Khaldun are the apex of educational ideas. They have constructed the theory of education most comprehensively. Also, they have specified the aims, actions and techniques for accomplishing it. As a result, their influential thoughts affected the Islamic education from the 12th to the 19th centuries (A.D.). Yet, with rare exceptions, educational theorists and practitioners did nothing more than draw on and describing already given school of thoughts. However, both thinkers work has similarities on the philosophical and educational thoughts. Keeping in view the described thoughts of these renowned thinkers, education is more than just teaching and filling the mind with information. It involves all components of the learner's personality, including intellectual, religious, moral, and physical development. It is not enough to communicate theoretical knowledge but it must be put into practice. Actual learning affects behavior and needs the learner to practice his knowledge. Ibn-Khaldun determined education as a crucial aspect of society's survival and education is each individual's fundamental right so all should provide equal education opportunities. Imam Gazali and Ibn-Khaldun also introduced the teaching methods and principles keeping in view the psychologically of children which they have stressed the necessity for practice, observation, and individual variances. Likewise, the both thinkers were against the corporal punishment to build children's discipline since it would lose humanity's feelings.

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