THE METHODOLOGY OF ISLAMIC EDUCATION: PART ONE (THEORY) AND PART TWO (APPLICATION) by Muhammad Qutb. 1993. Cairo: Dar al-Shorouk. 14th Edition. 624 pages.

Muhammad Qutb Ibrahim Hussein Shadhili was an Egyptian Islamic writer and the brother of Sayyid Qutb. He is considered a prominent intellectual figure in the contemporary Islamic movement. He authored dozens of books on Islamic thought, including مذاهب فكرية معاصرة (Contemporary Intellectual Schools), جاهلية القرن العشرين (The Ignorance of the Twentieth Century) and الإنسان بين المادية والإسلام (Man Between Materialism and Islam). He was subjected to arrest during the era of Gamal Abdel Nasser in 1954 and 1965. After the execution of his brother Sayyid in 1966, he emigrated to Saudi Arabia and worked as a professor at Umm al-Qura University until his death in Jeddah in 2014.

This book is considered a comprehensive reference for Muhammad Qutb's methodology of Islamic education. It clarifies the means, objectives, and characteristics of Islamic education, and Islam's approach to nurturing the human spirit, soul, mind, and body, connecting them together to establish balance in the human entity. The book addresses various means of Islamic education such as education through role modeling, preaching, punishment, and habit formation, and how to apply this methodology in the first Islamic society.

The book is distinguished by a new perspective on the philosophy of Islamic education and an excellent presentation style. The author's methodology is based on presenting his opinion and educational approach, then comparing it with the reality of the first and contemporary ignorance (jahiliyyah), and responding with evidence from the Quran and Prophetic Sunnah. The book consists of two parts: the first deals with theory from a psychological perspective, and the second deals with application in different stages of growth, comparing Islamic theory with Western theories in education.

Analysis of Part One of Muhammad Qutb's Book "The Methodology of Islamic Education"

Muhammad Qutb presents in the first part of his book a comprehensive, integrated vision of Islamic education, emphasizing that Islam's approach to education is characterized by treating the entire human being without neglecting any aspect. This treatment includes the body, mind, and spirit; material and spiritual life; and every activity on earth. What is new in Qutb's methodology is his emphasis that these three elements are not separate, but rather form one integrated, interconnected entity called the human being. This unified conception of humanity distinguishes the Islamic approach from other educational methodologies that separate these aspects or focus on one aspect at the expense of another.

Worship as an Integrated Educational Methodology

The author focuses on the concept of worship as a prominent feature of the Islamic methodology, but he presents an expanded concept of worship that transcends traditional rituals. For him, worship is the continuous connection with Allah in every moment, every action, thought, and feeling - it is the entire educational methodology. The ritual acts of worship such as prayer, zakat, and hajj are merely keys to worship or stations where travelers are supplied with provisions, while the entire journey is worship. This conception makes all of life worship, and whatever occurs in it of devotion, work, thought, or feeling is worship as long as it is directed toward Allah. Thus, spiritual, intellectual, and physical education

become connected to the spiritual foundation and interconnected with it in one integrated, unified structure.

Diverse Means of Islamic Education
The author presents a variety of Islamic education methods, beginning with education through role modeling, which he considers the most effective of all methods and closest to success - this is why Allah sent Muhammad ﷺ to be a role model for people. He then moves to education through preaching, which opens its way to the soul directly through emotions, and education through punishment as a decisive treatment when role modeling and preaching fail. He also addresses education through storytelling, utilizing humanity's natural inclination toward it and its magical effect on hearts, and education through habit formation, which transforms all good into habits that the soul performs effortlessly. He adds other means such as energy release, filling free time, and education through events, demonstrating a deep understanding of human nature and its diverse needs.

The Necessity of Muslim Society for Islamic Education
Qutb emphasizes that the existence of a Muslim society is a necessary requirement for Islamic education, as the ordinary individual needs a society that supports his faith in virtues and helps him through good role models to transform them into practical behavior. The Muslim society is one in which people cooperate in righteousness and piety and do not cooperate in sin and aggression, command what is right and forbid what is wrong, and believe in Allah. He considers the virtuous family the pillar of this Muslim society. When the Muslim individual, Muslim family, and Muslim society exist, the pillars of the Islamic education methodology are completely realized, and the finest fruits of this integrated educational methodology can be expected.

The Fruit of Education and Balance Between Reality and Ideal
The author concludes the first part by describing the fruit of Islamic education: a complete human being who worships and is connected to Allah in all his actions and thoughts, humanitarian in nature who loves good for people, balanced in his behavior, thought, and feelings, and an active force in earthly reality. This person is independent in nature, clean in his clothes and behavior, sensitive to beauty with cleanliness and moderation. Most importantly, he is a person who lives with maximum energy in the world of reality while simultaneously trying to achieve the ideal, without separation in himself or his world between reality and ideal. Qutb emphasizes that this complete image actually existed in earthly reality embodied in the Messenger of Allah ﷺ, which refutes the accusation that Islamic education draws idealistic, imaginary models that cannot be achieved.

Analysis of Part Two of Sheikh Muhammad Qutb's Book

Comprehensive Vision for Educational Application
The author focuses in this part on transitioning from theory to practical application of Islamic education, emphasizing that raising generations according to the Islamic methodology requires comprehensive change of the entire picture of life in contemporary societies. He sees that this challenge needs the effort of a true Muslim state that possesses the means and authority to apply Islam in all aspects of life, from politics and economics to morals and daily behavior. He also stresses that what has afflicted Muslims of weakness and humiliation is the result of centuries of gradual abandonment of the reality of Islam.

The First Community as a Reference Model
The author presents the first community raised by the Prophet ﷺ as the ideal example and model that should be studied and drawn upon. He analyzes the elements of education in that community: the Book of Allah and the Sunnah of His Messenger, the personal presence of the noble Messenger, and the element of newness in the movement. He also reviews how this community freed itself from the four lords of ignorance: idol worship, tribal authority, control of inherited customs, and domination of desires and lusts, and how it transformed into a society based on pure monotheism and love for Allah's sake.

Characteristics of the Educator and Components of Education
The author reviews the basic qualities that a successful educator must possess, such as being of higher status than the student, possessing what he gives from real experience, being good at giving, and being capable of caring for others, continuous follow-up, and leadership. He emphasizes the importance of trials in the education process, comparing them to the heat of fire that ripens dough - likewise, the heat of trials establishes faith and extends its roots in the soul until it takes hold and cannot be uprooted no matter how severe the storms.

Educational Stages and Dealing with Psychological Development
The author addresses stages of human growth in detail, from childhood to early youth, emphasizing the importance of dealing with the child's natural desire to be treated as a mature person. He focuses particularly on the puberty stage as the beginning of maturity when human physical and spiritual energies explode, requiring wise and balanced guidance. He also calls for hastening marriage and preparing appropriate conditions for it as an Islamic solution to the sexual issue.

Contemporary Challenges and Practical Solutions
The author faces the reality of contemporary ignorance frankly, providing practical solutions for the educator under these difficult circumstances. He suggests deepening the sense of Allah in the student's soul, building a friendship relationship with him, strengthening the connection to the Muslim home, occupying time with worship and beneficial studies, and daily purification from the filth of the ignorant society. He emphasizes the importance of balance in education between love and tenderness on one hand and developing the ability for self-control on the other, confirming that the Islamic methodology is a balanced approach aimed at creating the righteous, balanced human being.

Essential Differences Between Adolescence and Early Youth
The author explains through comparative analysis that highlights natural human development, where adolescence represents the stage of beginnings and first launches - the first surge of the body, and the surge of soul, feelings, dreams, aspirations, values, and principles in their raw form, and the beginning of the appearance of talents and aptitudes in preliminary form - while early youth represents the stage of focus, deepening, and relative maturity. The body's surge becomes focused and increases in strength in height and organ growth and their functioning, and the soul's surge becomes focused so feelings become more enthusiastic, emotions more turbulent, and dreams and aspirations stronger, but they acquire a realistic, practical character that transcends the dreamy fantasies of adolescence. Talents and aptitudes also appear more prominently and clearly, making this stage more in need of care and guidance due to its exceptional fertility that can be directed toward good or evil according to the nature of education and care provided.

Developmental Framework and Educational Philosophy
The author provides a comprehensive framework for understanding human growth through Islamic principles, emphasizing that the early youth stage needs the most care due to its exceptional potential for both good and evil. The text presents multiple dimensions of growth - physical, intellectual, emotional, spiritual, and psychological - arguing that Islam as a religion of nature does not seek to change human nature but to guide it toward its correct path. The author advocates sending Muslim youth to Western universities to learn the experimental method while strongly opposing sending them to orientalists to study Islam, considering this a contradiction that reflects the ideological emptiness in contemporary Muslim societies.

Specialized Development According to Gender and Social Roles
A large portion is dedicated to discussing differences between male and female development, noting that girls mature faster than boys physically and emotionally - a girl reaches at seventeen what a boy reaches in his early twenties. The author emphasizes that Islam honors both masculinity and femininity equally, rejecting both the degradation of women in ancient ignorance and contemporary approaches that ignore natural differences. The text criticizes modern society's failure to prepare girls for home management, leading to marriages that resemble business partnerships more than sources of tranquility. Despite not prohibiting women's work, the author sees that Islam prefers women not to work except out of necessity, with exceptions in certain fields like teaching girls and women's medicine.

Maturity, Responsibility, and Islamic Worldview
The final section focuses on the transition to full maturity, characterized by the desire to bear responsibility for establishing Allah's methodology on earth and creating the Muslim individual, family, society, and state. The author compares Islamic and secular approaches to realism, arguing that contemporary secularism promotes abandoning ideals and pursuing material benefit without moral constraints, focusing only on worldly life while denying the afterlife. In contrast, Islamic realism takes humans from their current state and elevates them toward their highest potential as creatures created "in the best form," integrating spiritual and material concerns rather than considering them contradictory.

Observations and Comments
This book impresses the researcher as it represents the fruit of a blessed spiritual experience lived by Sheikh Muhammad Qutb (may Allah have mercy on him). After reading the Holy Quran three or four times, he felt an unusual mental and spiritual clarity, and successive thoughts flowed to him as if they were memorized lessons. The methodology of Islamic education became clear to him, and he found evidence for it in every Quranic guidance and Prophetic hadith.

The book is distinguished by several prominent methodological and stylistic characteristics:
- It supports all its ideas and conclusions with Quranic verses and Prophetic hadiths, so that approximately half of the book's content consists of Quranic verses.
- It addresses the topic of complete Islamic education for all stages of life from childhood, adolescence, early youth, and maturity from both theoretical and practical perspectives for individuals and groups together.
- It uses the comparative method to explain the reality, means, and fruit of Islamic education between the first and contemporary Muslim community and between the first and contemporary ignorance to clarify right and wrong, truth and falsehood.

- The book's style is characterized by magnificence, beautiful language, and direct address as if speaking to readers in front of him, using high rhetorical techniques such as beautiful, appropriate metaphors - like comparing the need for the heat of trials to ripen human dough to the need of dough for fire's heat, and comparing the training of the first generation of callers to training an army fighting in desert and frost to face the harshest conditions.

However, the researcher finds that the book's ideas and contents are not organized in chapters, sections, and entries with clear organization and arrangement in the index and content. Similarly, the author does not add footnotes or references for much information related to contemporary ignorance views, perhaps because this information comes from his personal reflection. There is also no bibliography that the author refers to at the end of the book.

In conclusion, the researcher salutes the book's author for the blessed effort he provided, and notes that all these methodological observations do not diminish the value of this work, which represents a true wealth addition to Islamic education.

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