

Principles of Spiritual Education in the Holy Quran: Implementation and Impact on Reform (*Al-Islah*) and Renewal (*Al-Tajdid*)

Dr. Ashraf Hassan Mohamed Hassan Ali Aldebsi¹, Dr. Ibrahim Mohamed Ahmed Al-Dasuqi², Mohd Azizul Rahman Bin Zabidin³, Dr. Nashwa Mohamed Mohamed Elsayed⁴

¹Faculty of Al-Qur'an and Sunnah (KUIPs), ^{2,3,4}Sultan Abdul Halim Mu'adzam Shah International Islamic University (UniSHAMS)

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v14-i5/21498>

DOI:10.6007/IJARBSS/v14-i5/21498

Published Date: 03 May 2024

Abstract

The concept of spiritual education signifies the transformation and change within the human self (soul, mind, spirit, and body). This transformation involves purification and tranquillity for the soul, correct beliefs for the mind following the Quran and Sunnah, a transition of the heart from a sick and hardened state to a serene and healthy state, a shift of the spirit from being distant from its Creator and the teachings of the Prophet to a spirit aware of God, fulfilling the rights of worship, and a transformation of the body from being non-compliant with the teachings of God and His Messenger to a disciplined body following religious guidelines. The primary goal of spiritual education is the transformation of a less perfect self into a more perfected one in terms of the human soul, mind, spirit, and body. Given that the modern era has undergone changes leading society to be less righteous and less aligned with the practices and teachings of the Prophet Muhammad (peace be upon him), this research addresses the vital need for participation and documentation on this significant subject. The research will employ analytical, descriptive, and occasionally inductive methods. It will be structured into an introduction and four main sections: the first section covers the principles of spiritual education for the soul in the Holy Quran, their implementation, and their impact on reform (*Al-Islah*) and renewal (*Al-Tajdid*). The second section deals with the principles of spiritual education for the mind in the Holy Quran, their implementation, and their impact on reform (*Al-Islah*) and renewal (*Al-Tajdid*). The third section focuses on the principles of spiritual education for the spirit in the Holy Quran, their implementation, and their impact on reform (*Al-Islah*) and renewal (*Al-Tajdid*). Lastly, the fourth section discusses the principles of spiritual education for the body in the Holy Quran, their implementation, and their impact on reform (*Al-Islah*) and renewal (*Al-Tajdid*). The research aims to present, in its findings and conclusions, the most important principles for activating spiritual education among Muslim youth amidst the challenges of the current era."

Keywords: Spiritual Education, The Holy Quran, Reform, *Al-Islah*, Renewal, *Al-Tajdid*

Introduction

Praise be to Allah, who created humankind in the best form, guided them to the straight path, and revealed the Quran to them through the tongue of His Prophet as guidance for all humanity. Blessings and peace upon our leader, Muhammad, the Prophet of guidance, the caller to the message of the Lord of all worlds, upon his family, companions, and those who follow his path until the Day of Judgment. The concept of spiritual education signifies the transformation and change within the human self (soul, mind, spirit, and body). This transformation involves purification and tranquillity for the soul, correct beliefs for the mind following the Quran and Sunnah, a transition of the heart from a sick and hardened state to a serene and healthy state, a shift of the spirit from being distant from its Creator and the teachings of the Prophet to a spirit aware of God, fulfilling the rights of worship, and a transformation of the body from being non-compliant with the teachings of God and His Messenger to a disciplined body following religious guidelines. The primary goal of spiritual education is the transformation of a less perfect self into a more perfected one in terms of the human soul, mind, spirit, and body. Given that the modern era has undergone changes leading society to be less righteous and less aligned with the practices and teachings of the Prophet Muhammad (peace be upon him), this research addresses the vital need for participation and documentation on this significant subject titled: 'Principles of Spiritual Education in the Holy Quran: Implementation and Impact on Reform (*Al-Islah*) and Renewal (*Al-Tajdid*)'. We ask Almighty Allah to make this work sincere for His noble countenance and to make it beneficial for Islam and Muslims."

Research Importance

The importance of this research stems from the following reasons:

1. Revealing the principles of spiritual education in the Holy Quran and demonstrating their impact on reform (*Al-Islah*) and renewal (*Al-Tajdid*). This is because the Holy Quran serves as the constitution for Muslims and as a guideline for their lives.
2. Among the greatest concerns and significant responsibilities of societies is nurturing, guiding, and reforming the self.
3. Spiritually educating individuals is a strong foundation for societal reform. When an individual is reformed, society is reformed. This leads to healing from illnesses and deviations, guiding towards constructive and reformative paths.
4. Spiritual education for individuals aids educational institutions in achieving the goals they aspire to serve the community and its reform.

Problem Statement

This research lies in the absence of the fundamental principles of spiritual education derived from the Holy Quran, as well as the lack of methods for implementing these principles and the failure to observe their impact on reform (*Al-Islah*) and renewal (*Al-Tajdid*) within the Muslim community. Hence, the necessity for this study arose.

Research Questions

1. What are the principles of spiritual education for the soul in the Holy Quran, their implementation, and their impact on reform (*Al-Islah*) and renewal (*Al-Tajdid*)?

2. What is the clarification of the principles of spiritual education for the mind in the Holy Quran, their implementation, and their impact on reform (Al-Islah) and renewal (Al-Tajdid)?
3. What are the principles of spiritual education for the spirit in the Holy Quran, their implementation, and their impact on reform (Al-Islah) and renewal (Al-Tajdid)?
4. What are the primary principles of spiritual education for the body in the Holy Quran, their implementation, and their impact on reform (Al-Islah) and renewal (Al-Tajdid)?

Research Objectives

This research aims to:

1. To clarify the principles of spiritual education for the soul in the Holy Quran, their implementation, and their impact on reform (Al-Islah) and renewal (Al-Tajdid).
2. To demonstrate the principles of spiritual education for the mind in the Holy Quran, their implementation, and their impact on reform (Al-Islah) and renewal (Al-Tajdid).
3. To elucidate the principles of spiritual education for the spirit in the Holy Quran, their implementation, and their impact on reform (Al-Islah) and renewal (Al-Tajdid).
4. To present the principles of spiritual education for the body in the Holy Quran, their implementation, and their impact on reform (Al-Islah) and renewal (Al-Tajdid).

Research Methodology

The research methodology will employ analytical, descriptive, and occasionally inductive methods to achieve the research objectives.

Research Structure

The research will be structured as follows: Introduction, four main sections, conclusion, and indices.

- The Introduction will encompass the importance of the research, its problem statement, research questions, objectives, and structure.
- The First Section: Principles of spiritual education for the soul in the Holy Quran, their implementation, and their impact on reform (Al-Islah) and renewal (Al-Tajdid).
- The Second Section: Principles of spiritual education for the mind in the Holy Quran, their implementation, and their impact on reform (Al-Islah) and renewal (Al-Tajdid).
- The Third Section: Principles of spiritual education for the spirit in the Holy Quran, their implementation, and their impact on reform (Al-Islah) and renewal (Al-Tajdid).
- The Fourth Section: Principles of spiritual education for the body in the Holy Quran, their implementation, and their impact on reform (Al-Islah) and renewal (Al-Tajdid).
- Conclusion and Key Findings
- References and sources.

Principles Of Spiritual Education For The Soul In The Holy Quran, Their Implementation, And Their Impact On Reform (Al-Islah) And Renewal (Al-Tajdid)

One of the benefits of teaching the Quran to the young is that it attaches the young hearts to the Quran and endears them to it: "When a child's heart becomes attached to the Quran, and their eyes are opened to its verses, they will not know principles to believe in other than those of the Holy Quran. They will not seek legislation from anywhere else but the legislation of the Quran. They will not find solace for their souls or healing for their selves other than by humbling themselves before the verses of the Quran. At that point, a parent reaches their

desired goal of nurturing their child spiritually, preparing them in faith and character." (Al-Eid, 2013).

Allah says: "[Remember] when your Lord said to the angels, 'Indeed, I am going to create a human being from clay. So, when I have proportioned him and breathed into him of My [created] soul, then fall to him in prostration.'" (Sad, 38:71-72). So, a human being is: "a handful of clay from the earth and a breath from the soul of God. The handful of clay represents the reality of the body: its muscles, bones, and internal organs... while the breath from the soul of God represents the spiritual aspect of the human, manifested in awareness, perception, and will. It embodies all the values and moralities practiced.

And "Allowing for self-purification and seeking reform in the land and universe based on the guidance of revelation and the norms of nature that God has placed in creation constitute the core concept of servitude, which means a Muslim taking themselves, nurturing, training, and purifying themselves in a manner that is just, fair, and righteous. This is the 'worship' of the self to the truth, which is an attribute and name of God Almighty. It's the path to belief and righteous actions that qualify one for stewardship, leadership, and being among the best of all worlds (Sulaiman, 2004).

The Holy Quran and Islamic teachings consider the unity of the human self: "comprising the body, mind, and emotions. This self, endowed by God with diverse abilities and predispositions, acquires its deeds and qualities between good and evil, truth and falsehood, justice and injustice. Through its diverse capacities, humans are enabled to interact within their environment, effecting change, reform, and elevation, utilizing the provisions and creatures that God has ordained. This drives humans to invent diverse methods and approaches encompassing retention, comprehension, contemplation, emotiveness in reflection, and emotional responses of desire and awe. All of this compels the individual, through various means and methods, to search for their truth, origin of existence, role in this universe, relationship with existence, its purpose, destiny, function, and responsibility (Al-Nahlawi, 1995).

The Holy Quran addresses the intellect with strong logic, evident proof, and conclusive evidence, while simultaneously appealing to emotions and sentiments in a manner that arouses compassion and awakens sensibility. For instance, when it says, 'Say, "Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges every matter?" They will say, "Allah." So, say, "Then will you not fear Him?" That is Allah, your Lord, the Truth. And what can be beyond truth except for error? So how are you averted?'" (Yunus: 31-32). You find here that it addresses both aspects of human nature - the intellect and emotions. Within the human psyche are these two aspects - the power of thought and the power of emotion - each having its own need, not the need of its counterpart. One seeks the truth for knowledge and goodness for action, while the other registers its feelings about the pleasure and pain within things. The perfect statement fulfills both of these needs and brings them together, offering them their share of benefits, and intellectual and emotional pleasure (Durrāz, 1984).

The truth of this matter doesn't lack evidence or proof; the reader of God's book can perceive it in the Quran's style. It's a striking feature in the Quran, sometimes addressing the mind and

presenting evidence, and at other times, igniting emotions and appealing to sentiments. One feels confronted with words that reach into the depths of their heart, touching their needs. This leaves an enduring impact if they recite the verses of God. Perhaps this balance between nurturing these two previously mentioned faculties is the reason behind the impact it creates on the reader (Al-Jayousi, 2006).

The Quran indeed combines these two aspects, just as a single branch from a tree carries leaves, flowers, and fruits. Just as the spirit flows within the body or water within a green reed. This is something that neither human speech can encompass nor is it part of human psychological laws; rather, it's an aspect of God's disposition towards human souls. So, who else can achieve this unified discourse that satisfies the deep-seated needs of both profound philosophers and joyful poets? (Saleh, 2010).

The pleasure that satisfies even those poets lies in nurturing both faculties: the intellect and emotions. This is an indispensable aspect of psychological upbringing, especially for children learning the Quran in Quranic circles. They are among the most in need of such psychological care, especially in our contemporary reality marked by rapid changes, life pressures, and societal contradictions. Psychological care helps individuals build sound psychological attitudes towards themselves, others, and life. Teaching them in Quranic circles offers valuable positives that those overseeing Quranic education should consider, cater to, and not neglect. If these needs are not met correctly and legitimately, they might be fulfilled incorrectly, leading the student astray and inclining them toward sin. Hence, it's imperative to satisfy the need for security, love, educational care and guidance, and the need for social appreciation through kind words, rewards, and positive reinforcement (Qutb, 2016).

"The intended goal of spiritual education in the Quran for the soul is 'self-purification' or 'the journey towards God,' as found in Sufi terminology or spiritual education books in general. They all converge on one vessel and one goal: the transformation from an impure soul to a purified soul, from an unlawful field to a lawful one, from a sick, hardened heart to a serene, healthy one, from a wandering soul estranged from God's gate, unaware of its servitude and lacking realization of this servitude, to an enlightened soul conscious of God, abiding by His worship rights. It's the transition from an unregulated body outside the bounds of Sharia to a disciplined body following God's laws. Overall, it's the transformation from a self of lesser perfection to a self of greater perfection, in its righteousness and in following the ways of the Prophet Muhammad (peace be upon him). From the previously mentioned, it becomes evident that the most significant principles of spiritual education for the soul are as follows:

1. Self-control, wherein individuals maintain themselves within the boundaries set by God, neither straying where He has prohibited nor neglecting His commandments, avoiding actions that displease the Almighty.
2. The transformation of the self from an unrefined state to a refined one, from a heart burdened and troubled to one at peace and healthy, from a soul estranged from God's guidance and unaware of its devotion to a soul acknowledging God, aware of its servitude to Him.
3. Muslims should strive to be righteous within themselves, beneficial to others, and contribute positively to their community and nation.

4. The soul should embody virtues, lofty morals, and righteous values rooted in knowledge, self-accountability, self-monitoring, self-improvement, altruism, sacrifice, and a love for others.

Principles Of Spiritual Education For The Mind In The Holy Quran, Their Implementation, And Their Impact On Reform (Al-Islah) And Renewal (Al-Tajdid)

The Holy Quran aids the mind and calls it to discover the laws and patterns of life. It directs the mind towards contemplation, viewing it as a powerful and influential means to explore the universe, solve problems, and bring joy to the self and society. The Quran serves as an influential tool in the spiritual upbringing of the mind. Its impact begins with children. Ibn Khaldun stated: "Teaching children the Quran is a religious tradition adopted by the people of the community. They have adhered to it throughout their territories, as it solidifies faith and beliefs in the hearts due to the Quranic verses and the texts of Hadiths. The Quran has become the foundation of education, upon which subsequent abilities are built (Khaldun, 1967).

The Quran contributes to constructing a sound mind based on reflection, contemplation, and critical thinking. Ibn al-Jawzi (n.d.) remarked: "Concerning the consideration of knowledge, a child, upon reaching five years old, should engage with the Quran, jurisprudence, and hadith. Memorization should surpass what is heard, as the period for memorization spans fifteen years... The Quran should be the first subject mastered meticulously, for it stabilizes and merges with the flesh and blood.

One of the educational aspects derived from the Quran involves addressing the mind, awakening emotions, and reviving conscience. It transitions from the sensory to the rational, presenting arguments and clarifying evidence to firmly establish the legitimacy of guidance. This leads to demanding what is in line with the bestowed blessings and the ultimate favour, seeking provisions, generosity, care, and guidance for individual life. The discourse methods vary, drawing from past and present examples, delving into human psychology and cosmic phenomena, stimulating thought, and sharpening vision. This journey allows humans to transition from thinking to perceiving, from theoretical to practical, until the truth becomes evident, and certainty prevails. One distinguishes between truth and falsehood, good and evil, thus holding onto what benefits and distancing oneself from harm. (Al-Bagha, 2007). Ibn Kathir also mentioned: "Then, Allah mentioned the ultimate endowment upon His servants, extracting them from their mothers' wombs unaware, then granting them the faculty of hearing to perceive sounds, sight to witness the visible, and the minds – the intellects. These faculties and senses gradually develop within humans; as they grow, their hearing, sight, and intellect increase until they reach their maximum potential.

Islamic educational approaches encompass both rationality and emotions, combining theory and practice. Islam nurtures observation, contemplation, critical thinking, research, and experimentation to study natural laws and uncover the secrets of existence. A believer's actions commence with intention, strategy, and planning, accompanied by effective administration, organization, study, and assessment, discerning between error and correction, and identifying and nurturing correctness (Al-Nahwi, 2000).

Undoubtedly, the leader of the self is the mind, even if it collaborates in everything. "Human behavior is the product of interaction between the individual and the surrounding environment at a given moment. This means that good or evil, righteousness, or corruption are not independent ideas existing outside of humans, transmitted to them through preaching or persuasion. Instead, they are social products, emerging from the interaction between the surrounding environment and the individual's readiness based on their mental and volitional maturity and psychological freedom in choosing behavioral alternatives available to them. This also depends on satisfying their basic and higher needs or being deprived of them. From this, it becomes clear that the key principles of spiritual education for the mind in the Quran and their impact on reform and renewal are as follows:

Firstly: The intellectual aspect acts as the driving force for the entire body. Ibn al-Qayyim stated, 'The mind is the king, and the body is its soul, and all its senses and movements are subjected to it. If it weakens in commanding them and overseeing them, the entire system is affected.'

Secondly: Through the intellect, the learner performs various mental processes, such as perception, learning, recognition, and understanding. Ibn al-Mubarak, when asked about the best thing a person can be given after Islam, said, 'The intellect.'

Thirdly: Educating the intellectual aspect is achieved by developing individual cognitive abilities, such as linguistic ability, mathematical ability, deductive and inductive reasoning ability, observational ability, constructive criticism, objective analysis, and the development of various mental processes such as perception, memorization, analysis, recall, and resistance to forgetfulness. Also, fostering habits and attitudes related to the intellectual aspect, such as the love of knowledge, exploration, reading, writing, and thinking skills. Raising awareness in students about factors that weaken these abilities is also crucial.

Fourthly: Memorizing the Quran at an early age enhances a child's cognitive abilities, strengthens memory, and helps in rapid comprehension and retrieval of information. It instills a significant level of balance and intellectual tranquillity, preventing the child from succumbing to destructive ideas that lead to deviation, negligence, decay, and loss.

Fifthly: Developing these aspects in learners within Quranic circles produces knowledgeable and intellectually strong generations that are not easily influenced by factors of cognitive weakness. The intellect assists individuals in distinguishing between good and evil, beauty and ugliness, virtue and vice, error, and truth, acting as a mirror that reflects truths without being clouded by suspicions or dominated by desires.

Among the Quranic verses that encourage intellect and reflection are: 'Thus Allah makes clear to you His verses that you might use reason' (Surah Yunus: 24), 'Indeed in that are signs for a people who give thought' (Surah Ar-Ra'd: 3), and 'Do they not reflect upon themselves?' (Surah Ar-Rum: 8)."

Principles Of Spiritual Education For The Spirit In The Holy Quran, Their Implementation, And Their Impact On Reform (Al-Islah) And Renewal (Al-Tajdid)

The principles of spiritual education for the spirit in the Holy Quran and its impact on reform (Al-Islah) and renewal (Al-Tajdid) have been embodied from birth to death.

Firstly: In the creation of humans, Allah says, 'When your Lord said to the angels, 'Indeed, I am going to create a human being from clay. So, when I have proportioned him and breathed

into him of My [created] soul, then fall to him in prostration' (Surah Sad: 71-72). Therefore, humans are a handful of earth and a breath of God's spirit, represented in the physical aspect: muscles, veins, and organs... and the spiritual aspect, represented in the consciousness, perception, and willpower, embodied in all values and moralities they practice.

Secondly: In terms of belief, a true Muslim usually doesn't experience mental or spiritual emptiness because embracing correct beliefs in speech and action occupies a significant part of these types of voids. This happens through reflection and contemplation in the verses of the Quran.

Thirdly: Spiritual education from the Quran represents the completion of guidance, worship, and obedience to the Creator. This guidance encompasses the most profound and comprehensive knowledge known to humanity throughout history in terms of God's guidance to people. It includes everything humanity needs in beliefs, ethics, worship, and various interactions, aligning human interests in both the immediate and the hereafter. It regulates the relationship between humans, their Lord, and the universe they inhabit. It skillfully balances the demands of the spirit and the body. You may read what He, the Exalted, says: 'Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, despite a love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives Zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.' (Surah Al-Baqarah: 177).

Fourthly: The Quran is the driving force in life. It instills faith in both young and old, infusing a universal spirit and providing a profound sense to souls, urging them to abandon their traditions and sanctities. It motivates them to embrace its noble guidance in knowledge and action. The man who brought this Quran was an illiterate individual without authority, power, government, soldiers, persecution, or coercion. It was all about conviction, desire, satisfaction, and submission. 'There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong.' (Surah Al-Baqarah: 256).

Human life cannot be straightened, elevated, or balanced in a way that brings joy to individuals and communities in this world and success in the hereafter without spiritual life, based on a pure soul and a clear conscience, as a fruit of spiritual education ordered by Islam and followed by the divine across ages. It involves a proper understanding of what Islam calls for" (Al-Bashir, Spiritual Education and the Reality of Remembrance). The standards of spiritual education in the Quran are represented in numerous principles, foundations, and guidelines mentioned in the wise reminder. They aim at spiritual education in Islam, purification of the soul, and the journey towards Allah, which all contribute to moving from an unrefined soul to a refined one, from an illegitimate behavior to a lawful one, from a troubled heart to a peaceful and sound one, from a wandering soul, unaware of its worship and devotion, to a soul that recognizes Allah, abiding by the duties of worship, and from an unregulated body to a body disciplined by the laws of Allah, the Almighty. In summary, from a less perfect self to a more perfect one, both in its righteousness and in emulating the

Messenger of Allah, peace and blessings be upon him" (Al-Bashir, Spiritual Education and the Reality of Remembrance).

"Many verses in the Holy Quran point towards the foundations of spiritual education for the Muslim individual. In Surah Al-Hadid, Allah - Glorified and Exalted - elucidates the ideal method of worship, stating: 'O you who have believed, fear Allah and believe in His Messenger; He will [then] give you a double portion of His mercy and make for you a light by which you will walk and forgive you; and Allah is Forgiving and Merciful.' (Surah Al-Hadid: 28). Here, the verse indirectly clarifies their condition, identifies their problem, and offers a remedy for all of humanity. If you wish for Allah to provide you with light and forgive your sins, all you need to do is fear Allah, follow the Messenger and believe in what he brought. Imam Al-Baghawi stated regarding the interpretation of this verse: 'The address is to the people of the two books, the Jews and Christians. O you who believe in Moses and Jesus, fear Allah regarding Muhammad - peace be upon him - and believe in His Messenger Muhammad. He will give you two portions of mercy, meaning, reward for your faith in Jesus - peace be upon him - and the Gospel, and for Muhammad - peace be upon him.'

Upon reading Surah Al-Fajr, one feels reassured, comforted, and a sense of impending relief. Even the letters of the Surah itself are indicative of this, as in the word 'Al-Faraj.' The ideal means of education within this Surah are articulated by Allah: 'By the dawn and [by] the ten nights and [by] the even [number] and the odd and [by] the night when it passes, is there [not] in [all] that an oath [sufficient] for one of perception?

The Quran indicates that this education is achieved through bowing, prostration, the glorification of Allah, remembrance, safeguarding congregational prayers, night prayers, and the commitment to remembrance. Allah says: 'But those who have been guided - He increases them in guidance and gives them their righteousness.' (Muhammad: 17). He also says: 'Indeed, they who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah, hearts are assured.' (Ar-Ra'd: 28).

The Quran warned against the worldly desires that threaten spiritual education, stating: 'Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life.' (Ala-Imran: 14).

The Quran has also specified the places where the Muslim's spirit is nurtured, saying: 'In houses which Allah has permitted to be raised and wherein His name is glorified; there are men who remember Him - in the mornings and the evenings - seeking His countenance. No commerce or sale distracts them from the remembrance of Allah and the performance of prayer and giving of Zakah. They fear a Day in which the hearts and eyes will [fearfully] turn about.' (An-Nur: 36-38).

Upon leaving these places, the Muslim doesn't transform into a heartless or soulless being, but retains their good spirit, as Allah says: 'Say, 'Indeed, my prayer, my rites of sacrifice, my living, and my dying are for Allah, Lord of the worlds. No partner has Him. And this I have been commanded, and I am the first [among you] of the Muslims.' (Al-An'am: 162-163).

Principles Of Spiritual Education For The Body In The Holy Quran, Their Implementation, And Their Impact On Reform (Al-Islah) And Renewal (Al-Tajdid)

Humans originated from a lineage of clay. The repetition and multiplication of individuals occurred as a divine decree through a water drop emerging from the body of a man, settling in the womb of a woman. Initially, it is a single cell among tens of thousands of dormant cells from that drop, settling in a well-protected and stable location in the womb, sheltered from the body's vibrations.

From the sperm to the clot, when the male cell merges with the female egg and attaches to the uterine wall, initially a small point nourished by the mother's blood. Progressing from the clot to the chewed lump as that attached point grows, transforming into thick mixed blood. The creature proceeds along an unwavering, unchanging, and orderly path until the stage of bones, and then the stage of clothing the bones with flesh. Eventually, it transforms into a distinctive creature ready for ascension (Qutb, 2019).

If this is the beginning of human creation physically, then the Quranic upbringing for the body must have principles and foundations, which will be discussed in the following paragraphs. Islamic education is a comprehensive approach, that addresses the body, soul, and mind. To integrate the Islamic perspective on life, existence, and society, Islamic education combines disciplining the self, purifying the soul, educating the mind, and strengthening the body. It focuses on moral, physical, and mental education without prioritizing one over the other. Thus, a Muslim emerges with a strong connection to Allah, realizing his purpose in life (Al-Jundi, 1979). In essence, the spiritual education of the body is its transformation from an undisciplined body into one regulated by the divine law. It moves from a state of lesser perfection to one of greater perfection in its righteousness and emulation of the Prophet Muhammad, both in words, deeds, and states.

The Quran, which honored and favoured the human body, states: "And We have certainly honoured the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created." (Quran, Al-Isra: 70). It surrounds the body with care and attention to preserve it. Therefore, Islamic education includes methods aligned with human nature and legitimate means that help strengthen and train the body. This enables individuals to fulfil their mission assigned by Allah in building the universe and performing duties, and obligations. Dr. Abdel Rahman Omira emphasizes, "The Quranic approach seeks balance and equilibrium within the individual, balancing motivations and constraints, material requirements, and spiritual aspirations." The Quranic approach differs from other religions and philosophies that either suppress the body to elevate the soul or suppress the soul for material production, leading to a dehumanized life.

The Quranic methodology in purifying the body, allows enjoying good and beautiful things, provided they are used in line with Islamic objectives. Allah says: "Say, 'Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?'" (Quran, Al-A'raf: 32). It specifies the types of food to consume, emphasizing they should be lawful and good: "O mankind, eat from whatever is on earth [that is] lawful and good." (Quran, Al-Baqarah: 168). Additionally, Allah says: "So eat of that [meat] upon which the name of Allah has been mentioned, if you are believers in His verses." (Quran, Al-Anfal: 69). Marriage is permitted without disdain; it's even considered an act of goodness

when practiced in the right manner: "Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish." (Quran, Al-Baqarah: 223). Furthermore, it addresses extravagance that hastens energy towards ruin and destruction: "And do not be excessive. Indeed, He does not like those who commit excess." (Quran, Al-An'am: 141). Also, "Eat and drink, but be not excessive. Indeed, He likes not those who commit excess." (Quran, Al-A'raf: 31). This is evident in the stage of purification aiming to create balance in human life, balancing an individual's behaviour and life between their spirit, mind, and body simultaneously.

If we wish to understand the extent of the Quran's impact on the body, we must answer this question: Why do some people feel electric sensations or deep emotional effects and cry upon hearing Quranic verses, while others remain unmoved by the same verses? This significant question seeks an answer. When we find and understand it, we can, with the permission of Allah, succeed in shaping humanity.

Conclusion and Key Findings

Through the preceding overview of the most significant aspects of spiritual education in the Quran, the research arrives at the following key conclusions:

1. The Quran, along with Islamic law, emphasizes the unity of the human self, comprising body, mind, and spirit.
2. Psychological education emerges as a crucial factor in shaping an individual's personality, especially in the case of children learning the Quran in Quranic schools.
3. The Quran focuses on mental education, fostering the development of individual mental capacities, such as linguistic, mathematical, deductive, and inductive reasoning, observational skills, constructive criticism, objective analysis, and the enhancement of various mental processes.
4. The Quran contributes to the construction of a healthy mind, built on contemplation, meditation, and deep reflection.
5. The spiritual education principles in the Quran manifest in reform and renewal from birth to death.
6. The philosophy of education in the Quran is grounded in the relationship between humans and their Creator, based on sound belief and servitude to Allah, the Lord of the Worlds. It stresses absolute submission to the requirements of divinity and lordship, and the relationship between humans and the world based on the premise of trial and testing.
7. Quranic education holds clear objectives, including the affirmation of monotheism and striving to develop individuals, alter their behaviour, and train them to fulfil their roles as successors on Earth.
8. The concept of education in the Quran aligns with the concept of purification (tazkiyah), both signifying cultivation, purification, and moral as well as material growth.

References

- Al-Ahdal, H. A. (2023). Self-Education from the Book and Sunnah," accessed October 4, 2023, from the Sunni Pearls website: www.dorar.net
- Al-Bagha, M. D. (2007). Educational Aspects in the Science of Usul al-Fiqh. Damascus: Dar Al-Mustafa
- Al-Eid, S. (2013). Education in the Quran," electronic article, accessed October 4, 2013, from <https://www.alukah.net/web/eleid/0/52717/#ixzz61MHfYXG5>
- Al-Ghosi, M. A. (2006). Quranic Expression and Psychological Significance. Damascus: Dar Al-Ghosani for Quranic Studies
- Al-Jawzi, I. (n.d.). Sayd al-Khatir. Egypt: Ibn Khaldun Publishing House
- Al-Jundi, A. (1979). Encyclopedia of Introductions to Sciences and Methods. Cairo: Dar Al-Ansar.
- Al-Nahawi, A. R. (2000). Education in Islam: Theory and Methodology. Saudi Arabia: Dar Al-Nahawi for Publishing and Distribution
- Al-Nahlawi, A. R. (1995). Education through Verses. Beirut: Dar Al-Fikr
- Diraz, M. A. (1984). The Great News: New Perspectives in the Quran. Kuwait: Dar Al-Qalam
- Khaldun, I. (1967). Muqaddimah Ibn Khaldun. Egypt: Abdulwahid Wafi.
- Qutb, M. (2019). Man Between Materialism and Islam. Beirut: Dar Al-Shorouk
- Sulayman, A. (2004). The Crisis of Will and Consciousness: The Absent Muslim Dimension in the Project of Reforming Culture and Education, Contemporary Islamic Vision. Damascus: Dar Al-Fikr