

The Question of Education and Faith Anchoring: A Reading in the Proposals of Taha Abderrahmane

سؤال التربية والتأصيل الايماني (قراءة في أطروحات طه عبد الرحمن)

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Abstract:

This research aims to articulate a detailed perspective on Islamic education, delineating its core attributes as espoused by Abderrahmane Taha. It introduces a broad spectrum of concepts posited by Taha as essential for devising a robust and viable Islamic educational framework. This framework aims to nurture the Muslim individual's character and foster practices that promote authentic, scholarly, and efficacious educational endeavors. Our findings reveal that Islamic education is underpinned by noble and lofty sources rooted in the divine precepts of Allah Almighty and His Sharia. It is distinguished by its holistic, inclusive, continuous, idealistic, realistic, and balanced nature. The construction of a solid, scholarly, and practical educational model should adhere to specific principles and behaviors, including Islamic elements and the anchoring of faith. The realization of this model is achievable only through the meticulous training and effective preparation of educators. When this educational model is actualized and finds conducive environments for the integration of its components, it flourishes and yields outcomes, engendering a spiritually enriched and ethically sound individual.

Keywords: Education, faith anchoring, spirit, educator, bountiful human, supportive mind, Islamic components, life, spiritual education.

ملخص: يهدف هذا البحث إلى إعطاء رؤية شاملة عن التربية الاسلامية، وأهم الخصائص المميزة

لها، كما يقدم جملة التصورات الموسّعة التي يطرحها طه عبد الرحمن كأساسيات لبناء نظرية

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تربوية إسلامية متكاملة وواقعية، تساهم في تأسيس شخصية الفرد المسلم، وترسّخ الممارسات التي من شأنها تحقيق النجاعة التربوية الحقيقية والعلمية والفعالية. وقد خلصنا في هذه البحث إلى جملة من النتائج أهمها: أن التربية في الإسلام تعتمد على مصادر منزهة ومتعالية، قائمة على دين الله تعالى وشريعته، وتتميز بالتكامل والشمولية والإستمرار والمثالية والواقعية والتوازن، وأن بناء نظرية تربوية حقيقية علمية وفعالية إنما يكون وفق مبادئ وسلوكيات محددة كالمقومات الإسلامية والتأصيل الإيماني، وأن تجسيد هذه النظرية لا يتأتى إلا من خلال تأهيل المعلم وإعداده إعدادا حقيقيا وفعالا، وأن النظرية التربوية إذا ما جُسّدت ووجدت الأرض الخصبة لها وتكاملت عناصرها أزهرت وأثمرت أعطت إنسانا روحيا خيرا.

كلمات مفتاحية: تربية، تأصيل إيماني، روح، مربّي، إنسان كوثر، عقل مؤيد، مقومات إسلامية، حياة، تربية روحية.

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1. Introduction:

Education stands as the cornerstone of the ascension of any civilization, given its pivotal role in molding individuals. It plays a crucial role in the evolution of the human personality across various dimensions, encompassing cognitive, emotional, affective, and physical skills. There exists an imperative need for an all-encompassing educational paradigm that disciplines and rectifies the soul, cultivates individuals, establishes generations, forms nations, and erects civilizations. This paradigm elucidates humanity's journey through its diverse phases of growth towards perfection. It addresses human ambitions, delineates their characteristics, and charts their course, distinguishing the routes of virtue and vice and governing human conduct from infancy through adulthood.

Indisputably, this educational framework or initiative, as envisioned by Abderrahmane Taha, achieves these objectives and qualities solely through genuine and effective Islamic education, marked by a repertoire of distinctive features and milestones that set it apart from Western educational doctrines. It endeavors to match the advancements and modernity typical of

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the West, while enriching it with the unique Islamic ethos and ingenuity rooted in foundational norms and elements manifested in spiritual experiences that spearhead Islamic educational innovation. These elements clarify the essence of the contemporary virtuous Muslim individual, sculpted by the spiritual education emanating from the rational essence of the Islamic faith.

In this research, we aim to address the following pivotal questions:

- On what foundation is Islamic educational theory constructed?
- How does faith anchoring contribute to effective Islamic educational efficacy, according to Taha Abderrahmane?
- What are the essential elements for empowering Islamic educational theory?

This study seeks to illuminate the underpinnings of Islamic education, showcasing its primary sources and distinguishing characteristics as contrasted with Western educational theories. Furthermore, it intends to elaborate on Taha Abderrahmane's educational blueprint for a comprehensive theory marked by a novel presentation of components, starting from divine Sharia and faith anchoring to the unique aspects of Islamic life. This framework is designed to develop a contemporary and effective Muslim individual, grounded in his Islamic identity and distanced from Western imitation. We have utilized descriptive, analytical, and deductive methodologies to establish the rules for constructing an Islamic educational theory rooted in faith anchoring and to demonstrate its impact and effectiveness.

2. Islamic Education (Sources and Characteristics):

It becomes evident to observers of Western educational sciences or philosophies that there exists a significant spiritual and religious void within these educational systems, a consequence of historical conflicts between clergymen and Enlightenment thinkers across various epochs in

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Europe. This spiritual desolation has, regrettably, fostered a generation overwhelmed by despair and spiritual emptiness.

Such conditions have adversely impacted the Muslim individual, who, mesmerized by Western modernity, has strayed from his Islamic religious roots, swayed by Western cultural, ethical, and customary influences. This deviation has engendered a profound ethical crisis, visible in the discordance between his professed principles and their practical application. This crisis poses a substantial threat to his Islamic educational identity, inciting Islamic scholars to explore and define the parameters of faith anchoring within the spiritual education of the contemporary Muslim. These parameters aim to restore the individual to his inherent spiritual base. Consensus among Islamic educational thinkers underscores that Islamic education is anchored in foundational sources that dictate its curricula, objectives, and distinctive features.

2.1 Sources of Spiritual Education in Islam:

2.2.1.1 Education in the Quranic Curriculum:

The Holy Quran stands as the quintessential and foundational cornerstone of Islamic education, providing educators with their principles, objectives, educational materials, pedagogical methods, and guidance techniques. It is revered as "the Word of Allah Almighty, a comprehensive approach to life in all its dimensions. This divine methodology is uniquely equipped to grasp the needs of the human soul, fulfill its desires, nourish its emotions and sentiments, oversee its development and growth, and address its varied issues and crises in a manner that aligns with its constant evolution and guides it towards perfection with compassion and gentleness." (Saad Ismail, 1992, p 79)

The Quran, as the infallible word of Allah Almighty, was revealed to the Prophet Muhammad (peace be upon him) through the angel Gabriel (peace be upon him). It is meticulously preserved in the Mushafs, consistently transmitted, deeply revered in its recitation, and holds miraculous qualities even in a single verse. It opens with Surah Al-Fatiha and concludes with

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Surah Al-Nas. "The Quran engages with the human soul as one who intimately knows its secrets, skilled in discerning what corrupts or purifies it, cognizant of its strengths and frailties," (Muhammad Shadid, 1982, p 67).

As affirmed by Allah Almighty: "Does He who created not know, while He is the Subtle, the Acquainted?" (Al-Mulk, verse 14). It provides a clear and precise curriculum for the nurturing and care of the human soul, heralded as the word of truth: "Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a Wise, Praiseworthy [One]." (Fussilat, verse 41), and "Indeed, this Quran guides to that which is most just" (Al-Isra, verse 09).

As elucidated by the noble Prophet - peace be upon him - "Hold fast to the Book of Allah, in it is the news of those before you, news of what will come after you, and judgment of what lies between you. It is decisive, not jest. Whoever forsakes it from the tyrants, Allah will shatter them; whoever seeks guidance elsewhere, Allah will lead them astray. It is the strong rope of Allah, the wise reminder, the straight path. It is such that desires cannot distort it, scholars never tire of it, repetition does not wear it out, and its wonders do not cease. Whoever speaks according to it, speaks the truth; whoever judges by it, judges justly; whoever disputes by it, succeeds; and whoever invites to it, guides to a straight path." (Majid Arsan Al-Kilani, 1988, pp 59-60).

This underscores the inadequacy and limitation of any educational approach that operates outside the framework presented by the Holy Quran, echoing Allah Almighty's challenge to humans and jinn to produce something akin to it, as He states: "Say, if mankind and the jinn were to come together to produce the likeness of this Quran, they could not produce the likeness thereof, even if they supported each other." (Al-Isra, verse 88). Islamic education is not founded on whims or views distant from Sharia; rather, it regards the Sharia as the primary source in its decrees and within its confines as ordained by Allah, Almighty and what He has commanded.

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This approach brings about educational benefits and impacts that reflect on the physical, mental, psychological, belief-based, spiritual, and social behaviors of individuals within the community, organizing their life as part of society, and creating from them the fundamental unit of the group, be it family, peers, or partners. Thus, fostering unity, cooperation, and the pursuit of virtuous initiatives, which then broadens to sustain the nation, encompassing all of humanity. This divine design for the human soul is part of a larger design encompassing all existence: "Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah." (Al-An'am, verse 79). This harmonious, complete existence complements each other according to what Allah has ordained, functioning orderly and according to specific roles.

The human being, as the core element of existence, is uniquely endowed with the freedom to align with this order or disrupt it, and education is the key factor that determines this, for the inherent human nature or fitrah is inherently good, as concluded by researchers in human formation - modern Darwinian anatomists - "that the human being is inherently good, and the doctrine of original sin has been invalidated by science." (Du Bos, 1968, ps 85-89)

2.2.1.2 Education in the Prophetic Curriculum:

The noble Prophetic Sunnah encompasses "everything transmitted from the Prophet - peace be upon him - in terms of statements, actions, approvals, moral and physical characteristics, or his fragrant biography." (Saad Ismail, 1992, p 237). It represents "the practical image of the Prophet - peace be upon him - and his companions implementing the commands of the Quran and its objectives." (Saeed Morsi, 1975, p70).

Thus, while the Holy Quran represents the theoretical side and the fundamental reference in the lives of Muslims in all their affairs, acting as the curriculum and constitution that embodies what human life should be on earth, the Prophetic Sunnah represents the practical side of this life,

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expressing various statements, actions, and behaviors issued by the noble Prophet - peace be upon him - that explain and clarify the concepts of the Holy Quran.

Not only this, but the outcomes of these behaviors and actions have established an independent human civilization that brought humanity from the darkness of ignorance to the light of truth, and from the oppression of enslavement to justice and equality, strengthened by Allah Almighty's statement: "And whatever the Messenger has given you - take; and what he has forbidden you - refrain from." (Al-Hashr, verse 7).

If one seeks evidence of the paramount importance of a subject, consider that education constituted the most significant and vital aspect of the life of Prophet Muhammad - peace be upon him. This is underscored by the abundant benefits and profound impacts of the teachings and concepts of the Holy Quran, which he dedicated himself to imparting.

The Sunnah of the Prophet - peace be upon him - devoted itself to clarifying the comprehensive Islamic educational approach outlined in the Quran, "striving to make its understanding accessible and to present it as a complete lifestyle that directs the correction of individuals' behaviors and actions according to elevated moral principles." (Bakarch, Saleh Salem and Al-Sobhi, Abdallah Mahmoud, 1996, p 160). Furthermore, it has provided educators "with numerous glimpses, insights, and instances from the practical life and sayings of the Prophet, forming a rich repository from which we derive substantial knowledge in the realm of education and instruction." (Saad Ismail, 1992, p 279).

The Prophet - peace be upon him - was the epitome of commendable traits and noble qualities, serving as a bearer of good news, a warner, and a luminous beacon, presenting the most refined educational methods and the noblest among them, as declared by Allah Almighty: "There has certainly come to you a Messenger from among yourselves; grievous to him is what you suffer; [he is] anxious over you and to the believers is kind and merciful." (At-Tawbah, verse 128). His esteemed biography and the

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emphasis on emulating his words and deeds underscore this point: "The insistence on caring for the Prophet's biography and establishing the cornerstone of emulation, for what is the biography but a true story, and what is emulation but a personification of this story." (Taha Abderrahmane, 2000, p 157).

The excellence of educational qualities was prominent in the personality of the Prophet - peace be upon him - including truthfulness, righteousness, justice, and trustworthiness, even before his prophethood. Allah Almighty described him with the loftiest of traits, the great moral character, stating: "And indeed, you are of a great moral character." (Al-Qalam, verse 4). Al-Shinqiti, may Allah have mercy on him, commented: "Here, the great creation succinctly encompasses what Allah - Almighty - praised His Messenger - peace be upon him - with in His noble book." (Al-Shankiti Mohammad Al-Amin, 1995, p 248).

Ultimately, the Prophet - peace be upon him - outlined a detailed curriculum and the means by which every aspect of the life of an individual and the Muslim community is constructed and realized, as his personality embodies and exemplifies the teachings and education of Islam in word and action, "He is the model to be followed in everything that is authentically reported to have been his words, deeds, or decisions, with no one aspiring to his level whether in performance, benevolence, or reward." (Hashem Abdelkader Ramzi, 1984, p 58).

From the preceding, it is possible to summarize the educational effects and benefits of the noble Prophetic Sunnah in a set of points, each encompassing countless effects and benefits, represented in:

- A. Emphasizing the comprehensive and integrated educational approach derived from the sayings and actions of the Prophet - peace be upon him.
- B. Explaining and clarifying the divine educational approach, especially regarding the summarized details. (Saad Ismail, 1992, p 55)

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C. His commands and educational directives - peace be upon him - represent the complete education endorsed by the Almighty. (Al-Kadi, Said Ismail, 2004, p 26)

2.2.1.3 The Educational Curriculum of the Companions and Followers:

The educational approach among the Companions, may Allah be pleased with them, and the Followers, plays a crucial role in establishing the foundational and practical rules of the educational process. Their adherence and dedication to following the Sunnah of the Prophet - peace be upon him - set a precedent for future generations. "They were the first who followed the Sunnah of the Messenger - peace be upon him - and were trustworthy upon it," thereby advising one another on performing this trust and transferring it with sincerity and excellence. (Bakarch, Saleh Salem and Al-Sobhi, Abdallah Mahmoud, 1996, p 160)

The Holy Quran recognizes their ranks, placing the Muhajirin and the Ansar at the forefront of those whom Allah is pleased with, then extending this favor to those who follow them with excellence. (Said Mohammad Raafat, 1982, p 70) "The first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great success." (At-Tawbah, verse 100).

2.2 Characteristics of Spiritual Faith-Based Education in Islam:

Islamic education is uniquely characterized by a comprehensive understanding that transcends the physical and spiritual dimensions of human life. It is rooted in a profound comprehension of human and cosmic existence, informed by divine revelation from the Creator of the universe and humans, the Knower of all subtleties and significant matters. "Does He who created not know, while He is the Subtle, the Acquainted?" (Al-Mulk, verse 14) The distinguishing characteristics of spiritual education in Islam are multifaceted and profound:

2.2.1 Ideal Education:

This form of education ascends in quality and nobility due to its divine origins, deriving directly from the Holy Quran and the noble Sunnah. It draws its teachings from the word of Allah Almighty and His noble Messenger, ensuring it is free from any bias, purpose, injustice, or tyranny. Unlike man-made educational methods, which may err, or religions that may have suffered distortion, change, and misrepresentation, this education stands as "the art of developing the sensory and mental capabilities of the individual and refining them according to required principles." (Cheroukh, Salah Eddin, 2008, p 15).

2.2.2 Continuous Education:

Islamic spiritual education is timeless and unbounded by geographical limits; it is a lifestyle that begins in childhood and persists until death. This education "is generally a purposeful process, and it may have an aspect of spontaneous education that is not intended, which arises from certain experiences that leave an imprint or summary in the individual's psychological system, leading to subsequent behavioral changes." (Ahmad Saad Morsi, 1975, p 422).

3.2.2 Comprehensive and Integrated Education:

Islamic education is holistic, not confined to shaping just one aspect of an individual but rather encompassing all aspects: personal, physical, mental, emotional, social, psychological, and ethical. "Education is considered a vessel that contains experiences related to all these aspects, aiming to achieve perfection in the individual not only through the information they acquire but also through creating suitable conditions for the growth and maturation of the inner forces they possess." (Abdallah Rashdan, 1999, p 24).

The essence of Islamic education revolves around knowing Allah Almighty and fearing Him. When the mind embraces this fear, believes in it, and is guided by it, it becomes the clear path and the key to unlocking the mysteries of the universe, science, and life, "for the subjects and entities

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considered by the sciences truly magnify Allah's power and manifest His creation, and anyone who delves into them with a complete mind must recognize Him in them, and find themselves drawn closer to Him." (Taha Abderrahmane, 1997, p 149).

From a social perspective, education serves as "the means by which society imparts knowledge, values, and ways of life to the younger generation." (Ishak Al-Farhan, 1983, pp 13-14), and it is "a process where one end is the individual and the other is society, during which behavioral patterns are transferred through an understanding of the society's culture." (Amer Mesbah, 2003, p 39).

When Islamic education interacts with society, it addresses it as a cohesive entity with no separation between science and religion, art and ethics, or religion and politics or economics. It approaches these aspects as parts of one body, each influencing and being influenced by the others simultaneously. (Al-Kadi, Said Ismail, 2004, p 43).

2.2.4 Realistic and Balanced Education:

Islamic education presents a wholly realistic perspective of the individual and society, grounded on a scientific and knowledgeable foundation as laid out by the Holy Quran and the noble Sunnah. This authentic knowledge is designed to mold the Muslim individual into someone who adopts a correct approach to life, consistently following a straight path. "Islamic education did not establish its foundations on fanciful principles that might be challenging to apply in reality, but rather it is anchored in what genuinely promotes the development of the individual in accordance with actual conditions." (Al-Kadi, Said Ismail, 2004, p 44).

The balance in Islamic education entails a dynamic transitional process encompassing changes that unfold through the individual's engagement with educational experiences. This transition is "guided, not spontaneous, setting Islamic education apart from many forms of social upbringing that occur automatically as young individuals passively absorb concepts and

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behavioral patterns from their environment, akin to a sponge soaking up moisture." (Al-Tasdouni, Saad, 2014, p 20).

Through its interaction with society, Islamic education cultivates a balanced moral character that contributes significantly to the establishment of a benevolent nation, upheld by values of peace, justice, security, and stability, necessitating persistent and continuous effort that depends on renewal and perseverance.

3. Interaction and Effectiveness of the Principles of Spiritual Education and Faith Anchoring in Islam:

Muslims have fully embraced both the spiritual and worldly objectives of education, equipping themselves for the challenges of both this life and the hereafter. They have pursued studies in Sharia sciences and other disciplines such as medicine, geography, engineering, and astronomy, enabling them to forge a civilization that has enriched humanity with substantial scientific and educational insights, thereby influencing the ethics and development of nations.

Consequently, Islamic education gives balanced attention to the diverse aspects of human personality, seamlessly integrating soul refinement, intellectual education, physical strengthening, and spiritual purification. "These sciences have been disseminated through various channels including family and religious settings like mosques, Quran schools, paper shops, scholars' homes, as well as more unconventional locales such as the wilderness, palaces, literary salons, libraries, and schools." (Abdallah Al-Daim, 1984, p 147).

These educational institutions have been instrumental in developing "an advanced Islamic educational thought, tailored according to specific curricula that cater to the needs and interests of Muslims, applicable in both this world and the hereafter, thereby effecting a transformation in the Islamic social fabric." (Mohammad Asad Talas, 1957, p 20).

Islamic education distinctly reverts to its Islamic roots when establishing any educational theory or approach, emphasizing the Holy Quran and the

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noble Sunnah as primary references amidst the diversity of intellectual schools and scientific directions, ranging from jurisprudence and philosophy to mysticism. This foundational principle is echoed in the writings of Muhammad Asad Talas, who noted, "despite the diversity of intellectual schools and scientific directions from jurisprudence, philosophy, and mysticism, the primary reference was the Holy Quran and the noble Sunnah." (Mohammad Asad Talas, 1957, p 19).

Taha Abderrahmane has elaborated an expansive vision for constructing a comprehensive Islamic educational theory that aims to shape the personality of a virtuous Muslim individual and develop practices that achieve genuine scientific and effective educational efficiency. Central to this vision is the concept of living faith anchoring, which he posits as the fundamental cornerstone in revitalizing Islamic thought, particularly in education.

This approach combines Islamic heritage with contemporary philosophical tools while preserving religious authenticity and independence from Western philosophical influences. It aims to reinforce all Islamic teachings and principles that cultivate a living faith, which Taha Abderrahmane describes as "a belief confirmed by action and a statement realized by deed." (Taha Abderrahmane, 2005, p 239) This belief manifests in the words and behaviors of individuals, enabling a nation founded on this principle of faith anchoring to progress within civilization despite its various challenges.

3.1 The Necessity of Life, Independence, Creativity, and Stability in the Elements of Islamic Education:

Taha Abderrahmane recognizes that the Islamic component possesses distinctive qualities and elements essential for its vitality and effectiveness in education:

3.1.1 Life:

The Islamic component must be a living element capable of adapting across various educational contexts to preserve its stability, depth, independence,

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or specialization, even if the forms of its realization or determination change. The attribute of "life" imbues it with the confidence in its uniqueness, empowering it to meet the challenges of the new era, address its problems, and interact with educational components from other cultures, thus broadening its impact and contribution to constructing a new universal educational model. (Taha Abderrahmane, 2016, p 34).

3.1.2 Independence:

This element delineates the distinction between "separation" and "specialization." Independence, in the sense of separation, establishes a distance between elements that prevents interaction and communication as if they were distinct and disparate components. However, independence as specialization does not create significant distance but facilitates interaction and openness with any other element.

The Islamic educational component is thereby an independent, specialized, universally generalized educational element that stands apart from the domination of other elements and integrates into the collaboration of all specialized elements in its construction, each according to its capacity and specific requirements. (Taha Abderrahmane, 2016, p 31).

3.1.3 Creativity:

Since "life" is a foundational element of the Islamic component, it is crucial to distinguish between two types of elements: "the productive element" and "the creative element." The distinction lies in that the productive element generates content but not the tools necessary for its creation, whereas the creative element is capable of producing both content and tools. The Islamic educational component is characterized as this living, creative entity that fabricates both the tools and the content. This is not just to showcase our abilities in educational production but to uncover our unique potentials in educational creativity. (Taha Abderrahmane, 2016, p 33).

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3.1.4 Stability:

This element compels us to differentiate between two types of stability: "static stability" and "deep stability." Static stability represents a form devoid of any spiritual effect; clinging to it can only be detrimental to the educational process. In contrast, deep stability is spirited and embodies the Islamic educational component, thus supporting a robust and dynamic educational environment. (Taha Abderrahmane, 2016, p 30).

3.2 The Necessity of Educational Renewal in the Entire Muslim Learner:

Islamic educational theory accurately portrays the Muslim learner as one who carries a unique existential message, a mission of completing humanity and guiding towards achieving support, especially divine support, as indicated through religious texts. When learners engage with these texts and act upon them, they affirm the characteristic of human renewal inherent within, characterized by two comprehensive qualities:

3.2.1 The Abundant Human:

This individual utilizes all their powers and faculties—emotion, sentiment, imagination, intellect, memory, and will—to realize their varied potentials and treasures. Faith plays a central role, indeed forming the foundation upon which all roles depend. This faith becomes so potent, clear, and elevated in the soul that it transforms into an active force permeating all human capacities, whether apparent or hidden, thus influencing all their actions and behaviors. (Taha Abderrahmane, 2016, p 45).

3.2.2 The Creativity of this Human is Revolutionary:

Creativity manifests when the creator invokes within themselves images, representations, or imaginations that differ from or oppose what previously existed, aiming to sever ties with an unsatisfactory reality in favor of an

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alternative reality that satisfies them, and to shift away from harmful behaviors or beliefs towards others that are beneficial.

3.3 The Necessity of Reviving the Spirit of the Muslim to Ensure Human Renewal:

Taha Abderrahmane views the task of reviving the Muslim's spirit to ensure human renewal as achievable only through the following aspects: Firstly, the spirit in a person is the origin from which all capacities and faculties that distinguish them are derived. "Thus, when the spirit is infused with faith and yearns for the perfection of action, it activates the motivations and limbs in pursuit of this overflowing faith that achieves abundance, and the eager action that achieves revolution." (Taha Abderrahmane, 2016, p 51).

Second, the spirit is often perceived as a celestial spark within us, a supernatural essence that transcends our grasp, originating from a domain distinct from our own, the "celestial world." When education integrates with this celestial realm, it wields the power to govern the entirety of the human spirit within the Muslim context.

Third, this spirit, as a celestial entity, serves as the luminous spark linking us to the ultimate truth, both divine and sublime. Rekindling this spark is pivotal for renewing our connection to the Almighty. In our dire need for this rejuvenation, especially after having severed the divine supports, we find ourselves misaligned from our qibla, the sacred direction chosen by Allah for us.

3.4 The Necessity of Expanding the Mind of the Muslim and Stabilizing Their Will to Revive Their Spirit

It is an incontrovertible truth that the essence of the Muslim learner has deviated from the path that leads to their true spiritual alignment, thus losing divine guidance. Islamic educational theory endeavors to retrieve them from this state of deviation by nurturing their inherent qualities of "abundance" and "revolution." These qualities are intrinsically linked to the revitalization of their heart or spirit, which forms the crux of their entire

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being. The reawakening of the spirit is facilitated through two critical faculties: "the mind" and "the will," each governed by its distinct principles.

3.4.1 Principles Pertaining to the First Faculty "The Mind"

An expansive mind empowers the learner to perceive each phenomenon as a harbinger that invokes profound faith. In contemporary discourse, concepts of knowledge are often limited to what is termed as "the phenomenon", that which is existent, visible, and acknowledged, thus entirely overlooking the realms of the unseen and its concealed riches.

A prevailing notion asserts, "Accordingly, everything that exists must appear, and that which does not appear, does not exist, a principle of manifestation." This restrictive view overpowers the mind, inhibiting it from exploring the unseen horizons that one may feel in their heart yet are invisible to the eye (Taha Abderrahmane, 2016, p 54).

Islamic educational theory strives to cultivate a new human within the Muslim learner, who is not merely a follower but an enlightened individual liberated from the confines of a constricted mindset. This is achieved by instilling the principle of dual perceptual abilities in humans, characterized by an external force that discerns the phenomena and laws of reality, and an internal force that comprehends the deeper meanings and secrets of existence.

The Quran articulates this duality through various analogies: "Hearing is twofold," as mentioned, "And be not like those who say, 'We hear,' and they hear not" (Al-Anfal, verse 21). Similarly, "Sight is twofold," it is noted, "You see them looking at you, but they do not see" (Al-A'raf, verse 198). Moreover, "Mind is twofold," as indicated, "Have they not traveled through the land, and have they hearts wherewith to feel and ears wherewith to hear?" (Al-Hajj, verse 46). Lastly, "Understanding is twofold," as stated, "They have hearts wherewith they understand not" (Al-A'raf, verse 179).

Islamic educational theory necessitates training the Muslim mind to harmonize with a second faculty that affirms and builds upon what the

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primary mind perceives. This process restores the mind's capacity to grasp deeper purposes, meanings, values, and ideals. This broadening of perspective begins with the ruler, through a cultivated sense of responsibility and care for their subjects, thus actualizing real action by fostering horizontal integration.

Taha Abderrahmane elaborates that such integration propels an ascent in the ranks of monotheism and devoted worship of Allah alone, positing that "the most perfect general guardian is one who has reached the pinnacle of his monotheism in sincerity, his mind in expansiveness, and his rule in responsibility in his time" (Taha Abderrahmane, 2007, p 84). Expanding the mind, therefore, yields several fundamental outcomes:

- A. The Islamic educational framework diverges markedly from traditional educational systems in delivering scientific knowledge. Here, the subject matter is not merely a collection of phenomena but signs deeply integrated with human existence, encompassing an inner dimension beyond mere human control.
- B. The evolution of scientific methodologies considers not only their subjects and phases but also the historical context in which they exist. The trajectory of scientific research is often influenced more by external necessities dictated by this context rather than by the internal logic of science itself. As a result, scientific discoveries are often reactive, driven by external factors rather than originating from within the science, predicated on "relativity" or "refutation." The imperative, therefore, is to embrace the "spirit of science," which seeks the discovery of truth connected with metaphysical realities.
- C. The traditional separation in empirical sciences between the mind and heart, and a satisfaction with isolated phenomena without probing their secrets, fails to establish robust scientific methodologies.

3.4.2 Principles Pertaining to the Second Faculty 'The Will'

A stabilized will empowers the learner to treat every action as a purposeful creation, demanding as much attention as the needs of the mind, and

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reestablishing a connection with the heart, thus fostering the healing of human unity. As Taha Abderrahmane notes, "If transforming the mind requires us to expand it, then transforming the will necessitates its stabilization" (Taha Abderrahmane, 2016, p 60). The outcomes of such stabilization are significant:

3.4.2.1 The Mind's Conception of Actions

An expansive mind perceives actions and transcends mere appearances, elevating them to stages of perfection, thus enriching both understanding and implementation.

3.4.2.2 The Interplay of Science and Ethics

Science, when devoid of a solid ethical foundation, can do more harm than good. This is true for both Sharia science, which is grounded in the visible morals and the essence of values and meanings that guide its course, and empirical science, which is constrained by the visible and often rigid morals within it. Without a guiding "fear" or moral restraint, such sciences are prone to causing more harm than good due to what can be described as 'scientific tyranny.'

3.4.2.3 The Inherent Nature of Ethical Actions

Ethical actions catalyzed by the will are inherently unmechanizable because they are deeply interwoven with values. Values represent existential meanings rather than mere existential facts, which inherently resist mechanization due to their abstract and subjective nature.

3.4.2.4 The Concept of Stability in Islamic Thought

Stability, as conceptualized in Islamic thought, is not confined merely to the observable world of testimony and witness but extends into the realm of the unseen. Divine guidance has led the Muslim towards understanding the purposes of his religion, which in turn becomes his qibla.

This guidance enriches the mind, furnishes it with divine news, signs, and judgments, and thereby charts the path towards this spiritual qibla. It is

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through stabilizing the will that "this divine rank, once lost to this human, can only be reclaimed by being guided to the reasons that expand his mind and stabilize his will" (Taha Abderrahmane, 2016, p 65).

4. Preparing and Qualifying the Educator to Impart True and Effective Islamic Spiritual Education to Their Students

In the context of preparing educators to deliver authentic Islamic spiritual education, we are endowed with the profound legacy of Islam, the Holy Quran, and the teachings of Prophet Muhammad—peace be upon him—who epitomized the essence of divine revelation without personal desire. Allah Almighty has succinctly established the foundational principles for education.

Despite this divine provision, there remains a tendency to seek alternative, non-Islamic educational methods, often inferior to those prescribed by our faith. It is imperative that we educate our youth in the tenets of their faith and Sharia, thus preparing a cadre of educators who are adept at applying divine methodologies which may include modification, change, deletion, and addition, all aimed at the betterment and elevation of the Islamic nation.

"It is essential for the teacher to be vigilant in educating, directing, guiding, and motivating their students towards achieving a civilizational leap under the banner of the true religion, and they must possess sincerity and piety, as these are pivotal for their success in fulfilling their noble mission" (Hammana Obaid Mohammad, 2006, p 183).

Teachers should be driven not only to educate but to inspire, guide, and propel the Islamic nation toward a civilizational leap under the divine guidance of Allah. The cultivation of sincerity in educators is crucial, as this trait is often overlooked yet it is vital for the effective dissemination of knowledge. "How many beneficial sciences and significant deeds for the nation have gone unutilized and have been lost to the winds like scattered dust, because their owners were not sincere in their sciences and did not dedicate them to Allah" (Hanan Ibrahim and Al-Haj Ahmad, 2004, p 30).

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The virtues of sincerity and piety are indispensable for an educator's success in undertaking a mission deserving of divine reward and blessing (Mahmoud Mohammad Chawk, 2002, p 47). These virtues, advocated by the Prophet—peace be upon him—are fundamental for achieving proficiency and mastery in one's duties, as he stated: "Allah loves that when one of you does a job, he does it well" (Abu Bakr Al-Bayhaki, 1989, p 335).

Modern studies have emphasized the importance of caring for and advancing teachers so that their contributions reflect on their students. Ibn Jama'ah elaborated on preparing a competent teacher with a guiding and teaching mission, drawing an ideal, radiant image of him, discussing his duties and his role as an active force in society, and advising him not to demean knowledge by seeking worldly gains unnecessarily or using it as a ladder to achieve worldly desires such as life, money, reputation, fame, service, or advancement over his peers, and to avoid demeaning earnings and dubious places as far as possible, and to do nothing that involves a lack of propriety or appears reprehensible, so as not to expose himself to suspicion or cause others to harbor unfavorable suspicions.

After achieving the elements of sincerity and piety, it is imperative that the teacher be proficient in their language and fluent in more than one international language to enable them to keep abreast of developments in educational culture, "and they must be able to interact with modern technological devices that are used within the theoretical and scientific classrooms." (Farouk Al-Bouhi and Lotfi Antar, 2002, p 101).

Another factor in teacher qualification is preparing them for lifelong learning and continuous education, aiming to make the teacher a producer of knowledge and a developer of their skills throughout their service to achieve continuous education. This is due to the unprecedented quantitative and qualitative developments in human history, and due to the increasingly strong link between education and scientific and technological progress in society, "Preparing a teacher on the principle of lifelong learning has become a pressing necessity for their continuity, development, and

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adaptation to the changes of the era to solve the problems of their society arising from these changes." (Mahmoud Mohammad Chawk, 2002, p 115).

Moreover, modern technology has filled human life with innovations and surprises in all aspects of life, significantly affecting education by changing its systems, curricula, management, and supervision, thus "Teachers are expected to stand in a position that brings them to a level suitable for applying modern technology, especially information technology." (Ibrahim Al-Astal and Khalidi Feryal, 2005, p 14).

5. Fruits of Islamic Spiritual Education Based on Supported Reason (The Contemporary Virtuous Muslim Human):

Islamic spiritual education aspires to build a contemporary responsible Muslim individual who performs good deeds excellently because well-executed work is the purpose of creation, the substance of trials and testing, and the measure of salvation in this life and the hereafter, as stated in the Quran: "He who created death and life to test you as to which of you is best in deed - and He is the Exalted in Might, the Forgiving." (Al-Mulk, verse 02).

With the current developments, the contemporary virtuous human has not maintained their authenticity due to encumbrances from rigidity, tyranny, and intellectual disturbances that have narrowed the meaning of the highest good for them and distorted the content of their worship, friendships, and ethics. Therefore, "a reconsideration of the sound mind and its re-utilization as prescribed in the fundamental Islamic sources of the Quran and Sunnah is necessary." (Majid Arsan Al-Kilani, 1988, p 45).

Righteous action is the scientific translation and the most complete application of the relationships defined by education between man and the Creator, the universe, life, and the hereafter. The Holy Quran provides numerous examples of righteous action, including:

- Political action, as Allah Almighty says: "And He would make you successors to the land and see how you would act" (Al-A'raf, verse 129).

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- Agricultural work, as stated: "That they may eat of its fruit and what their hands have produced" (Yaseen, verse 35).
- Professional work, as mentioned: "As for the ship, it belonged to poor people working at sea" (Al-Kahf, verse 79).
- Industrial labor, as Allah Almighty commands: "Make full coats of mail and balance the links and work righteousness. Indeed, I am Seeing of what you do" (Saba, verse 11).
- Intellectual and educational endeavors: "And who is better in speech than one who invites to Allah and does righteousness" (Fussilat, verse 33).
- Economic activities: "Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever. Indeed, those who believe and do righteous deeds and establish prayer and give zakah will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve" (Al-Baqarah, verses 276-277).

In all forms of work mentioned, it is imperative to couple action with faith in Allah Almighty, as this links the means to the goal. Faith encompasses the objectives of life, and work includes the means suitable for achieving these objectives. Thus, if the means are present but not the goals, the means serve no purpose, like one who travels aimlessly only to spend his life in toil that leads nowhere. Similarly, work without faith has no foundation, and if there is dogmatic faith without practical action, the faith too lacks a foundation, because goals without means to achieve them are unattainable (Majid Arsan Al-Kilani, 1988, p 48).

From the above, we find that Islamic education aims to sustain a virtuous nation, as Allah Almighty has stated: "You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong and believe in Allah" (Al-Imran, verse 110). This best nation, as intended by the Divine, is characterized by its faith in Allah, its exclusive devotion in servitude to

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Him, adherence to His teachings, and its command of the good and prohibition of the wrong, internally and externally, in speech and in action. "This education also strives for the comprehensive development of the Islamic nation, encompassing religious, moral, social, political, economic, military, and civilizational dimensions, all in light of what has been brought by the true religion" (Al-Kadi, Said Ismail, 2004, p 35).

6. Conclusion:

True and active Islamic education, deeply rooted in foundational faith, is not merely an academic curriculum but a comprehensive way of life. Established by Allah Almighty, who perfectly understands the intricacies of the human soul and the hidden depths of existence, this form of education was imparted by the most enlightened and guided individuals. They set its goals, defined its values, and highlighted that the core value of this education is the practical application of true faith and the effective use of its attributes. This educational approach develops authentic morals that not only shape the individual, family, and community but also extend to influence international human ethics.

The findings from this study indicate that constructing a nation grounded in Islamic educational principles infused with foundational faith entails the application of Allah's law in political spheres, managing public affairs with a focus on consultation and justice, and promoting a culture of obedience and advisory to leadership. Economically, such a nation is built on the pillars of honest labor and lawful production, steering clear of prohibited practices. Militarily, it emphasizes readiness and defense against threats, while civilizational, it thrives on a commitment to knowledge and the empowerment of its people, striving for progress in all aspects of life.

This research, aligning with previous studies, demonstrates that the effectiveness of Islamic education and the deep integration of foundational faith are pivotal in nurturing virtuous individuals and fostering a righteous nation. This foundational approach lays the groundwork for a sophisticated and thriving human civilization. Achieving this vision requires worshipping Allah by instilling true faith in individuals from an early age, embedding

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core ethical values such as honesty, trustworthiness, patience, and a dedication to the public good. It also necessitates reflecting these values in behavior, thereby boosting Islamic intellectual independence and fostering a sense of pride among individuals.

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Surah Al-A'raf, (Verse 198), The Holy Quran.

Surah Al-Baqarah, (Verses 276-277), The Holy Quran.

Surah Al-Hajj, (Verse 46), The Holy Quran.

Surah Al-Hashr, (Verse 07), The Holy Quran.

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