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The aim of the *FOUNTAIN: International Journal of Arabic and Islamic Studies (FIJAIS)* is to encourage scholarly research in Arabic and Islamic Studies. The journal also publishes research papers, reviews, and case studies, including but not limited to the following fields: Arabic literature, Linguistics, translation studies, Islamic philosophy, ethics, Islamic society, Islamic law, Islam and contemporary religions, Islam and science, education and training in Islam, human rights and responsibilities in Islam, the science of Hadith, Sirah, Glorious Qur'an and its Sciences, Islamic jurisprudence, Muslim scholars, Islamic banking and finance, Islamic economics, Political system in Islam, Islam in the modern world, Islam and the Social Sciences, Islam and Digital Humanities

It is a platform for authors around the world to share their scholarly works and experience. And it provides an avenue for academics, and researchers to publish current and significant research works. The specific objectives of the journal are: offering a forum for publishing high quality research on Arabic and Islamic Studies, providing new ideas and philosophical findings regarding current Arabic and Islamic studies problems and promoting greater knowledge sharing between various scholars in Arabic and Islamic Studies around the world. Contributions of scholars both from internal and external articles will be warmly welcomed with great appreciation. The journal published two Volumes annually, in May and November. Paper may be written in Arabic or English Language. However, paper written in Arabic Language must have another abstract and key word written in English Language.

Editorial

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We thank Almighty Allah who made it possible to produce the Volume 2 Number 1 edition of *FOUNTAIN: International Journal of Arabic and Islamic Studies (FIJAIS)*. It contains well researched papers by experts in the disciplines of Arabic and Islamic Studies, Arts, Education and Social Sciences within and outside Nigeria. The articles discuss issues relating to the contemporary situation of Islam in Nigeria and globally. Contributors are from 18 universities, 4 colleges of education and 2 from Kano State SUBEB from within and outside Nigeria. The edition contains a total of 26 articles 21 in English and 5 in Arabic language) It should be noted that the authors are responsible for the views expressed in their various articles. The Editorial Board, in no way, has influenced any finding or conclusion of the articles.

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INTEGRATION BETWEEN ISLAMIC AND WESTERN EDUCATION SYSTEMS: TOWARDS A COMMUNITY DEVELOPMENT IN THE 21ST CENTURY

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Abstract

This study was geared towards analysing the essence of integration of Islamic and Western education systems in promoting community development in the 21st century. In doing so, analytical method was adopted and data was collected through print and electronic sources. Concepts of the major themes like education, Islamic and Western education were expounded. Islamic position on integration of knowledge was explained and the benefits of integration of knowledge towards promoting community development were analysed. It was revealed in the study that Islamic education does not make any disparity between acquisition of what is labeled religious knowledge and what is tagged otherwise. Islam advocates for a kind of integrated education that would lead to achieving the optimum benefits of this life and hereafter. In addition, no reasonable educational system or form of useful knowledge should be ignored. Wisdom, knowledge, experience, exposure and skills that are of great benefit to religion and humanity must be pursued, acquired and utilised for the betterment of Muslims. It was concluded in the study that Islam advocates for a kind of integrated education that would lead to achieving the optimum benefits of this life and the hereafter. Sequel to the findings and conclusion from the study it was recommended among others that the integrated curriculum should be incorporated into schools curricular; spiritual and moral education should not be relegated to the background because without spiritual and moral uprightness there would not be peaceful, stable and progressive society and that every individual must endeavour to put into practice the valuable education he/she has acquired towards community development.

Keywords: Community; Education; Development; Integration; Islamic; Western

Background to the Study

Education has been viewed to be a veritable tool for development in a given society as it is often been stressed that no society can record laudable and sustainable development without recourse to education. For any community to develop economically, politically and morally, both male and female members of such community need a very sound education that will make such individual a useful member of the society. Dhimar and Patel (2013) submitted that a nation's progress and greatness depend not only on its material achievements but also upon its great thinkers, artists and scholar that are regarded as creative genius. In fact, historical records provide evidence that cultures have collapsed because of failure to utilize intelligent and imaginative methods for solving their problem. Navaratnam in Abdur-Rafiu (2014) noted that there is a dialectical relationship

between education and society. As such, education should be given a first and foremost place in the service of democracy which demands not only that people be protected but also that they take part in decision making process which affects the future of their society.

It is also not a gainsaying that the kind, quality and standard of education acquired by the citizens of a given society goes a long way in determining the directions of growth, development and progress of that society. Perhaps, that is why Abdur-Rafiu (2014) reiterated that the achievement of our national goals depends largely on our educational system and programmes. He furthered highlighted that our political, economic, social and health problems can only be remedied through the quality of knowledge, ideas, values and skills that are exposed to the citizens in schools and colleges.

A cursory look at the educational historical facts would reveal that in our dear country Nigeria, the kind of educational curriculum offered by the colonialists was adjudged to be responsible for the trifling development and hence led to the clamour for change in the educational curriculum. The aim of education and school curricula during the colonial period majorly revolved around producing people who would be of service to the trinity of the colonialism- the church, the government and the commercial firms (Ifemeje, 1984 & Amaele, 2007).

Ajidagba (1998) also submitted that the structure of early western education was built on the philosophy of the white missionaries that is production of people with limited literacy but strong Christian faith and this was why the early schools were situated in the church premises. In furtherance of the objective, the curriculum then was nothing than the bible teachings. the level of education then was also nothing higher than elementary or what could go for a nursery school level of today.

The large junk of Nigerian people had to resist the kind of education brought by the colonialists as it does not cater fully for their needs in the aspects of socio-cultural heritages, agriculture, natural resources exploration and technological expertise. The situation then hampered progress in citizen' educational attainments and subsequently retarded the nation's development (Amaele, 2007). The advocacy against the dearth and the form of education available then had necessitated the change in the policy, philosophy and form of education in Nigeria.

The point here is that as education is inevitable in determining development in the society, the form of education offered goes a long way in equipping the citizens with what are required of them to discharge towards developmental spheres of the society. This however create a locus for the subject of this paper as it tries to highlight the essence of integration between Islamic and western/ secular forms of education for the purpose of developing our society in the contemporary period.

Moreover, the discussion on subject matter of this nature appears to be tangled because of the cumbersomeness of the ideas permeated in the concept. In other words, the

concept is a contextual subject matter that warrants contextual analysis. Therefore, the approach in this paper vis-à-vis the issue would be based on the context of our community. The observed situations and perceived conceptions and misconceptions in our locality are some of the factors adjudged for the approach. For instance, in this 21st century, recognizable percentage of people are well informed about the importance of education and the roles played by education in community development. But the issue is all about the perceptions and attitudes towards the Islamic system of education. On this, Muhammad and Bakar (2013) noted that there is a widespread perception that social and economic development can only be achieved through modern secular education, while religious issues are no longer relevant to human development.

In another dimension, historical accounts have it that Islam and Islamic education preceded Western culture, religion and education in Nigeria and the principles of reading, writing and religion which constituted the onus of the Western education made it appear to the Muslims and native people as a Christian education system. This consequently made the system unacceptable among the people then. Today, we still have view people whose attitudes towards western education is still not encouraging but on the higher percentage, Islamic education has been relegated to the background. However, attempts would be made here to unravel how beneficial all forms and systems of education are to humanity.

Concept of Education

Education could be a process or a product. Fafunwa (1994) defined education as "the aggregate of all the processes by which a child or young adult develops abilities, attitudes and other forms of behaviours which are of positive value to the society in which he lives". He stressed further that education is a process of transmitting culture in terms of continuity and growth and for disseminating knowledge to ensure social control or guarantee rational direction of society. According to Jimoh (2004), education is the totality of the experience made available to an individual in order to make him develop an all-round personality and be useful to himself

as well as his community. On the same note, Abiri (2005) viewed education as a process by which the values of society are transmitted across generations through a well defined method such as knowledge, skill, attitudes, beliefs and the development of the society. Education is a set of activities which entails handing down the ideas, value and norms of the society across the generations.

Amaele (2007) was also of the view that education as a process connotes transmission of what is worthwhile to those who are committed to it. Education entails systematic exposure to knowledge, experiences and cultural values through formal, non-formal and informal training for the purpose of attaining all round development in the society (Abubakar, 2013). Education prepares the young people for active participation in the maintenance and development of society. Education emancipates the human mind, develops the potentials and imparts useful and relevant skills to individuals, thereby enhancing the growth of the society. In other words, education prepares the human mind to enable people cope with future challenges in industry, science, technology and their advancement bound up with the progress of education (Arikawei & Etigbamo, 2015). As a product, education implies what is remained in individual after schooling. In other words, it refers to the quantity and quality of the acquired knowledge and the extent to which the knowledge and experiences are been utilised and manipulated to benefit the society (Oladosu, 2009).

Western/Secular Education

Western Education is the type of education that stemmed out of the western culture. It is a European form of education that came in through the shores of most African countries with Nigeria inclusive. It is an educational system that entered into Nigeria through the southern protectorate of the country between 1842-1914 with the establishment of missionary schools which subsequently made people become literates in Roman scripts and as well have impacts on the existing traditional education and culture of the people (Ayanlowo, Emmanuel & Bello, 2015). According to Ali (2016), the salient features

of western education system include; development of all human potentials, except for spiritual; development of democratic liberal man; not using religion as basis for developing moral values but instead emphasizes secular morality; development of critical intelligence, it uses reasons and discourages traditions and adoption of pragmatism.

However, Western education system has been criticized for not been favourably disposed to religion and placing priority to materialism. This was as a result of the earlier persecution of scientists and philosophers by the Christian clergy. This also led to the separation of church from the state and consequently gave birth to secularism. With this development in the west, educational system was also shaped along secularized. This is because of the unstable nature of the secular educational system, all manner of beliefs and ideologies plague it. It is therefore the duty of the tutored to carefully choose what he or she will be schooled in and how far he or she intends to allow these ideas to control his or her livelihood.

Attas (1979) as quoted by Ali (2016) reiterated that the spirit of western culture and civilization is characterized with displeasure towards religion. The religion in the sense as we mean 'Din' has never really taken root in Western civilization due to its excessive and misguided love of the world and secular life and of man and preoccupation with man's secular destiny. In addition, Al-Gharib (2007) in Ali (2016) noted that the worldly sciences are exploited to produce a mechanistic and a materialistic human being without much consideration to the humanitarian aspect; and develop a mind-set that sees no error in transgressing its limits and in violating the environment.

Concept of Islamic Education

Islam has been viewed to be a complete way of life. It is evident in Qur'an 6:38 that nothing has been left unmentioned in the book. This implies that Islam is not only about religiousity but also about every sphere of life. Hence, the Islamic world view with regards to education is referred to as Islamic education. As noted by Ajidagba (1998), Islamic education is a system of education, which entails ideology concept expounding

the very nature of life (here and after), and prescribing the position of man and his role on earth. This view of Ajidagba was influenced by the opinion of Qutub (1997) which stressed that Islamic education includes the doctrine and pragmatic set up which emanate from and premised on the ideological framework. The framework in question entails ethics and its sustaining power, politics and its characteristics, social order and its values, economic precept and its philosophy and internationalism in its ramification.

Albalagh (nd) was of the view that Islamic education is geared towards making people conscious of the Creator on a basis of rational understanding, so that healthy relationships would flower, helping to build believers' personalities and induce in them a correct vision of life and Hereafter. The basic aim of education in Islam is all round development of man. Islam perceives man as the *khalifah*- which means the representative of Allah (God) on earth and he is endowed by the Almighty Allah with the ability to distinguish between right and wrong options. Thus, the ultimate goal of education, from inception is to build the individual who will act as Allah's *khalifah* or at least put him on the path leading to such an end (Abdur-Rafiu, 2013).

However, Ajidagba (1998) cautioned that Islamic Education should not be deliberately misconceived as Islamic Studies as the latter refers to an academic subject within the purview of Nigerian western-oriented educational system. Moreover, the former refers to the total upbringing of an individual within the content and context of Islam. It therefore transcends the classroom setting. It can be received formally, non-formally and informally. The focus of Islamic education is on the Islamic concept of life, here and hereafter; prescribing the individual's position and role on earth.

This implies that Islamic education is not restricted to learning about the religious creeds only, but rather it is an all-encompassing system that caters for all-round development which cut across all facets of human life. In other words, just as Islam encompasses the total way of life, Islamic education spreads its tentacles to permeate scientific, political, economic, socio-cultural principles. As a matter of fact,

the first revelation ever revealed to the prophet corroborates this point.

"Read in the name of thy Lord Who created; He created man from the clot; Read for thy Lord is the Most Bountiful; Who taught by the pen; taughtman what he knew not" (Qur'an 96:1-5)

Prophet Muhammad (SAW) was also reported to have said: "Search for knowledge even if it would be in China".

"It is incumbent on every Muslim to seek for knowledge"

An inward look at the content of the verses above would reveal the meaning and dimensions of Islamic education. It is inherent in the excerpt that the nature of education propounded in Islam is inclined towards religious, scientific, technological, economic and social principles.

Islamic Position on Education, Science and Technology

As highlighted earlier that Islam leaves no stone unturned in delving into all matters of life, Islam holds and maintains favourable position on education, science and technology. Islam canvasses for education of all forms. Reading through the Islamic sources would reveal countless admonition and directives towards education, science and technology. The first revelation stated herein earlier is an instance.

Furthermore, Islam has promoted education at a time when the whole world was engulfed in ignorance. Consequent to teachings, experiences and training established in Islam, the early generation of Muslims became learned and civilized people. Having been instilled with the benefit and instrumentality of education towards community development, early Muslim leaders and past scholars like Umar Ibn Khattab, Harun Rashid, Ibn Khaldun, Ibn Ishaq al-Kindi, Abu Musa Jabir Ibn Hayyan etc. attached enormous significance to education, pursued it, excelled in it and even surpassed other nations in development and productivity. These early Muslim scholars like Ibn Sina, Ar-Razi and Khawarizmi served as the carrier of the torch of civilization for many centuries. Sophisticated instruments, including the astrolabe and the quadrant, as well as good navigational maps, were developed by the aforementioned early

Muslim scholars. In a nutshell, Islam is not opposed to any endeavour that is of benefit humanity. What matter most is that such an embarkation should be pursued with good intention and for Allah's sake.

Concept of Community Development

A community is the city, town or village where people live or associate with. When community is defined through physical location, it has precise boundaries that are readily understood and accepted by others (Frank & Smith, 1999). The term development has to do with growth, progress and expansion. It also implies change. However, various definitions have been given to the term community development. According to Fox, community development may involve the construction or rearrangement of physical facilities -- sewer systems, roads, and bridges. It may include expansion of the economic base through locating new manufacturing plants or other sources of employment in the community. Community development is the planned evolution of all aspects of community well-being (economic, social, environmental and cultural). It is a process whereby community members come together to take collective action and generate solutions to common problems. Community development may involve organizing people and groups for social or political action to improve various aspects of living, both economic and non-economic (Frank & Smith, 1999). Also, the United Nations viewed community development as "a process where community members come together to take collective action and generate solutions to common problems"

The International Association for Community Development also defined community development as "a practice-based profession and an academic discipline that promotes participative democracy, sustainable development, rights, economic opportunity, equality and social justice, through the organisation, education and empowerment of people within their communities, whether these be of locality, identity or interest, in urban and rural settings" (IACD). Community development seeks to empower individuals and groups of people with the skills they need to effect change within their communities.

These skills are often created through the formation of social groups working for a common agenda. Community developers must understand both how to work with individuals and how to affect communities' positions within the context of larger. It starts from the principle that within any community there is a wealth of knowledge and experience which, if used in creative ways, can be channeled into collective action to achieve the communities' desired goals (Wikipedia, 2018).

Community development is a conscious and a conscientious effort to do something (or many things) to improve the community. It seeks to improve quality of life. Effective community development results in mutual benefit and shared responsibility among community members. It helps to build community capacity in order to address issues and take advantage of opportunities, find common ground and balance competing interests (Frank & Smith, 1999).

More so, community development has resources that serve as facilitators of the desired developmental projects. These ranges from natural, human, financial and infrastructure resources. Arikawei and Etigbamo (2015) noted that several elements are important to make the whole system of the community becomes functional. The elements that are integrated include education, health, nutrition, agriculture, housing, security, infrastructure, politics, culture/religion and recreation.

Natural resources are all the things that nature provides. The natural resources has to do with natural phenomena such as land, air and water, minerals and surface/subsurface metals and ores, oil, gas and petroleum, trees and other plants, wildlife and the standards, legislation and policies relating to the above. In addition, human resources are about people. Although people constitute the central hub of all community matters, it is important to have the right people in the right jobs with the right skills, knowledge and abilities to enhance community development. The category of people that can steward issues relating to community development need to undergo forms of education and training through which they would get acquainted with the required skills exploitable in the community development process. In other words, the value of people and their talents

constitute crucial pillar of community development. People are renewable and should be treated as the most valuable resource in a community (Frank & Smith, 1999). However, attempt to respond to the human resources as a necessity in the community development is termed human resources development. Hence, the roles of education in human resources development become imperative.

Benefits of Integration of Islamic and Western Education to Community Development

As reiterated earlier in this work, education, irrespective of its form or types, equips individuals with wherewithal that would enable them to live a meaningful life and contribute their quota to the development of society in which they live. It has also been stressed over the years that education is an indispensable tool for the progress and development in a given society. As such, the integration of both Islamic and Western education would go a long way in benefitting the society. An integration of both Islamic and Western education or religious and secular education would not only prepare its bearers to be intellectually and morally sound, but also provide opportunities for its beneficiaries to make useful contributions to the development of the society. In addition, integration of education would enable the bearers to address and tackle societal challenges from various perspectives.

In order for cultures to become integrated, they must know and understand each other. In addition, they should appreciate and respect each other. Therefore, integration does not require the parties to give up their own characters, nor to focus on their differences. This is regarded as the proper form of integration (Fan, 2004). He added that the concept of integrated education emphasizes methods which concentrate on viewing the student as a whole person. The goal is not about how to find a good job or make big money, but about how to develop a complete human being. Every part of the individual - mind, body, emotion and spirit, should be developed at the same time and be integrated into the whole person. In a related development, Kumar and Ahmad (nd) posed some questions to express their puzzlement

about the preference to life when educated is neglected. In their words they lamented thus:

Though there is a higher and wider significance to life. Of what value is our education, if we never discover it? We may be highly educated, but if we are without deep integration of thought and feeling, our lives are incomplete, contradictory and torn with many fears; and as long as education does not cultivate an integrated outlook on life, it has very little significance..... In our present civilization education has very little meaning, except in learning a particular technique or profession. Instead of awakening the integrated intelligence of the individual, education is encouraging him to conform to a pattern and so is hindering his comprehension of himself as a total process. To attempt to solve the many problems of existence at their respective levels, separated as they are into various categories, indicates an utter lack of comprehension. Education should bring about the integration of these separate entities - for without integration, life becomes a series of conflicts and sorrows. Of what value is it to be trained as lawyers if we perpetuate litigation? Of what value is knowledge if we continue in our confusion? What significance has technical and industrial capacity if we use it to destroy one another? What is the point of our existence if it leads to violence and utter misery?"

The points in the above submission depict how beneficial and instrumental is the integration of educational ideas in promoting and facilitating our developmental directions. The integration of educational systems would bring about an all-encompassing

development. It would also serve as the way out to having meaningful life. For instance, a community that has the majority of its people well acquainted with a balanced and integrated education could never be compared to the one with people with shallow educational experiences. Qura'n says: 'can the learned people be compared to those that are not informed'. (Qur'an 39:9)

The Islamic Educational, Scientific and Cultural Organization (ISESCO) admonishes the education policymakers in the Islamic world to adopt an inclusive, forward looking and innovative vision for education. Inclusiveness requires a comprehensive understanding of education issues, and a holistic answer to the challenges associated with them, within the framework of national sustainable development plans, with the participation of all parties concerned, and in line with the relevant objectives and plans of the international community.

Opeloye (2012) stressed that among the factors that inhibit development in the society is the erroneous impression that religion is averse to scientific and technological knowledge. He stressed further that if this is true of any other religion, it is certainly not true of Islam. This submission would be the basis of the submission of the present study that Islamic education spreads its tentacle to accommodate various branches of knowledge, science and technology.

In addition, underscoring any of the educational systems or forms is not good for a society that clamours for a sustainable development. The prophet of Islam was reported as having said that "wisdom is a lost property of a believer, so wherever it is found, it should be grabbed". Based on this it is never a crime or a sin for a Muslim to acquire both Islamic and Western education. What agitates the mind of this research is that if what is described today as 'western education' is all about sciences, technology and innovations are these themes lacking in Islamic education? Are the Islamic teachings imbedded in Qur'an and Sunnah focus only on spirituality? The answers to these questions show that issues of sciences and technology are integral components of Islamic education. Also, the teachings embellished by the Qur'an and Hadith go far beyond been restricted to spiritual terrain.

An inward look into the story of Prophet Adam (AS) would depict integration of education in the sense that Allah established His omniscience and Mightiness and also endowed Adam with useful education. Qur'an 2: 31 reads: "And He taught Adam all names (of everything). When making inferences from this story, one would note that apart from spiritual components, there are elements of science and vocational education inherent in the Qur'anic story of Prophet Adam (AS). In addition, Prophet Nuh's (AS) life history was not devoid of science and technology. Qur'an 11:38 reads: "And make ark before Our eyes and (according to) Our revelation.." "And he said: Embark in it, in the name of Allah be its sailing and its anchoring; most surely my Lord is forgiving, Merciful." (Qur'an 11: 41) Also, a logical glance through Prophet Ibrahim's (AS) history would reveal how hints on his laboratory experiment. Qur'an 2: 260 reads:

And recall when Abraham said: "My Lord, show me how You give life to the dead," Allah said: "Why! Do you have no faith?" Abraham replied: "Yes, but in order that my heart be at rest." He said: "Then take four birds, and tame them to yourself, then put a part of them on every hill, and summon them; they will come to you flying. Know well that Allah is All-Mighty, All-Wise."

In addition, enough elements of science and technology were inherent in Prophet Idris' life history. Idris was the first person who sewed clothing and used a pen to write and also studied astronomy and mathematics. The reason he is called Idris, which comes from *dars* (lesson or study), is because he taught people many sciences (Abu, 2021). References to skills acquisition, agricultural, entrepreneurial and economical development could be inferred when studying the life histories of Prophets Yusuf, Daud, Sulayman and Musa (Alayhimus Salam). Qur'an 34:10 reads: "And assuredly We gave David grace from Us, (saying): O ye hills and birds, echo his psalms of praise! And We made the iron supple unto him

In the first revelation revealed to the Noble Prophet Muhammad, apart from reference to God which depicts spirituality or religiousity, mentions are also made to the crucial themes that portray elements of knowledge integration. These themes include art of reading, creation, embryology, functions of pen and bountifulness of God.

Another practical instance on how integration of educational system could be employed as a means to community development is the Qur'anic historical account of Dhul Qarnayn. Allah said "Verily We established his power on earth, and We gave him the ways and the means to all ends". (Q.18: 84). However, the principal of the endowments and means given to Dhul-Qarnayn was education. In addition, it was an integrated education. This is reflected in the teachings and dealings of Dhul-Qarnayn. A portion of the story shows where he preached and demonstrated godliness and religiousity to his subjects

Until, when he reached the setting of the sun, he found it set in a spring of murky water: Near it he found a People: We said: "O Zul-qarnain! (thou hast authority,) either to punish them, or to treat them with kindness." He said: "Whoever doth wrong, him shall we punish; then shall he be sent back to his Lord; and He will punish him with a punishment unheard-of (before). "But whoever believes, and works righteousness,- he shall have a goodly reward, and easy will be his task as We order it by our Command." (Q18: 96-98). As reflected in the foregoing verses, the character displayed by Dhul-Qarnayn has to do with justice and godliness. What could have afforded him that opportunity should be his knowledge about God, the Just and Most High (religious and moral education). A powerful ruler of his kind who is not cognizance of his Lord would not mention God when he

dispenses the paraphernalia of his authority.

In another dimension, the story shows the form and quality of education DhulQarnayn possessed. It has to do not only with religion but also with Science and Technology.

Until, when he reached (a tract) between two mountains, he found, beneath them, a people who scarcely understood a word. They said: "O Zul-qarnain! the Gog and Magog (People) do great mischief on earth: shall we then render thee tribute in order that thou mightest erect a barrier between us and them? He said: "(The power) in which my Lord has established me is better (than tribute): Help me therefore with strength (and labour): I will erect a strong barrier between you and them: "Bring me blocks of iron." At length, when he had filled up the space between the two steep mountain-sides, He said, "Blow (with your bellows)" Then, when he had made it (red) as fire, he said: "Bring me, that I may pour over it, molten lead." Thus were they made powerless to scale it or to dig through it. He said: "This is a mercy from my Lord: But when the promise of my Lord comes to pass, He will make it into dust; and the promise of my Lord is true."

Pondering on the above would show that when Dhul-Qarnayn was consulted by a community for assistance against two tribes of Gog and Magog, he asked them to bring iron and build a fire to melt it and then to pour molten copper over it and make this strong dam. The point here is that the kind of expertise knowledge he demonstrated in his attempt to block the Gog and Magog is purely scientific. It was a reflection of his erudition in science and technology. In addition, discovering one's innate potentials and its exploitation is a great means to developing self and the community. The intellect given to him by Allah was exploited to proffer a

solution to weak people's plight. Dhul Qarnayn was amazing in his handling, wise in his way, and unique in the manner of his thinking.

Another lesson from Dhul Qurnayn's life that is germane to our discussion is collaboration in education. Despite the fact that he was above his people with respects to education, experience and exposure, when been consulted for help, he instructed that it has to be a collaborative effort. As such, he educated them and worked along with them, promoted the spirit of sense of belongingness among them and made accord between himself (the super-ordinate) and his subjects (the subordinates). This is also another strategy of integrated education. Experts from different walks of life in a given society gather together and come up with educational curriculum for the betterment of their community.

Further still, the succeeding Islamic dynasties after the Prophet have also adopted integrated form of education. They excelled not only in religious education but also in sciences, technology, medicine, arithmetic, philosophy, history, astronomy, astrology and so on. Not only that, the integration of education has put Islam in the front in championing the civilization cause in the world. It has to be noted that indolence and erroneous impression are the main cause of setback for Islamic education most especially in our societies where people give it only religious picture in spite of the fact that the religious obligations are not even understood and fulfill as stipulated. This situation has crippled the system and made its ancient precious values forgotten and faded away. Porosity has crept in to the system and makes the system crude, retrogressive and unrealistic. At this juncture, a big kudos should be given to the federal republic of Nigeria for contributing its own quota in rescuing the situation by coming up with a programme to integrate Almajiri system of education and Islamiyyah into the conventional education system. The move is a commendable embarkation as it would equip the products of the programme with a lot of potentials that will enhance them to make vibrant contributions towards community development.

Conclusion

From the foregoing discussion, it was cleared that education is a veritable tool for community development. This is because without education it would be difficult to preside over people's affairs. Education always serves as means to an end. People without education are regarded as dead. Within the purview of Islam, education is to view the universe from a holistic perspective without differentiating among its components. This is the basis for inculcating godliness into everything. References are often made to God when dealing with both mundane and religious phenomena. In temporal and non-temporal matters, *ayyatullah* (Allah's signs) are to be acknowledged.

Sciences and scientific knowledge are to unravel and showcase the mightiness of Allah. As such, Islamic education does not make any disparity between acquisition of what is labeled religious knowledge and what is tagged otherwise. In addition, no reasonable educational system or form of useful knowledge should be ignored. Wisdom, knowledge, experience, exposure and skills that are of great benefit to religion and humanity must be pursued, acquired and utilised for our betterment. This however prompts the necessity of integration of Islamic and Western education systems for community development in the contemporary society of ours.

What it is stressed in Islam is the fact that all forms of education must be integrated to draw man close to Allah. Islam advocates for a kind of integrated education that would lead to achieving the optimum benefits of this live and hereafter. The Noble Prophet (SAW) was also reported as having said "Verily, your body has its rights upon you; likewise your soul has its rights upon you; certainly, your family has its right upon you; as such, endeavour to fulfill

Recommendations

In line with the findings and position of this study, the following recommendations are put forward:

1. All hands must be on deck in providing affordable quality education to every citizen for the purpose of community development.

2. Our educational institutions should welcome and incorporate the integrated curriculum in their institutions
3. Spiritual and moral education should not be relegated to the background because without spiritual and moral uprightness there would not be peaceful, stable and progressive society.
4. No matter how educated people are, divine intervention must be sought.
5. Every individual must endeavour to put into practice the valuable education he/she has acquired towards community development.
6. Acquiring big education qualifications, rising to the pinnacle in chosen careers, making a recognizable success in the preferred businesses and attaining the zenith in academia are not enough until everybody dedicate the attainment towards building his community.
7. Theories alone are not enough unless translated into practice.
8. Youngsters should develop good and serious ambitions and follow the ambitions with utmost dedication and prayerfulness.
9. The elderly and educated people of the community should endeavour and contribute immensely in ensuring that the younger generations are well educated and equipped with necessary supports for the survival.
10. The learned men should collaborate together for the purpose of proffering solutions to the factors that may underpin developmental projects in the community.

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