

**ISLAMIC SUSTAINABLE DEVELOPMENT
THEORIES AND THEIR INTELLECTUAL ROLE
IN DEVELOPING EDUCATION DURING
PANDEMICS**

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Abstract

In Islamic thought, human development in general and sustainable development in education, in particular, is two of the pillars underpinning community development and awareness. These pillars are the mechanisms that would raise and invest in people's awareness without depleting their energy and efforts, ensuring that wealth and development are perpetuated for generations to come. With revelation and reason as underpinning references, Islamic thought preaches the same pillars and concepts through the five necessities that Islam underlines as a reference for developing people and protecting them against being drained in any form. In view of this, the present paper has sought to review sustainable development in education and the relevant theories in the light of Islamic thought during crises (COVID-19 pandemic as a model). This endeavour is to identify the common ground between general theories of sustainable development in education and the foundations laid by Islamic thought under crises and pandemics based on revelation. The study aimed to solve pending educational issues and

look for effective solutions through the sustainable development strategy and the relevant Islamic theories. The study applied the descriptive analytical method to identify and examine these theories. It was concluded that Islamic thought has both depth and inclusiveness, along with a continued momentum to achieve educational development, sustainability, and growth through the foundations it has laid for attaining sustainable development in education.

Keywords: Sustainable development; developing education; COVID 19; Islamic Thought.

Khulasah

Menurut pemikiran Islam, pembangunan insan amnya dan pembangunan lestari dalam pendidikan khususnya merupakan dua tonggak yang menjadi tunjang pembangunan dan kesedaran masyarakat. Tunjang ini adalah mekanisme yang akan meningkatkan kesedaran orang ramai tanpa menghabiskan tenaga dan usaha mereka dalam memastikan kekayaan dan pembangunan dikekalkan untuk generasi akan datang. Dengan wahyu dan akal sebagai rujukan asas, pemikiran Islam mengemukakan rukun dan konsep yang sama melalui lima keperluan yang digariskan oleh Islam sebagai rujukan untuk membangunkan manusia dan melindungi mereka daripada dilemahkan dalam apa jua bentuk. Sehubungan dengan itu, kajian ini mengkaji semula pembangunan mampan dalam pendidikan serta teori-teori yang berkaitan berdasarkan pemikiran Islam semasa krisis (pendemik COVID-19 sebagai model). Usaha ini adalah untuk mengenal pasti titik persamaan antara teori umum pembangunan mampan dalam pendidikan dan asas yang diletakkan oleh pemikiran Islam sewaktu krisis dan pandemik berlaku berdasarkan wahyu. Kajian ini bertujuan menyelesaikan isu-isu pendidikan yang belum selesai dan mencari solusi yang berkesan melalui strategi pembangunan mampan dan teori-teori Islam yang berkaitan. Kajian

ini menggunakan kaedah analisis deskriptif untuk mengenal pasti dan meneliti teori-teori tersebut. Dirumuskan bahawa pemikiran Islam mempunyai kedua-dua kedalaman dan keterangkuman, bersama-sama dengan momentum yang berterusan untuk mencapai pembangunan pendidikan, kelestarian, dan pertumbuhan melalui asas-asas yang telah diletakkan untuk mencapai pembangunan mampan dalam pendidikan.

Kata kunci: Pembangunan mampan; membangunkan pendidikan; COVID 19; Pemikiran Islam.

Introduction

It is not possible to talk about human development without emphasizing human mind development, for the human mind is the instrument for achieving and promoting development. Therefore, countries—through scientific institutions and intellectual resources and circles—emphasize not only the development of education but also its continuity and growth as a kind of epistemic security that people want to ensure and maintain. The issue of education has a security dimension and strategic depth for informed nations developing policies not just for the now but also for the future. The greatest investment to bet on for the future is one's mind, which is the producer of every creative work, investment, economy, politics, and so on. This being the case, theories, writings, and conferences paid attention to this significant subject (sustainable development in education under pandemics), which is seen as a form of human development that has become an imperative necessity for nations' continuity and development. Therefore, countries and institutions seek to develop an inclusive educational system that addresses present issues during pandemics and crises while also planning for the future.

Education and sustainable development are strongly correlated; the latter cannot be achieved unless the former

is of good quality. If people's collective awareness is lacking in education, they will be unable to obtain the information required for all-inclusive sustainable development¹. Accordingly, emphasis was given to sustainable development in education. However, the relationship between education and sustainable development during pandemics is surprising, as some institutions look no further than to avoid pandemics and crises. The present paper, on the contrary, seeks to create a transition from avoiding the crisis to exploiting it in the development of education amid the crisis, then enhance and sustain such development through the generation of new theories and instruments that serve and develop the educational process. All of this falls within the framework of the Islamic vision and its inclusive objectives.

Islam is known for its inclusiveness and a keen interest in education, as it is a pillar of understanding existence, which leads to belief in the existence of Allah through theoretical reasoning. Based on this, that sequential system of education that enables a full understanding of existence cannot be put aside. Accordingly, through its sources of knowledge, Islam has strongly emphasized education, ensuring that it is being developed and invested in several areas. Islam established these areas as fundamentals and general principles, and then Shari'ah came to maintain them. On top of these areas comes the preservation of intellect, which leads us to other areas emphasized by Islam for intellect development and preservation without being drained by pointless concerns. Islam has developed directions and regulations for the intellect, not for the sake of limitation, but rather for developing and utilizing that intellect in the right fields to achieve useful and purpose-oriented education.

¹ Zenelaji, Enggellushe, "Education for Sustainable Development," *European Journal of Sustainable Development* 3(4) (2013), 227–232.

Islam has also stressed sustainable development within the bounds of legislation, based on the pursuit of benefits and the exertion of all efforts that would achieve what is good and beneficial for humanity. Therefore, the need for Islamizing sustainable development in education under pandemics and acting based on the Islamic vision has emerged as a matter of great significance. This does not imply a total denial of relevant approaches and theories but rather an interest in education references drawn from culture, religion, and identity. Identity-based education ensures that the intellect is independent and in conformity with its environment and surroundings of influence. In order to avoid the issue of educational dominance and its progression, it is necessary to pay attention to and establish the origin of education itself while also establishing the origin of approaches that seek its development and sustainability simultaneously.

This study aims to solve pending educational issues and look for effective solutions through the strategy of sustainable development and relevant Islamic theories while trying to develop mechanisms, theories, and concepts related to education and its sustainability. This approach is to ensure global epistemic awareness, which leads to an epistemically evolved world in the light of the controls of science and knowledge beneficial to humanity. The study also seeks to build and sustain education in the light of values, religion, and identity.

The present study tackles the issue of conveying the concept of sustainable development in education during pandemics (using the corona pandemic as a model) within the educational field. It also discusses how to initiate the Islamization of sustainable development in education, presenting it in some cases as an alternative to and substitute for educational theories. Moreover, the study reveals the potential of the Islamic vision and its intellectual underpinnings in education while touching on

ways to solve global issues arising during pandemics and crises, provide the Islamic civilizational product, and contribute to the process of change.

These issues are demonstrated through the poor vision of enabled educational institutions and their lack of an intellectual foundation to cope with crises and achieve development and sustainability. One example demonstrating this issue is a letter to the deanships and faculty members regarding the necessity of transitioning from in-person to distance learning. The letter makes no mention or clarification of the required mechanism, and no alternative plans for dealing with crises are in place. This was the case with the letter from the president of Tafila Technical University to the university's faculty deans. (Letter No. (TTU/3/480) – dated 5/3/2020). This poor perception of the pandemic and how to deal with it suggests a problem with the theoretical and intellectual foundation and the educational mindset's potential for a complete perception of the pandemic and a smooth, sustainable developmental shift.

The study has adopted the descriptive analytical method for two purposes: First, to demonstrate the concept of sustainable development in education and contemporary theories. Second, to compare the contemporary concepts of the term with the Islamic concept and its multiple knowledge sources—such as revelation and mind—that are related to sustainable development in education. This method was also used to stress the scientific origin of the relevant theories, concepts, and terms. The questions raised by the study are as follows:

1. Are there a vision and a unique feature for Islamic sustainable development?
2. Is sustainable development achievable during pandemics through the Islamic vision?

In light of the above, the study has the following structure:

1. Sustainable development in education between man-made and Islamic concepts—definition and origin.
2. The Islamic intellectual vision and establishing the origin of sustainable development under pandemics (the corona pandemic as a model)

Sustainable Development in Education between Man-made and Islamic Concepts-Definition and Origin

"Sustainable development" is a modern contemporary term that emerged as a result of the growing human awareness that seeks solutions to problems or develops future plans to avoid possible problems. It is an umbrella term that encompasses several areas. Technically speaking, development means increasing resources and productive capacities. Despite being recent, the term is used to denote different types, such as economic development, cultural development, political development, and social development. For example, economic development refers to the optimal utilization of natural and human resources to achieve sustained income increases outpacing population growth rates. Cultural Development means improving the intellectual level of human communities by universalizing education, combating illiteracy, and promoting the arts, media, and communications.

Consequently, a merger of all these terms and concepts has emerged under the name "integrated development." However, this term has evolved due to the realization that these approaches consider only present issues and solve the problems facing today's communities without taking heed of the impact posed by these problems on future generations. In 1987, the authors of the Brundtland report, titled *Our Common Future*, used the

term "sustainable development"² to refer to development that meets the needs of the present without compromising the ability of future generations to meet their own needs. It is also used to mean development that meets the needs of the current generation without compromising the needs of future generations.

The Origin of the Term

It can be said that sustainable development covers multiple areas, some of which are material and others theoretical. Furthermore, since the developmental concern revolves around measuring poverty level, the measurements reflect human poverty in its various dimensions (physiological poverty, knowledge poverty, health poverty, etc...). Such classifications were a step forward in the comprehensive sustainable development system, leading to the adoption of the concept of sustainable human development, for which measures and indexes have been developed in accordance with the concept's spirit.

Therefore, sustainable human development is measured by three indexes, namely: longevity—the medical-related index; educational attainment—measured by sub-indexes: a- the rate of literate adults; b- the total rate of beneficiaries across the multiple levels of schooling; and standard of living—measured by GDP per capita. Here, the above-mentioned division can be observed; sustainable development focuses on material and theoretical aspects of knowledge, with education

² Al-'Awadi, Su'ad, *al-Bi'ah wa al-Tanmiyyah al-Mustadāmah* (Kuwait: Kuwait Environment Protection Society, 2003), 7. See also: Younoussi, Issa & Ammari, Maytar, "al-Ta'lim min Ajl al-Tanmiyyah al-Mustadāmah," *al-Khaldounia Journal* 13(1) (2021): 62–69; Jarrar, Sāmīr Aḥmad, "al-Manzūmah al-Tarbawīyyah wa al-Tanmiyyah al-Mustadāmah," *The International Conference towards Supportive Education for Sustainable Development*, Egypt, 2017, 152 - 153.

falling under the knowledge aspect. A more in-depth observation of the term "education" in the context of development and its relation to sustainable development can be made through two divisions:

First: Education for Sustainable Development.

This term considers education a tool to enhance sustainable development. According to one of UNESCO's definitions, Education for Sustainable Development (ESD) is the education that empowers learners with knowledge, skills, values, and attitudes to take informed decisions and make responsible actions³.

Second: Education in Sustainable Development.

This term considers education a part of the internal and comprehensive sustainable development system. It is defined as quality education that enhances the cognitive, social, emotional, and behavioural dimensions of education and encompasses learning content and outcomes, pedagogy, and the learning environment⁴. At another level, there are definitions closely related to the field of sustainable development in education, such as 'knowledge society,' which appeared in the late 1960s and is considered one of the oldest definitions related to sustainable development and education.

This term emphasizes that the true wealth of nations depends on their capacities to produce and exchange knowledge and transform it into natural wealth. This term has emerged to distinguish between the "information society" and the "knowledge society". The former stresses and focuses on the technical aspect and are primarily represented by communication networks. The second term refers to the use of knowledge as the most significant development resource and revolves around building

³ Younoussi, Issa & Ammari, Maytar, "al-Ta'lim min Ajl al-Tanmiyyah al-Mustadāmah," 61.

⁴ *Ibid.*, 62.

capacities⁵ for the effective utilization of information resources.

The Term "Islamic Sustainable Development in Education" and its Uniqueness

When talking about the term "sustainable development in education" from an Islamic perspective, the question that comes to mind is: Why is Islamic development in education required? Why do not nations and peoples share a common vision for development, particularly in education and sustainable development? The answer to this is two-fold:

First: Emphasis on the civilized role of Islam in development and its comprehensive sustainability, because the Islamic creed is a holistic and indivisible approach, and the nation has an ancient experience based on its creed, as it transferred and grew from the life of nomadism and hibernation to the life of civilization, development and movement, and this civilization was formulated in the shadow of a creed and sharia for a new transformation due to the reality of civilizational development in the service of all humanity, which witnessed the Middle Ages⁶. This stems from the fiqh rule: "Wherever Muslim's benefit is found, then there is Allah's legislation."⁷ Second: development is an integrated process in Islam. For example, if Islamic economy is applied alone without being within the framework of the Islamic system, its desired results will

⁵ Al-Sarhan, Ahmad Husayn, "al-Tanmiyyah al-Bashariyah al-Mustadamah wa Bina' Mujtama' al-Ma'rifah," *Ahl Al-Bayt Journal* 16 (2019), 76.

⁶ Hunke, Sigrid, *Shams al-'Arab Tastu' 'ala al-Gharb* (Beirut: Dār Ṣādir, 1986), 12. See also, Hilmi, Muṣṭafā, *Manāhij al-Baḥth fī al-'Ulūm al-'Insāniyyah bayn al-'Ulamā al-Islām wa Falāsifat al-Gharb* (Cairo: Dār al-Kutub al-'Ilmiyyah, 2005), 67.

⁷ Ibn 'Ashūr, Al-Ṭāhir, *Maqāṣid al-Sharī'ah*, vol. 3 (Beirut: Dār al-Kutub, 2013), 253.

not be achieved.⁸ Therefore, Islam was keen to adopt a holistic vision for development and progress, and to trace the causes of development, urbanization, and civilizational change through revelation.

In answering the question posed in the introduction about why we need sustainable development based on revelation and its Islamic particularity, it is noted that the world has developed through multiple civilizations, each with its basic knowledge and values. This has not impacted the global civilizational progression and development, as there is no such thing as a single path for civilization, as indicated by Muhsin Abdel Hamid. The world has developed through certain statements taken as laws to which all civilizations are subject. However, inductive reasoning suggests that each civilization or civilizational group has its particularity despite having common bridges with all other civilizations⁹.

Therefore, seeing the Islamic civilization through the lens of western civilization and its system is a grave mistake committed by educational development planners in the Islamic world. This is due to the differences in culture and environment between the two civilizations. The Islamic thinker Malek Bennabi applied this theory to the economic aspect of Indonesian society. He proved that the intelligent economic plans applied by the German economist Schacht and which spurred significant developmental activity in Germany seriously failed in Indonesia when applied by Dr. Schacht himself and had no impact on development. This failure is attributed to the differences in civilizational systems amongst societies¹⁰.

⁸ ‘Abd al-‘Azīz Fahmī, *Madkhal ilā al-Iqtisād al-Islāmī* (Cairo: al-Dar al-Jam’iyyah, 1983), 15.

⁹ Muḥsin, ‘Abd al-Ḥamīd, *al-Islām wa al-Tanmiyyah al-Ijtīmā’iyyah* (Jeddah: Dār al-Manar, 1989), 130.

¹⁰ Bennabi, Malek, *al-Islām fī Ma’rakat al-Ḥaḍārah* (Beirut: Dār al-Kalimah, 1981), 27.

As for the term "Islamic sustainable development in education", only a few researchers talked about this concept, and even some definitions confuse sustainable development in education with the concept of quality. That is a bit of a generalization since total quality management in education as a concept is broader than the specific concept of sustainable development. Nevertheless, that concept is still in this study. For example, al-Khātib defined quality of education as: "Translating the needs and expectations of the beneficiaries of the educational process into a set of specific characteristics. This is to serve as a foundation for designing educational services and its mechanism to meet the beneficiaries' needs and expectations and attain the satisfaction of Allah the Almighty."¹¹ Al-Aql provided another definition of quality of education: "The ability of the education department across different levels and sites to perform its work to prepare qualified graduates to meet the development needs in their communities. This should be done according to the goals and specifications designated for these graduates, without overlooking the spiritual and moral aspects."¹²

A closer look at the definitions of Islamic sustainable development in education reveals that they overlook many essential concepts. So, to express this term's originality and inclusiveness, we should first liberate concepts from their original philosophical context. Previous definitions, it should be noted, lack the content of the Islamic vision of development, the source of this sustainable development as expressed by Islam, and mechanisms and controls for sustainable development.

¹¹ Al-Khātib, Maḥmūd, "Kayfiyyat Tahīyah al-Jawdah fī al-Ta'lim al-'Ām," *Al-Daawah Magazine* 3098 (n.d.), 156.

¹² Al-Aql, 'Abd al-'Azīz, "Ab'ad al-Tanmiyyah al-Mustadāmah wa Maṣādiruhā wa Taṭbīqātihā fī Daw' al-Tarbawīyah al-Islāmiyyah," *The Educational Journal of the Faculty of Education* 82 (2021), 908.

Both researchers see that Islamic sustainable development is the expression of Islam's material and spiritual insights in the educational process and the development of that process in the light of *Shari'ah* objectives and Islamic thought. This is to identify educational issues to achieve sustainable development and its future insights for the Islamic reality. Both researchers have formed this definition based on some points, including emphasizing that this development stems from revelation-derived Islamic sources and the Islamic rules emanating from such sources. This highlights the need to establish the Islamic origin of this concept to build upon it in the future. At another level, this definition stresses the mechanisms used by sustainable development in education and their relation and conformity with Islamic values. In this way, this definition covers the scientific material itself and ways for its development, as well as approaches and mechanisms used to convey it under the fundamentals and rules of revelation. The definition also confirms the goals of this development in the light of religion and *Shari'ah* objectives.

The Intellectual Foundation of the Concept of Sustainable Development in Education during Crises and Pandemics in the Light of the Islamic Thought

This section discusses the issue of conveying the Islamic concept of sustainable development during pandemics in the educational field of sustainable development. It also tackles how to initiate the Islamization of comprehensive sustainable development, presenting it in some cases as an alternative and substitute for the theories of sustainable development sciences. The section also reveals the potential of Islamic sustainable development science to solve global educational issues under pandemics and crises, provide the Islamic civilizational product, and contribute to the world of mental development. Attaining development and driving it forward under pandemics are

cosmic norms elaborated by divine revelation; Qur'ān and Sunnah. Revelation encourages the Muslim mind to direct its effort to this field, as Allah the Almighty said: (Allah alternates the day and night. Surely in this is a lesson for people of insight.) (al-Nur - 44) The Qur'ān is replete with verses that show the Muslim mind the cosmic norms and laws and how to deal with them in the light of on-going development.

In this regard, Muhammad Iqbal said: "It is not a block universe, a finished product, immobile and incapable of change. This mysterious swing and impulse of the universe, this noiseless swim of time that appears to us as the movement of day and night, is regarded by the Qur'ān as one of the greatest signs of God. Allah said: "God causeth the day and the night to take their turn. Verily in this is teaching for men of insight". This immensity of time and space carries in it the promise of a complete subjugation by the man whose duty is to reflect on the signs of God, and thus discover the means of realizing his conquest of nature as a fact."¹³

Therefore, the present paper highlights the basic principles that Islam adopts as a foundation and an Islamic epistemology to face pandemics and counter cosmic norms and laws. Such principles provide an approach and scientific material that not only overcomes pandemics but also exploits them and the surrounding atmosphere to develop a new approach for on-going development, thus maintaining the moral and material human strength associated with education and its sustainability. Accordingly, Islam emphasizes two highly significant issues and lays through them the foundation of sustainable development in education during the corona pandemic and the like.

¹³ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, trans. Abbas Mahmoud, 2nd ed. (Cairo: Dar al-Hidayah, 2000), 103.

First: Counter Cosmic Norms (Pandemics) and Ways to Adapt Them and Ensure Their Sustainability in the Education Field

With an in-depth look into the laws of the universe and the way it works, it will be noted that the universe functions under two methodologies. The first one goes in harmony with people's way of life and is harnessed for them to meet their needs and achieve material and moral development. An example is the movement of the sun, moon, and earth and the resulting benefits of people standing stable on earth and having a favourable climate. It is also about people's ability to use such movement while easily achieving development and sustainability for their surroundings. This has facilitated the educational process and its theories and applications. The centuries-long global education demonstrates how easy and unhindered education was.

However, other cosmic norms that goes against people's way of life, impeding them from accomplishing and mastering the educational process as well as developing and sustaining available materials and mechanisms. These norms act as a driving force for the human mind, motivating it to work and strive instead of relying on granted and already-established realities. Moreover, Islam views these norms from the perspective of the law of counterbalance on earth. This can also be seen through the concept of decree and predestination in Islam. Since it requires the Muslim mind to concede to reality-not for its own sake but for the sake of its Creator-while still having the freedom to face and overcome that reality, specifically according to the doctrine of *Ahl al-Sunnah wa al-Jamā'ah*.

The question posed in this paper is whether sustainable development and advancement in education are possible under pandemics through the Islamic vision. In response to this question, it could be said that cosmic

laws and norms establish in the mind a sense of inevitability to restrict people's mobility and behaviour within the limits of such laws. The law of gravitation, for example, has always confined the mind to the inevitability of traveling only by land and sea. The mind did not get past this inevitability by cancelling this law, but rather by dealing with its conditions through new means, allowing people to navigate across space as they do today. The value of this experience is that the laws in nature are not insurmountable for anyone with tenacity. These laws pose a challenge that urges people to embark on a new endeavour to overcome small-scale causality.

In this scope, the Islamic vision stresses that human beings are the axis of change and development under difficult cosmic laws. The Islamic thinker Jawdat Sa'īd calls this as "the axis of selves"¹⁴, taking revelation as a reference in this context: "Allah will not change the condition of a people until they change what is in themselves." (al-Ra'd: 11) He believes that scientific and humanitarian laws and the pace of history are all subject to the will of human beings. They use their will either to go hand in hand with favourable laws to benefit from, develop, and sustain them or to tame counter laws to overcome and benefit from them.

For this reason, the revelation gives the mind a greater leeway to coordinate the human-universe relation, the other aspect of creed. Since revelation gives the mind such leeway and room, we are before scriptures that require the Muslim mind to think, interact, and develop in the face of challenges. At the mention of human beings, among other things in existence, the Holy Qur'an

¹⁴ Sa'īd, Jawdah, *Hattā Yughayyir mā bi Anfusihim* (Cairo: al-Aḥram Foundation for Publication, 1998), 11. See also: Awad Allāh, 'Alī al-Amīn, "Maḥūm wa Khaṣāiṣ al-Sunan al-Ilāhiyyah fī Ḍaw' al-Qur'an al-Karīm: Dirāsah Taḥlīliyyah," *Journal of Humanity Sciences* 52 (2012), 161-176.

highlights their uniqueness, dignity, and ability to face challenges, placing them prominently at the top of the value hierarchy. This was clearly stated in Allah's saying: "And We have certainly honored 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, with [definite] preference."¹⁵

This preference and elevation are over all other creatures. The holy verse states that the new creatures will carry out a radical change in existence with the provided tools, thus becoming so influential that all other creatures will look up to it. Human beings have also been singled out with cognitive characteristics represented in their ability to absorb knowledge about creatures. They are equipped with cognitive tools that enable them to incorporate, through visualization, the outer world with its quantitative aspects into their inner world. In this way, these small creatures have the big world and its essence within themselves.¹⁶

By virtue of this, human beings gain preference over all other creatures. This dignity and superiority were highlighted by Allah's saying: And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these..."¹⁷ Therefore, revelation granted the mind this absolute leeway to gain awareness and knowledge about this universe; it even subjected this universe in its entirety, along with its laws-favorable or challenging-to the mind so that human beings could achieve the rank of being Allah's representative on earth. This paves the way for human beings to progress and achieve development for their abilities and surroundings, whether material or moral. The educational

¹⁵ The Qur'ān: al-Isrā': 70

¹⁶ Al-Rāghib al-Asfahani, *Tafṣīl al-Nash'atayn wa Tahṣīl al-Sa'adatayn* (Tunisia: Dār al-Gharb al-Islāmī, 1987), 20-21.

¹⁷ The Qur'ān: al-Baqarah: 31.

process under the corona pandemic suffered a setback due to the lack of readiness and the absence of the intellectual foundation upon which any change in people's lifestyle is built.

This foundation, however, does exist in the Islamic perception and understanding of pandemics and variables. This foundation is the basis for practical actions toward the development and sustainability of the educational process. Therefore, the Qur'anic verses talk about the Islamic foundation that aims at benefiting from the whole universe and opens up horizons for the educational mind by providing multiple educational mechanisms and sources. When the revelation draws the attention of the Muslim mind to the universe in its entirety, it indicates that this universe, as a scientific material, is open without any restrictions. Add to this that all the mechanisms serving the pursuit of human knowledge are legitimate and permissible in Islam. This large leeway allocated by Islamic thought provides the educational process with several strategies, suggesting that every approach and mechanism can be employed, and using only one approach or mechanism confines the mind and the educational process.

Accordingly, establishing the Islamic origin in this way would motivate education specialists to hold the door wide open for education mechanisms to save communities from the educational issues suffered during the corona pandemic. This would direct the educational mind towards two things: First: The ability to face the corona pandemic and the like by using a multitude of mechanisms and sources highlighted by revelation. These sources include revelation itself, idealism, materialism, intuition, and other Islam-approved knowledge sources. If one source fails to help, the mind will find another source to enhance its knowledge and meet its needs. If applied materialism, for example, is difficult to practice during the pandemic, the

door will be open for the idealistic, intellectual, theoretical, and even scientific intuitive aspects. All of these sources are enlightening and play a role in providing knowledge to human beings. Electronic technologies supporting these aspects help to enhance and disseminate that knowledge. At another level, revelation paves the way for providing the same scientific material in multiple forms.

Second: Multiplicity of Knowledge Sources and Their Role in Finding Alternatives during Pandemic

The multiplicity of knowledge sources through the Islamic vision is, by itself, a solution to the issues experienced by the educational process during the corona pandemic. With this multiplicity, the world becomes an open book for scholars and learners to study and read. Therefore, the Islamic vision emphasizes the multiplicity of knowledge sources, such as revelation, intellect, materialism, idealism, and intuition, under the regulations of revelation and Shari'ah objectives. Such is the conclusion of modern science that deems the multiplicity of knowledge sources necessary, rejecting the idea of being limited to a single source, the intellectual or materialistic, for example. Al-Aqqad said, "There is a great difference between what goes against the mind and what goes beyond the realization of that limited mind. Since what goes against the mind renders it closed and out of use, unable to think about that matter or anything else. However, what goes beyond the mind renders it unleashed and stops where it should. Having come to that stop, the mind has to think and contemplate. It is impossible to reach that point unless the mind and faith are in agreement."¹⁸

This position features the conformity, inclusiveness, and integration of all the sources; each one of these

¹⁸ Al-‘Aqqād, ‘Abbās, *al-Taḥkīm Farīdah Islāmiyyah* (Cairo: Nahḍah Miṣr, n.d.), 86.

sources has its respective fields and specialties that can be of use during the corona pandemic. Rather than merely choosing one of these sources, all of them along with the mechanisms for using them may be included in the curriculum. Each source has a unique instrument that is physically, mentally, intuitively, and investigatively appropriate to its respective source. Each of these instruments is essential for the source it deals with. This means avoiding confusing the knowledge source with its instrument is necessary.¹⁹ Therefore, the Islamic vision was necessary to advance from the narrow material framework of humanitarian knowledge to a broader horizon encompassing all knowledge sources. Moreover, monotheism, as being the genuine origin of Islam, holds the door open for the various branches of knowledge that lead to the discovery of the creative divine power that is immanent in human beings, communities, and the universe.

Third: Motivation of the Muslim Mind to Hypothesize Issues and Catastrophes and Solve Them in the World of Possible and Impossible Imagining

Working on the mind's development and sustainability before and during the pandemic is the best developmental investment for the Muslim mind. This is considered a sustainable development for the mind and an enhancement to its ability to visualize and find solutions for even impossible events and issues. It is also seen as a transition to the intellectual development strategy. Qur'ānic verses that command and direct human beings in the field of education do not restrict or prevent the use of multiple mechanisms in education. The Hanafī scholars grasped this fact,²⁰ especially the followers of the school of

¹⁹ Atallāh, Mukhtār, *Naẓariyyah al-Ma'rifah Ta'şiluha wa Ittijāhatuhā al-Mu'āşirah* (Riyadh: Dār al-Waṭan, 2018), 75.

²⁰ Barahma, Afaf Muḥammad Aḥmad, "Ta'şīl al-Fiḥ al-İtirādī," *The Journal of the Faculty of Sharia and Law* 23(1) (2021), 639–678;

thought, who presented a strategic model to face crises, issues, and disasters before their occurrence. The model enables practicing knowledge-based visualization and attempts to provide solutions before the actual or imaginative occurrence of incidents through hypothetical fiqh. These mechanisms would constitute modern educational theories and produce a mind capable of imaginative and hypothetical thinking about issues.

This, in turn, would benefit education in two ways. The first is solving the issues facing education during the COVID-19 pandemic. When this pandemic stands in the way of the educational process, the mind will be prepared for it, as well as any other similar pandemic that it has visualized or imagined and put solutions for beforehand. The second is developing the human educational mind to have a considerable capacity for imagination and diligence. In this way, sustainable development is realized on two levels: reality and human thinking mechanisms. However, what distinguishes this theory is its Islamic vision, as demonstrated through the emphasis on aspects that the revelation directs the mind to, so as to avoid thinking about areas that are of no benefit to the imaginative field of knowledge and the educational process. The Islamic vision is also evident through the emphasis on purpose-oriented imaginative thinking, which highlights the five necessities presented by Islam to establish the origin of each science. It is in this way that this kind of intellectual development will be kept from anomaly or misemployment that could injure branches of knowledge and change the course for which Allah has brought them into existence.

Kassār, Ṭariq Hasan, "al-Masā'il al-Iftirādīyyah fī Wāqī' al-Fiqh al-Islāmī: Dirāsah Fiqhiyyah Muqāranah," *Jurisprudence Faculty Journal* 30(1) (2019), 56; al-Qattān, Ramaḍān al-Sa'īd, "al-Fiqh al-Iftirādī wa Atharuh fi al-Aḥkām al-Mu'āṣirah: Dirāsah Taṭbīqīyyah," *Journal of Jurisprudential and Legal Research* 25(1) (2010), 1742–1789.

This educational theory, with its Islamic origin, is considered effective in the field of education and its modern intellectual mechanisms during the corona pandemic and beyond. In the light of hypothetical and imaginative purpose-oriented thinking, each discipline and branch of knowledge can reformulate its respective curriculum. After teaching the students basic science issues and facts in each branch of knowledge, the curriculum should move on to hypothetical issues that prepare the minds of students to acquire the ability to visualize possible events, figure out ways for their containment, and develop effective solutions for them. The researcher believes this theory originated by Islamic scholars through practicing hypothetical fiqh and its issues. The theory thus has outpaced the modern theories circulated among researchers, such as (critical thinking skills),²¹ with no reference to the origin established by Islamic scholars for such theories.

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²¹ Ben Yakhlef, Mahārāt al-Taḥkīr al-Naqid fī al-Kitāb al-Madrasi: An Analytical Study for the Questions of Educational and Assessment Activities in the Textbook of Natural Sciences and Life - The First Grade of Secondary School: Science And Technology Branch, 2019. See also al-Mabrūk, Adil ‘Umar, “al-Taḥkīr al-Naqid,” *al-Qurtas: Journal for Human and Applied Sciences* 6 (2019), 121.

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