

Theory of Islamic Education Vith and VII Hijri Centuries

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ABSTRACT

This paper reviews the theory of Education in the VI and VII Hijri centuries. This study aims to describe the historical setting, goals, and one of the figures, namely Ibn Taymiyah, as well as the stagnation of education in that century. The research method used in this study is Qualitative Research in the form of Manuscript Study, The findings are in the form of Ibn Taymiyyah's thoughts and the renewal of educational thinking (661 H - 728 H) Ahmed bin Abd al-Halim bin Taymiyyah was born in Harran, grew up in Damascus, and lived in Egypt and the Levant His thought was to carry out the mission of purifying the creed which is often claimed to be the survivor (firqah najiyah) as the Prophet's message about the birth of various groups in Islam. At that time (6th and 8th centuries AH), when Ibn Taymiyyah appeared on the tumultuous stage of Muslim history, Muslims in the East (Baghdad) were under the control of the Mongol army, some of whose soldiers converted to Islam and were influential in the life of the Muslim population at that time, but more formalities for political purposes.

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1. INTRODUCTION

The process of education takes place throughout human history and has developed in line with the development of human socio-culture on earth. The development of human culture that originates and is guided by Islamic teachings that have been written in the Quran and elaborated in the Sunnah of the Apostle.

In Islamic teachings, education is a black and white pattern of one's life journey. Islamic teachings have stipulated that education is one of the compulsory activities

for both men and women, and is needed for life. This position has directly placed education as an inseparable part of human life.

From time to time, the development of Islamic education theories from the thoughts of scholars has given birth to various perspectives. There are several perspectives that support each other, some are different and some are opposite to each other. The difference is caused by the different approaches used themselves, so they can produce different conclusions.

This paper was written to explain the theory of education in the 6th and 7th centuries Hijri, namely contained in the book of Tathowur by Dr. Majid Arshan Al Yakuni, this paper also focuses heavily on a reformer, namely Ibn Taymiyah and his thoughts who made many movements in that century until finally there was a stagnation of education in his era.

2. METHODS

The review method applied in this study is a Literature Study in the form of a Manuscript Study, where this paper is sourced from the translation of a manuscript by Dr. Majid Arshan entitled "Tathowur Mafhum Annazhariyah Attarbawiyah Al Islamiyah" on pp. 197-210. This literature review process is also carried out transparently with the aim of finding research articles that have been published, evaluating them through data extraction, analysis, and synthesis, in accordance with the proposed approach (Robinson & Lowe, 2015). The translation and writing will be carried out September 1-20, 2023.

3. FINDINGS AND DISCUSSION

A. Ibn Taymiyyah and the renewal of educational thought (661 AH - 728 AH)

Ahmed ibn Abd al-Halim ibn Taymiyyah was born in Harran, raised in Damascus, and lived in Egypt and the Levant. Therefore, the scholars, sultans, princes and the general public of his contemporaries were divided between enemies who

had strong hostility and lovers who were extremely loyal to him and his ideas. Ibn Taymiyyah dealt with many educational concepts in his abundant research and studies, and he focused this field on its fundamentals rather than its branches. Sciences and knowledge, for (people of religions are more advanced in useful sciences and good deeds than nations that do not believe in anything).

The second matter is to crystallize the correct approach to learning, and this approach consists of two methods: the method of will, which means educating the learner's will so that it does not move except where God commands, and this is now called the formation of directions. The method of knowledge means providing the learner with information and methods of applying it. The two methods must be combined because there is a fear that the one who has the method of knowledge will suffer from weakness in the work. Their combination puts the student on a path that matches his knowledge with his work. The scientific method focuses on studying the Qur'an and the Hadith, while the method of will focuses on worship. The ideal model for applying the two methods is agreement with the Sunnah of the Prophet, and the most adept at agreeing with the Sunnah approach are the predecessors among the Companions and their followers from the people of the first three centuries due to their proximity to the Prophet's era, and therefore their approach was worthy of imitation and application.

Ibn Taymiyyah represents the danger of the divergence of the two paths, and he mentions that the Jews were limited to the method of knowledge and did not care about the method of will, so they became people of knowledge without action, and (their wills remained corrupt, following their desires, and the Christians were limited to (the method of will), so worship and asceticism became among them, but without knowledge, and therefore both parties erred.

The aforementioned Salafi approach does not mean being limited to the content of the predecessors' heritage, but rather it is their method of understanding and thinking, of interacting with social issues, and of research and study. It is also guided by the

philosophy of education that they understood from the Qur'an and Sunnah. There is no harm in following this approach in expanding knowledge, increasing its contents, and inventing new ones: whoever builds the discourse on knowledge – Fundamentals

And the branches - based on the Qur'an, the Sunnah, and the traditions transmitted from the predecessors, have followed the path of prophecy. Likewise, whoever builds will, worship, work, and hearing related to the foundations of deeds and their branches, such as conditions of the heart and physical deeds, according to faith, the Sunnah, and the guidance that Muhammad, peace and blessings of God be upon him, and his companions were upon, has followed the path of prophethood, and this is the path of the Imams of guidance.)

Based on this report, Ibn Taymiyyah conducted a historical survey of the development of Islamic sciences. He stated that they were divided into three branches, one branch based in its origins and philosophy on the Qur'an and Sunnah. Then it developed and grew in the correct line and produced multiple sciences such as the sciences of jurisprudence, hadith, workings of hearts, readings, and interpretation.

It is a branch whose origins were based on something other than the Qur'an and the Sunnah, then it grew, developed, and produced sciences such as the sciences of fatalism, Jabriyah, and heresy. The beginning of this branch dates back to the last caliph.

A third branch began with Islamic origins, then deviation occurred in its branches, such as the sciences of Sufism and theological theology. The root of the error in this branch is that its pioneers did not preserve the purity of its principles, but rather a generation followed them that developed subsidiary principles that are a mixture of the Qur'an, the Sunnah, and others. Then others came and stripped these principles of what was derived from the Qur'an and Sunnah and were content with the invented principles. This error was established by the fact that later researchers neglected to research the first principles derived from the Qur'an and Sunnah and replaced them with the branches that followed them, which deprived scholars of examining the

development of the growth of sciences, comparing successive concepts, and discovering areas of deviation. It would have been better for them to investigate the opinions of the earlier and later generations, because knowing things and their principles, and knowing religion and its origin, and the origin of what is generated in it, are among the most useful sciences. For unless a person acquires knowledge of the facts of the things that he needs, there will remain a thorn in his heart.

In light of this distinction between both the approach of the predecessors and the approach of the successors, Ibn Taymiyyah entered into a long discussion with scholars of interpretation, hadith, jurisprudence, theology, logic, Sufism, and philosophy, and concluded by saying that knowing the approach of the predecessors in consensus and disagreement in science and religion is better and more beneficial than knowing the consensus of others and their dispute, and the *ijtihadh* of the predecessors. It is superior to the *ijtihadh* of the later scholars, because the principles adopted by the later scholars are innovated and do not emanate from the Qur'an and the Sunnah. Therefore, the sciences of the ancients were more useful than the sciences of the later ones.

He also criticized the approach of the latecomers in understanding because it was based on memorization and imitation instead of using the mind and thinking about the verses of God and the hadiths of the Messenger, peace and blessings be upon him. Ibn Taymiyyah paid great attention to deep understanding, and highlighted its necessity in understanding the meanings of the Qur'an, because without this understanding, the world is subject to suspicions, and the Almighty's saying refers to this: (And among them are unlettered ones who do not know the Book except wishful thinking, and they only suspect). The illiterate people here are those who recite the Qur'an without understanding or knowledge. And God Almighty's saying: (Except wishful thinking) means recitation without understanding, and for this reason God Almighty said: (They do not know the Book) and did not say they should not recite, and this misunderstanding is what made the Kharijites come up with an innovation

that deems Muslims as infidels. The correctness of the understanding and the correctness of the approach is what distinguished The approach of the predecessors from the people of the first three centuries, and made their knowledge more useful, their mistakes less, and their correctness more than what was adopted after them by the Shiites, Kharijites, Qadariyya, and Murji'ah.

It is not understood from the above that Ibn Taymiyyah restricts the ability to understand and innovate to the advanced rather than the later ones, considering the time factor, but rather considering the correctness of the approach adopted by each group. Therefore, discuss the issue of differentiation between applicants As for the latecomers, he mentioned that a general rule can be established regarding this, because the credit sometimes goes to the latecomers and sometimes it goes to the early ones. But in most cases, the latecomers outperform the advanced ones in the natural and mental sciences because they are sciences that depend on the growth of human experience, the accumulation of knowledge, and the continuation of research and study, while the advanced ones outperform the latecomers in the religious virtues and morals related to following the prophets because they are closer to the covenants of prophecy and closer to the power of its influence.

The curriculum and the integration of the legal and rational sciences: All sciences are the manifestation of the divine words referred to in the Holy Qur'an in multiple places. These words are divided into two parts: (religious words, such as the Almighty's saying: (And when his Lord tested Abraham with words, and he fulfilled them. And (cosmic words, such as the Almighty's saying: (And the good word of your Lord was completed upon the children of Israel because they were patient), which is what is meant by his supplication: I seek refuge in the perfect words of God, which neither the righteous nor the immoral can surpass, and no creature has the right to violate the universal words that mean the laws of the universe, life, death, and creation. Rather, the violation occurs in religious words because God tests the will of man with them.

There are also two types of truth: (a universal truth, such as the life and death of man, the rotation of the earth, the falling of rain, sickness, and health, and (a religious truth), which is the worship of God and obedience to His command. The believer and the unbeliever, the righteous and the immoral, participate in witnessing the universal truth, while the believer is unique in witnessing the religious truth. And management exists. In the cosmic truth, while choice and human will have their role in the religious truth, and mixing the two truths is the source of error, just as the fatalists did when they measured the religious truth with the cosmic truth

For this reason, the sciences are divided into two types: rational sciences such as arithmetic, medicine, industry, and commerce, which require the use of the senses and the mind. And religious sciences, some of which contain rational evidence, and some of which require belief in the justice and truthfulness of the prophets and the miracles of what they brought.

The two branches of science are the product of Sharia and reason, and there is no contradiction between Sharia and reason because both of them reveal God's signs in revelation and creation. Each branch is divided into two parts, a compulsory section and an optional section. In the rational sciences, for example, there are compulsory industries such as agriculture, weaving, sewing, and war machines. If people need them, they are forced to practice them. This means that those in charge of education must plan their curricula in light of the existing needs of society.

Learning to make weapons and training with them is a good deed, provided that this industry is used to support the principles of truth and justice and to spread the good that Almighty God has urged, because learning to make weapons and training with them is a good deed, provided that one intends to do so the face of God Almighty. Whoever teaches others that, his partner in every jihad he struggles with is like the one who reads the Qur'an and teaches knowledge.

This is an educational philosophy that educators and supervisors of science centers regret today as they see the fruits of knowledge transformed into tools for supporting injustice, promoting evil, and spreading anxiety, misery, and fear in human life.

The study of forensic science is also divided into two parts: an optional section that, if undertaken by some, is waived for others, such as the science of jurisprudence, hisbah, and inheritance. And he swore

Compulsory like acts of worship. He did not denounce the emergence of new sciences such as Sufism, theology, and opinion, but he criticized the error that befell them because they were based on different principles, some of which were from the Qur'an and Sunnah, and others were based on beliefs that contradicted the Qur'an and Sunnah. So he criticized the Sufis of his time for not adhering to the principles derived from the Qur'an and the Sunnah, and he differentiated between their approaches and the approaches of their predecessors who were on the legal path, such as Al-Fudayl, Ibrahim bin Adham, Ma'ruf Al-Karkhi, Al-Sari Al-Saqati, Al-Junaid, Abdul Qadir Al-Kilani, and others, because they adhered to the truth indicated by the Qur'an, the Sunnah, and the consensus of the predecessors.

Ibn Taymiyyah proposed a new organization for teaching these sciences, the aim of which is to provide the learner with a high ideological and moral level that will continue to guide his behavior and practices, no matter how diverse his works and jobs are afterwards. He said that the learner should start with the Holy Qur'an first in order to infer God's commands and prohibitions, provided that this education is based on understanding the meanings and acting on them. Stand while reciting or reciting. This is then followed by teaching jurisprudence, then what suits the learner of rational and industrial sciences.

He discussed the adoption of books written in various sciences, and stated that determining which books to read is difficult because they differ according to environments, places, and times. Identifying books, no matter how many they are, does not replace the method of sound understanding, since what matters is the

method of understanding, and whoever is deprived of understanding, the abundance of books will only increase confusion and misguidance

Openness to the experiences of others: Ibn Taymiyyah stressed openness to the knowledge of others and denounced the fanaticism and stagnation that were widespread in his time, and for this he mobilized his legal knowledge and mental capabilities.

Because the most knowledgeable of servants is the one who seeks the knowledge of people to his own knowledge in order to find a word that indicates guidance or prevents it from destruction. His criticism of the Sufi sects, the narrators, and theologians did not prevent him from calling for openness to their sciences. What he - Sheikh Abu Abd al-Rahman - and the like collected in the history of the people of the Suffa, the narrations of the ascetics of the predecessors, and the Sufi classes, can benefit from great benefits, and he avoids the false narrations in it and stops at what is in it. The weak.

Thus, many people of narratives, and people of opinions and tastes, including jurists, ascetics, theologians, and others, find in what they prefer from those before them and in what they mention, believing that it has a lot of things, and is a great matter of guidance and the religion of truth with which God sent His Messenger. Sometimes they find false or weak narrations, and many corrupt or possible opinions and tastes

He permitted translating the ideas of non-Muslims in order to know what they had and to benefit from it in addressing and debating with them, as was done by Abdullah bin Salam, Salman Al-Farisi, Ka'b Al-Ahbar, Zaid bin Thabit and others who used to translate what was in their first languages in order to cite it in agreement with what the Messenger brought and to serve as evidence for them and for others. . He called for transmitting the knowledge of others in matters of medicine, arithmetic, and other sciences as long as the goal is to benefit from it for the benefit of Islam and Muslims

Ibn Taymiyyah warned of the danger of shutting himself off from the sciences of others and confining himself to the sciences of Sharia law alone, and he cited the words of Omar ibn al-Khattab, may God be pleased with him: The ties of Islam are only broken one by one if someone who did not know pre-Islamic times grows up in Islam. He explained this by saying: Whoever knows evil and tastes it, then knows and tastes good, then his knowledge of good and his love for it, and his knowledge of evil and his hatred for it, may be more perfect than one who did not know good and evil and tasted them as he tasted them. Rather, he who knows nothing but goodness

Evil may come to him but he does not know that it is evil, so he either falls into it, or does not deny it as he who knew it denied it. That is why Omar bin Al-Khattab, may God be pleased with him, said: The ties of Islam are broken one by one when someone who did not know pre-Islamic times grew up in Islam. As Omar said, the perfection of Islam is enjoining what is right and forbidding what is wrong and completing that through jihad for the sake of God. And whoever grew up in good and did not know anything else, he may not have the knowledge of evil and its harm that the one who knew it had, and he will not have the level of jihad that is found in the knowledgeable of evil and its causes, if he has the good intention of guarding against it, preventing its people, and jihad against them that which is not With others. This is why the Companions, may God be pleased with them, were greater in faith and jihad than those after them.

Because of the perfection of their knowledge of good and evil, and the perfection of their love for good and hatred of evil, why Teach him about the good state of Islam, faith, and good deeds, and the ugliness of the state of disbelief And sins, and that is why whoever has tasted poverty, illness, and fear is keen on wealth And the health and security of those who have not tasted that).

He denounced fanaticism and forbade it, regardless of the fanatic's position among the sects and scholars, and warned that the educated or scholar should not make the

school curriculum or the method of the group to which he belongs the standard in judging the curricula and ideas of others. He explained this by saying:

(If a man learns jurisprudence and behaves in the manner of a group of believers, such as following the imams and sheikhs, then he does not have the right to make his example and his companions the standard, so he befriends those who agree with them and is hostile to those who disagree with them. So a person should accustom himself to understanding the inner understanding in his heart and acting according to it, as this is repulsive, and the ambushes of the hearts appear during adversity. No one should call for an article or believe in it because it is the saying of his companions, nor should he dispute it, but rather because it is what God and His Messenger have commanded, or God and His Messenger have informed of, because that is obedience to God.

It seems that sectarian partisanship had spread during the time of Ibn Taymiyyah, so he directed his appeal to teachers by saying: "Teachers are not allowed to divide people into factions and do what creates enmity and hatred between them... A teacher is not allowed to take a covenant with anyone to agree with him in everything he wants, to be loyal to whoever is loyal to him, and to be hostile to whoever is hostile to him. It is He did this like Genghis Khan and others like him, who make those who agree with them a friend and those who disagree with them an enemy, and caring for the rights of a teacher is only within the limits of what God commanded His Messenger

It seems that teachers have begun to follow certain methods to bias students against one group of teachers rather than another, such as tightening the middle of the students with a handkerchief or something else, then requiring them to belong to him rather than to their first teacher. He forbade them from resorting to punishing students who do not respond to their teachers' calls for partisanship and fanaticism, and urged them to cooperate in their work and reject quarrels in words and deeds

B. Integration of theoretical and practical education:

Learning should not be limited to providing information and ideas without providing opportunities for application and practice, or vice versa, because limiting it to one of them leads to negative results, as the first case results in misapplication, and the second results in misunderstanding. The correct method can only be achieved by combining the two methods. From this principle, the emphasis was on adhering to the Qur'an and the Sunnah alike, because the Qur'an contains the correct information and the Sunnah is the correct application of this information, and therefore the correct practice of Islam was based on two things: sincerity and correctness. If the action was sincere and not correct, it would not be accepted, and if it was correct and not sincere. It was not accepted until it was pure and correct. The pure thing is to be God, and the right thing is to be according to the Sunnah

Thus, the concept of the Sunnah has integrated dimensions that do not stop at appearance, dress, and outward practices, but rather extend to include thought, conscience, and actions. Following the Sunnah is for the follower to adopt the approach of prophetic understanding and prophetic thinking, and to feel, feel and react as he used to feel, feel and react, and to practice work as he used to practice it. Thus the Sunnah becomes educational goals that include information, attitudes and skills that must be embodied in the learner's person under the guidance of the philosophy of Quranic education.

Each of the theoretical and practical aspects has a special method for teaching it: a scientific method that leads to knowledge, and a practical method that leads to work. The scientific method must be guided by the prophetic approach in this matter, so that its concept is identical to what the Messenger told us. In the practical method, it is necessary to specify (the intended purpose), i.e. the goal, and the path to it, i.e. the means, provided that this matches what the Messenger, peace and blessings be upon him, specified. If the goal is determined and the means are not determined, it will be of no use. But those who follow the path of action may sometimes make mistakes in

the purpose or goal, and sometimes in the path that leads to the goal. That is, the one who follows the practical method fears that he will lack information and weak knowledge and will fall into error. Likewise, the possessor of knowledge fears weak application and misunderstanding. The correct thing is for knowledge to match action.

Based on this rule, Ibn Taymiyyah criticized the educational methods that were widespread in his time. He criticized logic because it was verbal constructions that relied on analogy and were not useful in 208/291 reasoning or visualizing them. He criticized the methods that were limited to Sanlaqin, and urged the use of the auditory and sensory faculties, for this is what is consistent with the formation of man, for whom God has given the outer and inner senses to sense things and know them, so he learns through his hearing, sight, smell, and taste.

He touches it, and learns, through what his mind and perception can reach, something greater than that.

Obligatory dissemination of education and continuity of learning: People of knowledge must inform and spread it and not waste any of it because that is the greatest injustice to people and animals. That is why God Almighty said: (Indeed, those who conceal the proofs and the guidance We have sent down after We have made it clear to mankind in the Book - those are cursed by God and cursed by the cursers) because the harm of their concealment extends to animals and other creatures, so all creation curses them, even the animals. Therefore, the teacher of goodness used to have God and His angels pray for him and ask forgiveness for everything, even whales in the sea and birds in the sky.

If the people of knowledge abandon the spread of education, they will be like the people of war who abandon jihad. For this reason, God has created the hearts of the nation to venerate the cowardice of the soldier and the immorality of the world.

Therefore, one of the most prominent duties of scholars is to continue preserving what they have learned and to obtain more of it, and their responsibility in this is

greater than that of others because of the mental abilities and preparations God has bestowed upon them and the opportunities for learning He has facilitated for them. This duty is not limited to one specialty or another, but rather includes all specialists in religious and non-religious sciences. Whoever learns any of the sciences or crafts has no right to forget it, according to his saying: Whoever recites the Qur'an and then forgets it will meet God while he is a leper, and according to His saying: Whoever learns archery and then forgets it is not one of us.

Based on this principle, Ibn Taymiyyah denounced those with specializations whose envy prevents them from cooperating to spread knowledge and exchange knowledge, and those who envy those who excel among them in the field of science and application, and he denounced those who conceal knowledge and are stingy with it. I have elaborated on the negative trends that corrupt

The goals of science and prevent its dissemination and the continuity of learning. He mentioned that groups of those affiliated with science hide knowledge out of miserliness, and sometimes they replace it with leadership, positions, and collecting money, and some of them hide what contradicts their opinions. He concluded by saying that the people of knowledge depend their lives on it and that they write what they have and what they owe, while the people of desires only write what they have

4. CONCLUSION

From the above, it can be concluded that Ahmed bin Abd al-Halim bin Taymiyyah was born in Harran, grew up in Damascus, and lived in Egypt and the Levant. and sectarian affiliations. Therefore, the scholars, sultans, princes and the general public of his contemporaries were divided between an enemy who had a strong hostility and a lover who was extremely loyal to him and his ideas

Integration of theoretical and practical education:

That learning is limited to providing information and ideas without providing application and practice or vice versa, since limiting one at a time leads to negative

outcomes, as in the first case resulting in a bad application, and a second misunderstanding

Islamic educational theory was unable to escape the stagnation that plagued it in the previous period, so starting in the 8th century AH it stagnated until the beginning of the present century, So that it no longer interacts with the needs of the community. society and conditions of development, and the concept of educational theory retroactively to be summarized in: The ability of successors to repeat the Knowledge of predecessors , explain or summarize them.

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- "Philosophy of Islamic Education: Classical Views and Modern Interpretations" by Charlene Tan. This book provides insight into the philosophical thinking behind education in Islam and how the concept of education developed.