

Development of Spiritual Intelligence in Students: Selection of Qur'anic Text towards Curricular Contents

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Abstract

The concept of oneness of God influences an individual Believer's mould of spirituality as well as his or her life decisions. Within Islamic creed, diverse Shia and Sunni approaches with their peculiar differences must be understood as equally sincere attempts at interpretation of Qur'an in the light of the ahadith – the sayings of the Prophet [peace be upon him]. This life time work of the Prophet [peace be upon him] preserved in the six authentic volumes called Sahaih Sitta that inform a peculiar psyche in Muslims serves as a bedrock for development of an individual's spirituality. In the realm of poetry, many a fine poet including Rumi and Iqbal attempted to show a complementary path that is based on love rather than strict doctrinal interpretation of the Divine message. This paper examines the use of Qur'anic texts, towards development of spirituality during the school years.

Keywords: (1) Spirituality, (2) Islamic Orthodoxy, (3) Muslim Philosophy, (4) Islamic Exegesis (5) Postmodernism, (6) Ethical Relativism

Introduction

Orthodox Approach focuses on teaching of revealed knowledge that constitutes "Authoritarian Sources" whereas contemporary rationality-based approach stresses Science, Technology and Mathematics (STEM) education. In Muslim countries STEM is normally reinforced by at least some contents from authoritarian sources. Pro-spirituality approach common in Indian *asharams* and Pakistani *madrassas* rests on mystic poetry, music and a potpourri of disjointed fables. When teaching Qur'an and Sunnah, the Sufi approach includes references to "special meanings" of Qur'anic texts that are allegedly known only to Sufis. "Many verses in the Quran, let alone certain *hadith*, suggest experiential interiorization of the message. Such interiorization can easily lead to a living and intimate relationship with God." (Waardenburg 1999: p. 181). *Dars-e-Nizami*, the curriculum taught in most of Pakistani and Indian *madrassas*, and the ideas of Al-Ghazali continue to influence religious education in India and Pakistan.

Review of Literature

The quest for literature vital in development of suitable texts naturally begins with Qur'an. The next source is the set of six collections of the sayings and deeds of the Prophet Muhammad (Peace Be Upon Him) compiled in the 9th Century CE by scholars of great repute. These volumes that enjoy universal acceptance in Muslim world, and constitute the bedrock material for compilation of the official canon of Sunni Islam include: (1) [Sahih Bukhari](#), compiled by [Imam Muhammad b. Isma'il al-Bukhari](#) (d. 256 AH, 870 CE), (2) [Sahih Muslim](#), collected by [Muslim b. Hajjaj al-Naishapuri](#) (d. 261 AH, 875 CE), (3) [Sunan Abu Dawood](#), collected by [Abu Dawood Sulaiman b. Ash'ath al-Sijistani](#) (d. 275 AH, 888 CE), (4) [Jami al-Tirmidhi](#), collected by [Muhammad b. 'Isa al-Tirmidhi](#) (d. 279 AH, 892 CE), (5) [Sunan al-Sughra](#), collected by Abu

‘Abd al-Rahman [al-Nasa’i](#) (d. 303 AH, 915 CE), and (6) [Muwatta Malik](#), collected by [Imam Malik](#) (from the al-Asbahi tribe of [Yemen](#), settled in Medina; d. 179 AH, 795 CE). From the point of view of Muslim history and sociology, the voluminous *Muqaddamah Ibn Khaldun* written by Ibn Khaldun (b. 732) is priceless. To gain familiarity with the achievements of Medieval Muslims in Baghdad, and the Spanish Arabs, one may look up Agius, A. and Hitchcock, R. (1994) *The Arab influence in Medieval Europe*, Ahmad, N. (1980) *Muslims and the Science of Geography*, Ahmad, A. (1979) *A History of Islamic Sicily*, Bello, I. (1989) *The Medieval Islamic Controversy Between Philosophy and Orthodoxy*, Richard, D. (1990) *Medieval Discussions of the Eternity of the World*, Abu Hamid Al-Ghazali, (1058-1111) *Alchemy of Happiness*, Ansari, Z. and Esposito, (Eds). (2001) *Muslims and the West: Encounter and Dialogue*, Le Strange, G. (1983) *Baghdad During the Abbasid Caliphate*, Lindberg, D., (1992) *The Beginnings of Western Science: The European Scientific Tradition in Philosophical, Religious, and Institutional Context, 660 B.C. to A.D. 1450*, and Menocal, M. (2002) *The Ornament of the World: How Muslims, Jews and Christians Created a Culture of Tolerance in Medieval Spain*. The *Mathnavi* of Jalal ud Din Rumi is available in Professor Annemarie Schimmel’s translation of Rumi’s works under the title *The Triumphant Sun*. A special mention must be made of Iqbal’s *Asrar-e Khudi* and *Rumuz-e Bekhudi* translated into English by Renold A. Nicholson in 1920. The former describes his philosophy exhorting Muslim Youth to develop a Muslim spirituality (or ego) and the latter demands that individuals with such unique spirituality must surrender their freedom to constitute a community of unique individuals.

Al-Ghazali’s Curricular Scheme

Being concerned with the moral development of the society, Al-Ghazali had discussed the subject of morality in detail in his *Kemiya-e-Saadat* (The Alchemy of Happiness). Syed Moeenuddin Peerzada extracts that Al-Ghazali divided his curriculum in two parts: (1) Obligatory (*Farz-e-Ain*), the compulsory elementary education comprising Tenets of the Quran, Hygiene, Logic and, reading of the Quran aimed at teaching the children how to socialize themselves properly; (2) Optional (*Farz-e-Kifaya*), comprising: revealed sciences (the Quran, *Sunna*, *Ijma’* and the teachings of the companions of the Prophet); the branches (*fiqh* and ethics); means (linguistics and grammar); and the accessories (reading, *tafsir*, the sources of *fiqh*, annals and genealogy); and Non-revealed sciences (medicine, mathematics, poetry and history). As for the scaffolding of knowledge, Al-Ghazali prefers beginning with the Quran, *sunna*, *tafsir* and the Quranic sciences followed by *fiqh*, and the sources of *fiqh*, etc. (Peerzada, S., “Al Ghazali’s Philosophy of Education,” <https://independent.academia.edu> accessed 19 August, 2016)

The Spirituality of Prophet’s Companions

The development of true Islamic spirituality in early Muslims was a task executed by Prophet Muhammad (peace be upon him) personally. Up to four hundred student companions were taught Qur’an by Prophet himself on *Suffa* (The raised platform) in Prophet’s mosque. The spirituality of the companions of Prophet Muhammad (peace be upon him) was a product of the practice of referring each and every action to Qur’anic injunctions as the source of law, to Prophet’s sayings for clarification, and to Prophet’s deeds for picking out examples of behaviour and conduct. The ambit of Muslim spirituality goes well beyond mere rituals. When Abu Bakr was told sarcastically by Abu Jehl, on the morning after Prophet’s visit to the Heavens during the night: “Have you heard what your friend says; he says he has been to the Heavens during the night.” Abu Bakr said, “Did he say that? If he said so then it is true.” Such was the perfection of Abu Bakr’s faith and his spirituality. It is such unshakable faith in God’s message (Qur’an), and in Prophet’s

sayings and deeds (Sunnah) that would help develop a robust spirituality. Unfortunately this model of spirituality could not persist among Muslim leaders after the four rightly guided caliphs eroding the spirituality, and as a consequence, the quality of governance. It is because of this erosion of ethics and standards of conduct that Mawdudi, in his famous book *Khilafat-o-Malukiat* does not use the title caliph for those who came after Ali; instead he uses the title “king”. (Mawdudi, S. (2000; *Khilafat-o-Malukiat*. Lahore: Tarjuman-ul-Quran.)

The Spirituality of the Spanish Arabs

The spirituality of Spanish Arabs was active in the field of creation and dissemination of new knowledge, both theoretical and practical. They managed a knowledge revolution in the domain of theology, philosophy and astronomy as well as in everyday sciences in fields of physics, agriculture, water management and construction engineering and spread it in Near East and in Europe by virtue of Islamic civilization’s “presence on three continents [which] gave it an extraordinary reach.... a global monopoly that remained unrivalled until Europe’s Age of Discovery” (Lyons, J. 2009: p. 145).

Maria Rosa Menocal’s “Ornament of the world” portrays the Islamic culture of medieval Cordova in Spain where Christians and Jews lived peacefully under Muslim sovereignty and exchanged knowledge. Menocal attributes the extra-ordinary energy that transformed early Muslims to special spiritual orientation developed in them by Prophet Muhammad through teaching of Qur’an:

Muhammad... [Peace Be Upon Him] had left behind, first and foremost, a powerful revelation. Islam was nothing less than return to the pristine monotheism of Abraham – abandoned or misunderstood by Jews and Christians alike.... All this came forth not in Muhammad’s [peace be upon him] own words but through his transmission of the direct language of God, his “Recitation” – the word Quran means Recitation – of what God was revealing and dictating to him. Alongside that straightforward revelation, however, and inextricably intertwined with the essentially spiritual orientation he... created a community with distinctive social-civil-moral values, one that was already a military and political empire in the making (Menocal 2002: pp. 18-19).

Contemporary Counter-currents opposing Spiritual Development

Postmodernism. **Brian Duignan defines the term as “a movement characterized by broad scepticism, subjectivism, or relativism; a general suspicion of [reason](#); and an acute sensitivity to the role of [ideology](#) in asserting and maintaining political and economic power”**

(<http://www.britannica.com/topic/postmodernism-philosophy>).

As a philosophical movement of the late 20th Century, postmodernism questions the assumptions and values of the age of scientific revolution in the 16th and 17th centuries; as well as those of the 18th-century [Enlightenment](#) era, right up to and including the 20th Century movements under the influence of nationalism (countered by the theory of *Postinternationalism*) and religion (countered by *Atheism* and *Scientology*). Postmodernists believe that nearly all aspects

of human psychology are “completely socially determined.” They, however, allow construction of general theories and encourage scientific and historical research to construct such theories. Duignan concludes: “[T]he discourse of modern science, when considered apart from the evidential standards internal to it, has no greater purchase on the [truth](#) than do alternative perspectives, including [astrology](#) and [witchcraft](#)” ([Brian Duignan](#), *Op Cit.*).

Ethical Relativism. James Rachels, contributor to Britannica on-line defines Ethical Relativism as “the doctrine that there are no absolute truths in [ethics](#) and that what is morally right or wrong varies from person to person or from society to society” (<https://www.britannica.com/topic/ethical-relativism>). Herodotus (484-425 BC) thought that no particular set of customs was superior or inferior to any other. These ideas are echoed by some contemporary sociologists who consider morality relative on account of being a social product. David Hume (1711–1776) considered that moral beliefs ensue from “sentiment,” and not from reason. This idea resurfaced in the 20th-century as “logical positivism.” Friedrich Nietzsche (1844–1900) believed that beliefs are defined by the “perspective” in which moral facts are seen. Strong men create a stronger set of values to uphold. Iqbal echoes this view when he said ‘[tr.] create your own world if you are alive at all.’

Atheism. The spiritual state of an average European can be gauged from David Joseph Wellman’s interview of Carmen Barragán Diaz, a Spaniard: “I don’t feel responsible for Creation. I’m just here, I don’t know the reason why I’m here, I suppose that it is because I come from nature, the same as plants or animals. (Wellman. D., *Sustainable diplomacy: ecology, religion, and ethics in Muslim-Christian relations*. New York: Palgrave. (2004). p. 133)

Rumi’s Mathnavi as an Instrument of Affectation of Spirituality

When it comes to love of God, Rumi is all fire, all flame, wishing God to appear in his mortal existence. Annemarie Schimmel included the following poem by Rumi in her autobiography:

Come to our home, beloved, only for a short time!

And give life to our souls, only for a short time!

A clear sun sparkling, only for a short time!

So that from Konya, emanate the light of love,

To Samarkand and Bukhara, only for a short time!

(Schimmel 2007: p. 101-102. tr. by Schimmel)

Iqbal developed a special intellectual relationship with Rumi which entitles him to be regarded as Rumi’s spiritual disciple.

Iqbal’s Poetry as an Instrument of Development of Spirituality

Iqbal’s concept of spirituality is that of a dynamic activism, one that uses poetic aesthetic and philosophy to prepare individuals as the ‘plebeians’ of a ‘democracy of unique men’. Two of

his books, in particular, capture this philosophy which is central to Iqbal's aesthetic: *Asrar-e Khudi* and *Rumuz-i Bekhudi*. Reynold A. Nicholson (1868-1945) finds Iqbal:

...inspired by the vision of... a world-wide theocratic Utopian state in which all Moslems, no longer divided by the barriers of race and country, shall be one. A free and independent Moslem fraternity, having the Ka'ba as its centre and knit together by love of Allah and devotion to the Prophet [peace be upon him] – such is Iqbal's ideal (Nicholson: 1920. p. x-xi).

Nicholson introduces the twin set – the *Asrar-i Khudi* and the *Rumuz-i Bekhudi*: “The former poem deals with the life of the individual Moslem, the latter with the life of the Islamic community” (Nicholson: 1920. p. xi.). The emphasis in *Asrar-i Khudi* is on the development of ‘Ego’ (Iqbal's alternative term for soul) and its objective in attaining freedom: “The Ego attains of freedom by the removal of all obstructions in its way. It is partly free, partly determined, and reaches fuller freedom by approaching the Individual who is most free – God. In one word, life is an endeavour for freedom” (Nicholson: 1920. xxi). Iqbal claims that “the Universe is not a completed act; it is still in the course of formation.... from chaos to a state of cosmos” (Nicholson 1920: xvii). This re-creation of the Universe as a perpetual and never ending task man is encumbered with as His vicegerent.

Iqbal teaches that ego is strengthened by love. He describes the stages in the development of ego in the “note written in a great hurry” on Nicholson's request:

The ego in its movement towards uniqueness has to pass through three stages: (a) Obedience to the Law, (b) Self-control, which is the highest form of self-consciousness or Ego-hood, (c) Divine vicegerency. This (divine vicegerency, *niyabat-I Ilahi*) is the third and the last stage of human development on earth. The *naib* (vicegerent) is the vicegerent of God on Earth. He is the completest Ego, the goal of humanity, the acme of life both in mind and body; in him the discord of our mental life becomes a harmony. The highest power is united in him with the highest knowledge.... His kingdom is the kingdom of God on Earth. (Nicholson. (1920). p. xxvi-xxviii. Nicholson in Footnote 3 refers to Qur'an 2:28 – “Lo, I will appoint a *khalifa* (vicegerent) on Earth.”)

Iqbal's note culminates in unequivocal declaration of his political purpose which is worded in prose in a manner far more practical than in poetry:

The development of humanity both in mind and body is a condition precedent to his birth. For the present, he is a mere ideal; but the evolution of humanity is tending towards the production of an ideal race of more or less unique individuals who will become his fitting parents. Thus the kingdom of God on earth means the democracy of more or less unique individuals, presided over by the most unique individual possible on this earth. Nietzsche had a glimpse of this ideal race, but his atheism and aristocratic prejudices marred his whole conception (Nicholson. (1920). p. xxviii-xxix).

Nicholson in Footnote 1 on page xxix quotes from Iqbal's article “Muslim Democracy” in *The New Era*, 1916, p. 251:

“The Democracy of Europe – overshadowed by socialist agitation and anarchical fear – originated mainly in the economic regeneration of European societies. Nietzsche, however, abhors this ‘rule of the herd’ and, hopeless of the plebeian, he bases all higher culture on the cultivation and growth of An Aristocracy of Supermen. But is the plebeian so absolutely hopeless? . . . Out of the plebeian material, Islam has formed men of the noblest type of life and power. Is not, then, the Democracy of early Islam an experimental refutation of the ideas of Nietzsche?”

To make this democracy of unique individuals possible, the individual surrenders the sovereignty and the independence of his highly developed ego to the will of God. This sacrifice which Iqbal says is very dear to God creates ‘collective centres of Muslim consciousness.’ Nicholson summarizes this fine point which is central to *Rumuz-i Bekhudi: Secrets of Selflessness*:

The principle of Islam, regarded as the ideal society, are [explained by Iqbal] by pointing out that the individual who loses himself in the community reflects both the past and the future as in a mirror, so that he transcends mortality and enters into the life of Islam, which is infinite and everlasting. Among the topics discussed [in *Rumuz-i Bekhudi: Secrets of Selflessness*] are the origin of society, the divine guidance of man through the prophets, the formation of collective life-centres, and the value of history as a factor in maintaining the sense of personal identity in a people”(Nicholson: 1920. Footnote 1 to xiv).

If *Asrar-e Khudi* teaches assertion of self, then, *Rumuz-e Bekhudi* calls for sacrificing and submitting this fully developed ego for the greater purpose of formation of a community of Believers – the Kingdom of God. The message delivered by the two poems together to the Muslims all over the world then, is to first develop their character individually as ardent followers of the divine code, and next, to organize themselves into well-knit Moslem democracies (or states) of unique men so as to interact with other nations in an international system with harmony and dignity. Nicholson thus sums up his introduction to *Asrar-I Khudi*: [Iqbal’s] ideas . . . involve a radical change in the Moslem mind, and their real importance is not to be measured by the fact that such a change is unlikely to occur within a calculable time (Nicholson 1920: xxxi). Even when working with less that perfect ‘plebeian material,’ Pakistan movement organized by Iqbal, Muhammad Ali Jinnah and his Bengali colleagues was potent enough to make that state a political and geographical reality.

Selection of Qur’anic Text for Inclusion in Curriculum

Spirituality is a matter of accepting a ‘touchstone’ truth without asking for proof that it is valid: “You don’t have to argue to prove that a touchstone truth is a valid premise, although you may have to show that some particular belief has the right to touchstone status.” (Collins 2003: p. 22). The following is presented by way of examples of contents that may be included in curriculum. No attempt has been made to argue the internal truth of these Qur’anic excerpts. The developer of curricular interventions will find enough textual material and authentic translations when selecting Qur’anic text blocks for inclusion as contents. All translations of Qur’anic verses below are from Ansari, Z. (2006) *Towards Understanding Quran*:

The Essence of Faith. Belief in oneness of God is the basic pre-requisite Islamic faith. The essence of faith is (1) uncompromising belief in existence, oneness and supremacy of God; (2) belief in all the revealed books (Old Testament (*Bible*), New Testament (*Gospel, Injeel*), Psalms

and Qur'an), in all God's messengers and all His angels; holding the books fast, and striving throughout the life to put to practice the Divine commandments and teachings in letter and spirit in all walks of personal and collective life; and (3) faith in being raised in the Hereafter and being held accountable for deeds committed in this life. Leading ethical lives at personal level will result in a balanced collective system in which no individual will be wronged:

(135) Believers! Be upholders of justice, and bearers of witness to Truth for the sake of Allah, even though it may be against yourselves or against your parents and kinsmen, or the rich or the poor, for Allah is more concerned with their well-being than you are. Do not, then, follow your own desires lest you keep away from (the Truth), know that Allah is well aware of all that you do. (136) believers! Believe in Allah and His Messenger and the Book He has revealed to His Messenger, and in the Book He revealed before. And whoever disbelieves in Allah, in His angels, in His Books, in His Messengers and in the Last Day has indeed strayed far away. (Al-Nisa 4: 135-136.)

Seeking Reward in the Hereafter. Sceptics ridicule the idea of giving up some of the worldly returns the sake of unseen greater rewards in the Hereafter. A Believer finds this promise reassuring. As for the seeker of worldly reward:

If anyone desires immediate benefits, We hasten to grant whatever benefits We will in the present life to whomsoever We please, but thereafter We decree for him Hell wherein he shall burn, condemned and rejected. But he who desires the hereafter and strives for it in the manner he should, and is a true believer, his striving will come to fruition. (Bani Isra'el 17: 18-19)

Misguiding others. Some non-believers treat the revelations as mere fables and misguide others in matter of faith. They add to their burden by misguiding others:

They will certainly carry their own burdens and other burdens besides their own. They will assuredly be called to account on the day of Resurrection concerning the fabrications which they contrived. However, when they are made to rise from their graves on that day... (Ankabut 29: 13)

This effort towards misguiding others is well organized in this age of information notably on social media. Rivalry between good and evil has persisted throughout human history. Students must be encouraged to see through anti-religious designs no matter how nicely presented, and treat evil as evil no matter from which quarter it engages them. Qur'an says:

We have appointed the leaders of the wicked ones in every land to weave their plots; but in truth they plot only to their own harm, without even realizing it. (Al-An'am 6: 123)

Once a person is recruited by the Devil and his aides, his breast is constricted by God Almighty and he or she no longer remains open to righteous guidance.

So whomsoever Allah wills to guide, He opens his breast for Islam; and whomsoever he wills to let go astray, He causes his breast to become strait and constricted, as if he were climbing towards the sky. Thus Allah lays the abomination (of aversion from Islam) on those who do not believe. (Al-An'am 6: 126)

Ignoring the Signs of God. A person who seeks divine guidance and at the same time behaves atrociously, arrogantly or unethically shall be denied an opportunity to reform because they ignored the Signs given to him by God Almighty. Qur'an declares:

I shall turn away from my Signs those who, without any right, behaved haughtily on the earth. Even if they may witness each and every Sign, they shall not believe therein. And even if they see the Right Path, they shall not follow it, but if they see the path of error, they shall choose it for their path. This is because they rejected Our signs and were heedless to them. (Al-Araf 7: 146)

Repentance. To err is human. Allah is Most Benevolent. He does not close the door of his affection permanently. If a person, having committed an evil in error, repents sincerely and seeks His forgiveness, He forgives, and guides the individual on to the righteous path. Qur'an assures:

As for those who do evil, and later repent and have faith, such shall find their Lord All-forgiving, All-Compassionate after (they repent and believe). (Al-Araf 7:153)

The believer turns to Allah constantly in repentance and for guidance in all his or her affairs. Prayers are not just a ritual but a perpetual communication, a refresher of the pledge made with the Maker, of total submission. Repentance constantly reminds the believer that all his or her deeds should be strictly in accordance with what God orders through Scriptures; and that deeds are accounted for. Ethics is not a matter of free will on part of the individual. Qur'an recounts the personality attributes of believers:

Those who constantly turn to Allah in repentance, who constantly worship Him, who celebrate His praise, who go about the world to serve His cause, who bow down to Him, who prostrate themselves before Him, who enjoin what is good and forbid what is evil, and who keep the limits set by Allah. Announce glad tidings to such believers. (Al-Tawbah 9: 112. Also see footnote 39)

Throwing oneself at God's mercy and dedicating one's life and one's wealth to His cause is a bargain in which Man is the gainer:

Surely Allah has purchased of the believers their lives and their belongings and in return has promised that they shall have Paradise. They fight in the Way of Allah, and slay and are slain. Such is the promise He has made incumbent upon Himself in the Torah, and the Gospel, and the Qur'an. Who is more faithful to his promise than Allah? Rejoice, then, in the bargain you have made with Him. That indeed is the mighty triumph. (Al-Tawbah 9: 111)

Personality Attributes. The following charter aptly describes the personality traits required of a believer who intends developing spiritual intelligence:

(23) Your Lord has decreed:

(i) Do not worship any but Him;

(ii) Be good to your parents; and should both or any of them attain old age with you, do not say to them even "fie" neither chide with them, but speak to them with respect,

(24) and be humble and tender to them and say: "Lord, show mercy to them as they nurtured me when I was small."

(25) Your Lord is best aware of what is in your hearts. If you are righteous, He will indeed forgive those who relent and revert (to serving Allah).

(26) (iii) Give to the near of kin his due, and also to the needy and the wayfarer.

(iv) Do not squander your wealth wastefully,

(27) for those who squander wastefully are Satan's brothers, and Satan is ever ungrateful to his Lord.

(28) (v) And when you must turn away from them – (that is, from the destitute, the near of kin, the needy, and the wayfarer) – in pursuit of God's Mercy which you expect to receive, then speak to them kindly.

(29) (vi) Do not keep your hand fastened to your neck nor outspread it, altogether outspread, for you will be left sitting rebuked, destitute.

(30) Certainly your Lord makes plentiful the provision of whomsoever He wills and straitens it for whomsoever He wills. He is well aware and fully observant of all that relates to His servants.

(31) (vii) Do not kill your children for fear of want. We will provide for them and for you. Surely killing them is a great sin.

(32) (viii) Do not even approach fornication for it is an outrageous act, and an evil way.

(33) (ix) Do not kill any person whom Allah has forbidden to kill, except with right. We have granted the heir of him who has been wrongfully killed the authority to (claim retribution); so let him not exceed in slaying. He shall be helped.

(34) (x) And do not even go near the property of the orphan – except that it be in the best manner – till he attains his maturity.

(xi) And fulfil the covenant.

(35) (xii) Give full measure when you measure, and weigh with even scales. That is fair and better in consequence.

(36) (xiii) Do not follow that of which you have no knowledge. Surely the hearing, the sight, the heart – each of these shall be called to account.

(37) (xiv) Do not strut about in the land arrogantly. Surely you cannot cleave the earth, nor reach the heights of the mountains in stature.

(Bani Isra'el 17: 23-37)

Reflecting in the Creation of the Universe. A Believer does not lose himself or herself in the Universe; the Universe loses itself in him or her. A Believer is coaxed by Qur'an to reflect upon created objects, their nature, the forces within, or the manner of their movement. He or she sees through Maker's intent and seeks His protection from the fire of hell:

Surely in the creation of the heavens and the earth, and in the alternation of night and day, there are Signs for people of understanding – those who remember Allah while standing, sitting or (reclining) on their backs and reflect in the creation of heavens and the earth, (saying) “Our Lord! You have not created this in vain. Glory to You! Save us, then, from the chastisement of the Fire.” (Al-‘Imran 190-191)

(O Prophet), tell them: “Did you consider: if Allah were to make the night perpetual over you till the Day of Judgement, is there a god other than Allah who can bring forth light for you? Do you not hear?” Say: “Did you consider: if Allah were to make the day become perpetual over you till the Day of Judgement, is there a god other than Allah who can bring in night for you that you may repose in it? Will you not see?” It is out of His mercy that He has made for you night and day that you may repose (during the night) and seek His Bounty (during the day) that you might be grateful. (Al-Qasas 28: 71-73)

Discussion

As the student grows in age and his studies broaden in ambit, he comes upon knowledge that is, strictly speaking, not in the domain of theology but in that of Muslim philosophy. As part of the broadened perspective the student must understand the difference between theology and philosophy:

... whereas [religion], as revealed, is necessarily true in its totality, in all that is revealed, the true philosophy may be true in its main lines and principles without reaching completion at any given moment. Philosophy, which is the work of the human spirit and not the revelation of God, grows and develops; fresh vistas may be opened up by new lines of approach or application to new problems, newly discovered facts, fresh situations, etc. The term “true philosophy” or *philosophia perennis* should not be understood to denote a static and complete body of principles and applications, unsusceptible of development or modification. (Copleston 1962): p. 4)

Iqbal, Mawdudi, Syed Qutb and Abdullah Umer Naseef are representative of 20th Century Islamic Revivalist movement. “Abu al-A_‘la al-Mawdudi (1903–79), the founder of the Islamic movement in India then in Pakistan, and Sayyid Qutb (1903–66), from Egypt, have largely articulated the contemporary intellectual basis for the idea of an Islamic state governed according to Islamic ways and principles” (Lahoud 2005: p. 51). Their writings would be found most illuminating by teachers engaged in developing the spirituality of Muslim youth. Iqbal links knowledge to a large field of interests – objects around man – rather than the select topic of man and man alone as was the case with Socrates. Iqbal said in the very beginning of this lecture:

... while Greek philosophy very much broadened the outlook of Muslim thinkers, it, on the whole, obscured their vision of the Qur’an. Socrates concentrated his attention on the human world alone. To him the proper study of man was man and not the world of plants, insects, and stars. How unlike the spirit of the Qur’an, which sees in the humble bee a recipient of Divine inspiration and constantly calls upon the reader to observe the perpetual change of the winds, the alternation of day and night, the clouds, the starry heavens, and the planets swimming through infinite space! (1928. Iqbal: 2011. p. 3)

Iqbal grounds the Islamic revolution in character-building of youth to prepare them to act out as the vicegerent of God on Earth and claims that the heavens and the silent inter-stellar space,

the clouds and the winds that carry them have all been delegated by God to man's exclusive and unlimited use (*tasarruf*). This position is maintained by contemporary Arab scholar Abdullah Umer Naseef. Abul 'Ala Mawdudi, a political activist who believed in Islamic 'Theo-democracy' as the form of government in Pakistan, described Islam as a system encompassing all fields of living: politics, economics, legislation, science, humanism, health, psychology and sociology. It does not discriminate on the basis of race, colour, language or other external features. Its appeals and reaches out to the heart of every human being.

Conclusion

A world populated with ethical societies – democracies of unique men – will undoubtedly be free of injustice, wars, famine, poor health and lust, the critical problems of the mankind today. Theology, philosophy and sciences have to be pursued in a balanced manner. Our educationists should examine Al-Ghazali's scheme minutely which recommends STEM education side by side with Quran, Sunnah and *Fiqh*.

Age of the learner plays a central role in choice of material for intervention. At primary level teaching should begin with four *kalmas*, Tenets of the Qur'an in simple language, hygiene, logic and, reading of the Surah *Fatiha* and the last few short surahs of Qur'an. Character building may be augmented with fables ("Hikayat-e-Sahaba" in *Fazael-e-Qur'an* by Maulana Zakaria and *Qasas ul Quran* by Maulana Syed Salman Nadvi). The secondary school curricular scheme may include history of Islam, geography of the world, the Qur'an, Sunnah, *Ijma'* and the teachings of the companions of the Prophet [peace be upon him]; at higher secondary level ('A' Level/F. Sc./F.A.) the *fiqh*, ethics, linguistics and grammar, *tafsir*; and at Bachelors level the sources of *fiqh*, annals and genealogy together with engineering, computing, medicine, surgery, clinical psychology, mathematics, poetry and history. At Masters, M Phil and doctoral level, theology and philosophy would be the natural choice. A balanced religion and science education will bring us out of the shadows of Manichaeism and arm us with vitality required to tackle life problems. The teacher would be well advised to stay clear of sectarian and factional divisions and keep to common ground acceptable to all Muslims throughout the faith community.

Recommendation

It is recommended that universities in Pakistan should expand the ambit of their studies to include theology and philosophy in favour of informing a balanced world view. This should hopefully permeate national decision making, and guide our foreign and domestic policies. This nation has to stand on its own intellectual ground and do its own thinking. Otherwise, existential challenges will overwhelm and down this nation in gloom and despondence strangulating it in a slow death. Qur'an and Prophet's (peace be upon him) tradition should be the beacon. Iqbal's prose and poetry should be the claxon for this nation today like it was in its march to independence. These inputs must form part of our education system at all levels so as to broaden our outlook, liberate our thinking and encourage us to apply free thinking in various fields of life and various segments of society where it may be used to produce vital change that has become due as a result of stagnation and degradation of basics of belief system.

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