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# INSTINCT AS A QURANIC CONCEPT & ITS ROLE IN ISLAMIC PEDAGOGY: A GENERAL OVERVIEW

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### Abstract:

Islamic pedagogy is an approach refers to the influence of Islamic values on the theory and practice of learning and how it is reshaping the relation between learners and Islamic knowledge. Muslim scholars had their contribution in finding and improving an Islamic pedagogy through Maqasid al-Shari'ah and practicing of learning. However, their great effort is not highlighted academically to show the possible application of Islamic pedagogy in the modern schools and how to encounter the challenges of secular philosophical trends and the implications of current educational systems. The researchers followed a descriptive method to analyse and criticise the data collected by induction from the writings of Ibn "Ashur about Maqasid al-Shari'ah and the works of Abdessalam Yassine on Islamic pedagogy. The researchers found that Ibn "Ashur set instinct as a foundation for Maqasid which, through it, many fractions of Islamic law could be regulated, while Yassine utilized his long experience of being a teacher and educational inspector to observe the role of

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the Quranic instinct in Islamic pedagogy and the development of learning system.

**Keywords:**

Instinct. Islamic Pedagogy. Ibn 'Ashur. Abdessalm Yassine. Maqasid

### Introduction: Instinct in Islamic Commentaries

There is a technical problem in translating Fitra to English, because both of Fitrah and Garizah are translated to Instinct, however, in Islamic theology Fitrah is a divine gift dedicated to all human being that guide them to believe in one God if this instinct is not exposed to external corruption factors, whereas Garizah is also a divine gift but given to animals to follow unconsciously where the stability factor applies.

Many of Muslim scholars believed that instinct is a divine instrument planted in all human natures to lead them to monotheism, and The most common evidences for their belief is some verses (Holy Quran: 30:30, 91: 7-10) and one Hadith (al-Bukhari: 1292). The verse from chapter al-Rum is: And so, set thy face steadfastly towards the faith, turning away from all that is false, in accordance with the natural disposition which God has instilled into man: [for,] not to allow any change to corrupt what God has thus created this is the ever true faith; but most people know it not (Leopold Weise: 843).

Instinct in animals is guiding them to build their nest as civil engineers, turning them into worriers protecting their colonies and travelling over continent systematically every season, but this "observed drive" was called "Garizah" to differentiate it from Fitrah which is more complicated, changeable and exposed to corruption.

### *Instinct & Maqasid al-Shari;ah*

In the last century Islam was facing challenges from within and from the wider world. One of the Muslim thinker discribe these challenges: "Islam needs some first-class minds who can interpret the old in terms of the new as regards substance and turn the new into the service of the old as regards ideals" (Fazlur Rahman, *Islam and Modernity*. 1982, p. 139.).

Ibn 'Ashur, who is a great figure in Maqasid al-Shari'ah, insists that Instinct is the religious theology and law, but to find out the implication of this definition is an intricate issue (Ibn 'Ashur. *Maqasid al-Shari'ah*. P.58). By this understanding, Ibn 'Ashur interpreted instinct in the verse 30 from chapter al-Rum as a unique situation that Allah created human reason in, before it would be corrupted with vicious traditions and instinct in its original form can be a source of virtues (Ibn ;Ashur. *Maqasid*. P.59). Ibn 'Ashur definition of instinct become more diverse and broader by his statement: Humanity is the human being instinct! (Ibn 'Ashur. *Usul al-Nizam al-Ijtima'i*. P.107) But with new meaning humanity become the religion itself! And this cannot be achieved without a wastage of humanity's brightness and lordliness!

In this concern, the final goal for maqasid al-Shari;ah and Islamic law is to achieve the people's interest for their present and future, however, Ibn ;Ashur didn't explain future as hereafter, as many scholars did, but as earthly future (Ibn 'Ashur. *Maqasid*. P.10). According to Ibn 'Ashur the implication of Fitrah could be seen in our physical movement and also in our system of

thinking, for instance, we accept many phenomenon around us and consider them certain facts. (Ibn 'Ashur. Usul al-Nizam. P.17).

There is a coincide of views relevant to the definition of Fitrah between Ibn ;Ashur and Zamakhshari who is a great commentator of the holy Quran as both of them believed that Fitrah is an ability to be monotheist (Zamakhshari. Vol3. P.484). this ability could be applied as well to learning experience of some virtues like wisdom, tolerance and justice, therefor, the concept of Fitrah is effective in educational matters. Tolerance as example was presented in the Quran linked to Fitrah. Categorically, Ibnul Qayyim stated that defining instinct is a daunting task! (Ibnul Qayyim. 1997. 2/945).

### **Tolerance and Fitrah**

The Quranic motives to harmony and tolerance based on a set of moral values and human virtues, and Quranic verses talked about three types of tolerance: religious, political, social, religious either was through kindness and forgiveness and methods to achieve this tolerance is the responsibility of the government and the rest on private institutions and individuals. The political tolerance was through the establishment of the concepts of justice, equality, consultation, and guaranteed by the Constitution and democracy. The social tolerance could be achieved by establishing a solid platform for a range of moral virtues, individually and collectively, and to practice this kind of individuals in the form of individual transactions or in the form of cultural, economic, artistic and educational associations. The social tolerance is the most complicated and important one in our time and in our communities.

Islamic writings on religious tolerance and the rights of citizenship are talking about religious tolerance practiced by the government with the sects specially Jews and Christians, which are generally a reflection of the real relations between these parties. Some researchers think that forgiveness and charity concepts, intolerance, extremism and fanaticism all give a complete picture of tolerance in the Holy Quran. (Abu Khalil.1993.42)

Sheikh Muhammed AL-Ghazali presented religious tolerance from another perspective and discussed verses that interpreted in ways serving religious intolerance like AL-Ma'idah: 51, 58. These verses which sever fanatic groups usually eradicated out of its context to deny the tolerance of Islam with other religions. (Gazali.2005. 37-38)

The verses which indicate the type of political tolerance are plenty in the holy Quran. Every verse has a command for justice, Shura, fairness and a call to stand equal before the law and the courts without regard to colour or race ... is considered as political tolerance verse such as: {and those who answer their Lord, and perform the prayer, their affair being counsel between them, and they expend of that We have provided them, and who, when insolence visits them, do help themselves -- and the recompense of evil is evil the like of it; but whoso pardons and puts things right, his wage falls upon God; surely He loves not the evildoers. And whosoever helps himself after he has been wronged -- against them there is no way} (Al-Shourah: 38-40), and: {O believers, be you securers of justice, witnesses for God. Let not detestation for a people move you not to be equitable; be equitable -- that is nearer to God-fearing. And fear God; surely God is aware of the things you do} ( Al-Ma'idah: 8).

But practicing harmony and tolerance is one of the most daunting virtues; that's why Bernard Williams called tolerance the "difficult virtue" in his book of the same title. in a clear reference to the importance of the idea of tolerance and the inevitable necessity and difficulty activated

in the community and turn it into reality. Therefore, tolerance is one of the most important concepts in our time, because it is the basis of the principle of social life, tolerance governs the relationship between individuals and groups and even international relations (Abdulwahhab Ashraf.13). Some philosophers have argued that the theory and practice of tolerance is only a mask that hides political facts which are terrifying and horrible!

One of the Quranic verses is an icon for social tolerance {O mankind, we have created you male and female, and appointed you races and tribes, that you may know one another. Surely the noblest among you in the sight of God is the most God fearing of you. God is All-knowing, All-aware} (Al-Hujurat: 13) because its call for integrity is based on variety of languages and culture which are leading to a conflict of identity! It is interesting that this great verse in tolerance was revealed in the context of social event includes a set of moral values.

The holy Quran expound the concepts of justice, equality explicitly and linked them with the power of constitution, the fair juridical system and political tolerance, also endorsed the right of belief, subsequently the religious tolerance. In this context, John Locke, who wrote an important book on religious tolerance, was a fierce enemy of the notion of instinct that cannot be trusted and must advocate an empirical approach (Samet, Jerry. 2019. P.1). It seems that Imam Ghazali also didn't trust the ascendancy of Fitrah for our bad and good deeds! But he said it could be a starting point for seeking certainty (Ghazali. P.3); Consequently, there was various interpretation of Hadith: "There is no child borne without divine Fitrah" (Bukhari. 1987. 1/456).

### **Yassine & Islamic Pedagogy**

Everyone who reads the biography of Sheikh Abdessalam Yassine finds a correlation between the activities and terminologies/concepts that he chosen for his books, or the events that he led, Among these events the name of the organization itself, and these terms and concepts derived from the nature of his work, and their roots always belong to Quran and Sunnah .

Sheikh Yassine, Founder of Al-Adl Wal Ehsan association in Morocco 1987, observing from his position as a reformer, showed in his writings deep understanding of Western thought, which is the first necessary step to decode the conflict between reason and faith. Islamic pedagogy as a method and practice and teaching was well explained in the writings of Yassine, specially his book Muzikkirat Fil Tarbiyah,.There was an important chapter about the philosophical background of pedagogy out of his good experience as an inspector in the ministry of education.

To defend the challenges of modernity and postmodernity and pull out the roots of its moral consequences, Sheikh Yassine followed a method of two dimensions. The first is intellectual refuting the philosophical background of modernity and the second is pedagogical facilitating mysticism as a strategy for the leaders, thinkers and politicians. With his sophisticated policy Sheikh Yassine merged the both dimensions in all of his writings, hence, you can find a high criticism of modern European thought comes together with pedagogical instructions and ethical guidance.

One the figures he presented was Caminos (1592-1671) a Czech hermit how had remarkable views in religious learning and education. He called the school factories of humanity! For him language itself was not a branch of knowledge as many of his contemporary scholars believed but a bridge to knowledge! (Yassine. Muzikkirat Fil Tarbiyah. P.16) In Islamic history of

pedagogy al-Imam al-Gazali (died 1111) wrote a small guidebook for students (ayyuhal Walad) presenting instructions for students in their journey of learning. Sheikh Yassin did not show any despondency to atheist allegation that eradication of faith is out of question, but possibility to disfigure religious thought is always obtainable. Their experience with Christianity was a comfortable bet, but Yasin's confidence in the function of mysticism in society generally was an effective instrument.

In this connection, sheikh Yassine noted that the challenges of Western thought are grave among students and intelligentsia, especially among students of human sciences faculties, those who adapted a French learning system and: "gained immunity against faith!! They learnt from such philosophical methods skepticism, human centrality in the universe, doctrine of God is a developed notion and that man created God not God created him!. If professors of Western philosophy accompanied their skepticism with a liberal struggle for political freedom and justice their students become victims of philosophical intellectual factor and political struggle factor that spoiling the roots of their faith.... Those skeptic professors present to their victims exploits and achievements of the great minds of Socrates to Descartes, John Locke to Kant, and Hegel to Karl Marx". (Sheikh Yassine, Al-Adl, Al-Islamiyyun wal Hukum. P. 449-450).

However, his statement about denying pedagogic style and conceptions of mysticism does not mean he is denying its significance, because mystics have deferent styles and methods which are changeable from age to another and from sheikh to another. The classical methods of mysticism switch them to obscurants that disliked by educated people and showed mysticism as one of the seedbeds for debasement subservience. Sheikh Yassine replaced all of these passive contribution with an active movement seeking for justice, dignity and total freedom of will: "I am not calling generations to adapt mysticism in this book, although mystic approach of education kept the essence of Islamic education (Sheikh Yassine, Al-Ehsan. P. 94).

### Literature Review

Most of the studies about imam Yassine approaches are articles, for instance, Algazi in his article, "Revelation and Understanding History in Yassine's Thought", pointed that Imam Yassine contingent on an axiom that the revival of religious thought should be preceded with holistic reassessment of our laudatory reading of Islamic history! Alkanburi, likewise, focused on the dazzle reading of history, which conceals the severe impact of power, as a focal point in writings of imam Yassine. In her article "History's Cognition in the Theory of Prophetic Approach of Imam Yassine", Tadlawi presented two relevant points, first was revelation as a source for history's cognition, and the second was political system as a key to such cognition.

### Analysis

The concept of instinct in the Islamic heritage was a basis for doctrinal and *Maqasid* theories, and the Quranic commentaries were filled with multiple interpretations of the few verses in which the concept of instinct was mentioned. In the modern times, when educational system has become a starting point for scientific development, the concept of instinct has re-emerged strongly in Islamic thought. Islamic thinkers concerned with educational issues believed that concept of instinct could be adopted as a philosophical and ethical principle to guide the entire educational process, however, with this new approach, the concept of instinct has become more than a theological compass that helps people choose the path to their Creator. Imam Abdessalam Yassine, who was A talented and dedicated teacher observing the educational curricula, and an inspector observing the practical methods of teaching and learning,

Introduced the concept of instinct into the core of educational curricula, and counted this concept the moral angle in modern Islamic pedagogy

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