

Thinking Skills and Creativity in Islamic Education

Mohamed Mostafa Rashed

Licensed Islamic Teacher in English and Arabic (TEFL/TESOL) Certified Teacher, Emirates
International Education Establishment, Dubai, United Arab Emirates

Email: m.rashed19920@gmail.com

Abstract:

The development of thinking skills and creativity in Islamic education has been recognized the world over as one of the most important educational objectives in the 21st century, which is practical to students as employers nowadays have a keen interest in seeking highly competent graduates. However, concern arose to the importance of thinking skills from those perspectives is limited to solving problems. The objective is to revisit the concept of creativity and innovation in Islam from the Holy Quran and Prophet (PBUH). This article also highlights the significance and the need to apply the Prophetic model of Islamic creativity, the Quranic methodology that enhances creativity among people. Moreover, the study looked at the objectives of creativity in Islam and innovation in the present-day educational system. This article invites us to reflect on the direction of education for our current and next generation, especially within the context of choosing a suitable framework for cultivating students' thinking in Islamic education. Creativity is ideas. One individual can produce an idea that could be an outstanding or a mediocre idea.

The Quran has many verses that engage in critical thinking rather than blind submission. Through innovation, we can find new ways to solve problems in life. Spread development, progress, and happiness for individuals and society, so creativity is the key to success in life. The study ended with conclusions and recommendations, the Qur'anic methods that called for the development of thinking, which was to stimulate motivation and evaluate the ability to analyze attitudes and judgments.

Keywords: Creativity, Critical thinking, Islamic perspective, Qur'an, Sunnah.

مهارات التفكير الإبداعي في التربية الإسلامية

إعداد الباحث: محمد مصطفى راشد

أستاذ التربية الإسلامية للناطقين بالإنجليزية والعربية، مؤسسة الإمارات الدولية للتعليم، دبي، الإمارات العربية المتحدة

Email: m.rashed19920@gmail.com

ملخص البحث:

تناولت الدراسة أهمية توظيف نمط التفكير الإبداعي في ضوء القرآن الكريم والسنة النبوية، ويعد التفكير الإبداعي في التربية الإسلامية في جميع أنحاء العالم واحد من أهم الأهداف التعليمية في القرن الحادي والعشرين، وهو أمر عملي للطلاب لأن أرباب العمل في الوقت الحاضر لديهم اهتمام كبير بالبحث عن خريجين ذوي كفاءة عالية. ومع ذلك، نشأ القلق من أهمية مهارات التفكير العليا من تلك المنظورات التي تقتصر على حل المشكلات. ولكن الهدف هو إعادة النظر في مفهوم الإبداع والابتكار في الإسلام من خلال القرآن الكريم وسيرة النبي صلى الله عليه وسلم. كما تسلط هذه المقالة الضوء على أهمية وضرة تطبيق النموذج النبوي للإبداع الإسلامي، والمنهج القرآني الذي يعزز الإبداع بين الناس. علاوة على ذلك، تناولت الدراسة أهداف الإبداع في الإسلام والابتكار في نظام التعليم الحالي. كذلك يدعونا هذا المقال إلى التفكير في اتجاه التعليم لجيلنا الحالي والقادم، لا سيما في سياق اختيار إطار مناسب لتنمية تفكير الطلاب في التربية الإسلامية. فالإبداع هو الأفكار الجديدة حيث يمكن لفرد واحد أن ينتج فكرة يمكن أن تكون فكرة رائعة أو متواضعة. والتركيز على التطبيقات العملية لنمط التفكير الإبداعي في تدريس مقررات التربية الإسلامية عامة.

يحتوي القرآن على العديد من الآيات التي تدعو إلى التفكير النقدي والإبداعي بدلاً من الخضوع الأعمى. من خلال الابتكار، يمكننا إيجاد طرق جديدة لحل المشاكل في الحياة. نشر التنمية والتقدم والسعادة للأفراد والمجتمع، لذا فإن الإبداع هو مفتاح النجاح في الحياة. وختمت الدراسة بنتائج وتوصيات كان من أبرزها؛ ضرورة الإهتمام بطرائق التدريس المبنية على استخدام الإستراتيجيات التي تنمي المهارات العقلية والتفكير الإبداعي لدى الطلبة وخاصة تلك المستقاة من القرآن الكريم والسنة النبوية.

الكلمات المفتاحية: التفكير الإبداعي، القرآن، السنة، التفكير النقدي، الابتكار

1. Introduction

The Holy Quran refers to creativity, and among them. Allah (SWT) said, (I did not create jinn and humans except to worship Me), (Had We sent down this Quran upon a mountain, you would have certainly seen it humbled and torn apart in awe of Allah. We set forth such comparisons for people, 'so' perhaps they may reflect). The Holy Quran encourages thinking in many verses. Seven verses ended with saying (for people who reflect) Islamic education spotlights on thinking and creativity.

The Holy Quran revelation began with educational verses from the Quran, in which there was an indication that the most significant goal was to educate people in a civilized manner, thinking through perusal, reading, learning, and scientific observation of the creation of man and the universe. Furthermore, the Prophet Mohammad's (PBUH) role was also creative. He was able to create and build a Muslim society. He transformed people from worshipping idols to worshipping Allah Glory be to Him.

1.1. Significance of the Study

The purpose of this study is to investigate the main features of creativity from an Islamic perspective. It also examined the definition, methodology, objectives, and importance of developing thinking for the members of society in general and the students. Contribute to the Quranic rooting of creative thinking. High point the importance of stimulating motivation towards learning employing creativity patterns in the light of The Holy Quran.

1.2. Problem of the Study

Since the beginning of the 21st century, the world has witnessed tremendous and rapid development in scientific and knowledge fields because several factors, including the vast knowledge revolution and speedy technical applications, influence a shadow over the educational system and all its elements, including the development of curricula.

The rules and methods followed by the Quran to develop creative thinking and the applications of teaching Islamic education.

The following questions branch out from the questions:

What is the evidence of similar thinking in the Holy Quran?

What are the aims of thinking in the light of the Holy Quran?

What are the areas of thinking in the Holy Quran?

1.3. Objectives of the Study

1. Finding a group of methods that develop and highlight creative thinking in the Qur'an and Hadith of Prophet Muhammad (PBUH).
2. Practical applications in teaching Islamic education.
3. Help teachers improve the level of their cognitive questions according to their creative thinking skills and their sub-indicators.
4. Encourage similar studies on creative thinking skills in the educational activities in Islamic studies.
5. Explaining the relationship of thinking to other mental processes and highlighting the comprehensiveness of thinking in all areas of life.

2. Previous studies

JARWAN (2007) refers to creative thinking as a complex and purposeful mental activity directed by a strong desire to search for solutions or to reach original products that were not known before. This type of creative thinking is characterized by comprehensiveness and complexity because it involves overlapping cognitive, emotional, and ethical elements, forming a unique state of mind.

ERAGAMREDDY (2013) described creative thinking as the individual's ability to produce. This ability is characterized by the greatest intellectual fluency, flexibility, and originality. It has far-reaching implications, such as the individual's response to a problem or an exciting situation. It is thinking beyond what is familiar or clear, resulting in good ideas or solutions that lead to good production.

HABASH (2002) referred to creative thinking as the method used by the individual to produce the largest number of ideas about the problem being faced (intellectual fluency). These ideas are characterized by flexibility and non-repetitional originality. The role of creative thinking is thus clear from these concepts that are helpful in the formation of new structures and planning to create new, original, and valuable knowledge.

The process of creativity is an advanced mental phenomenon through which an individual deals with situations, experiences, and problems in a unique or unfamiliar way. It may involve developing a previous set of solutions and coming up with a new solution.

(**STERNBERG & LUBART**, 1999; **WASTON & GLASER**, 1980) think that the creative process passes through the following four stages: the preparation stage for a strange creative idea; the incubation stage, which includes the maturation of the idea from theory to solution; the stage of illumination, which leads to the realization of the idea; and the verification stage, which involves reaching the original beneficial and satisfactory results.

3. Study Methodology

The researcher followed the content analysis method suitable for achieving the objectives of the current study to conclude and provide support for some concepts. The writers relied heavily on the Qur'anic verses and Hadith of Prophet Muhammad (PBUH) as the primary source of Islamic thought to understand the term creativity and try to suggest a framework for the Islamic methodology of creativity.

4. Creative thinking skills in Islam

Creative thinking is the productive process: It is the kind of thinking which produces the unusual. When creative thinking is contained within the framework of ethics and human values, it becomes increasingly important and finds appropriation everywhere.

Allah said in the Holy Quran:

(وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ)

(And We have placed in it gardens of palm trees and grapevines, and caused springs to gush forth in it, (34) so that they may eat from its fruit, which they had no hand in making. Will they not then give thanks? (35) Surat Yak-Sin.

Islam Urges Muslims to innovate. If we look at the verses of the Holy Qur'an inviting people to study carefully, take lessons from the creations of Allah (SWT), To reflect and realize the happiness of man in the worldly life materially and morally because life is the foundation of man in the hereafter.

The Holy Quran tells us about the story of Dhu-Qarnayn in Surat Al-Kahf when the people asked him to build a barrier to protect them from the mischief and corrupt practices of the Gog and Magog people. He built them an unfamiliar barrier, and Allah blocked the passage of the Gog and Magog to these people until the day of Judgment.

The story of Prophet Musa.

The righteous man resorts to an unfamiliar solution to save the ship, Its crew, and the passengers from the bad king. Many verses of the Holy Quran and prophet Muhammad (PBUH) Hadith encourage us to innovate and be creative in our lives, studying and solving problems, and to invite us to realize a happy life and pleasant to all people.

When the Prophet Yousef discovered a creative solution to protect grains against corruption during storage, which saved Egypt from starvation. The resolution depends on storing the grains without removing them from the stem and taking only the required number.

Allah Almighty said: {يؤتي الحكمة من يشاء و من يؤت الحكمة فقد أوتي خيراً كثيراً وما يذكر إلا أولوا الألباب}

“He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.” (Surah al Baqarah 2: 269)

5. The benefits of creativity and innovation

Allah (SWA) has honored man in exception to all other creatures; He has given him the ability to distinguish between good and evil, right, and bad. The methodology of thinking in Islam depends on criticism and examination through steps that go further to sheer understanding, a call to supersede the limits of superficial comprehension of ideas and tales and employing thought to reach facts and choose the best.

Through innovation, we can find new ways to solve problems in life.

Increase development, progress, and happiness for individuals and society.

Creativity is the key to progress, excellence, and success in life.

6. The methods of development creative thinking in Islamic Education

Trained teachers to cultivate creativity in their students. Dacey reasoned that the teacher's inability to flourish creativity probably results from deeply learned attitudes, values, and substantial time and effort to overcome these unconscious biases.

Have a cooperative, socially integrative style of teaching.

Do not neglect mastery of factual knowledge.

Tolerate 'sensible' or bold errors.

Promote self-evaluation.

Take questions seriously.

Help students learn to cope with frustration and failure.

7. The Methodology of creative thinking in Islam

7.1. Creativity in the Holy Quran

The Quran motivates creativity; in every verse there is an invitation to examine our surrounding carefully and reflect on them. Therefore, Allah says of His creativity of the universe:

{وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ}

(And consider the creation of heavens and earth (and say): our lord You created not this in vain)
(Surah aal Imran 3: 191)

To infer the existence of Allah Glory be to Him and to believe in Him. And this is the aim of all mental processes. Allah Almighty praises His faithful servants. Allah said in Quran:

(الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ)

‘(They are’ those who remember Allah while standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth ‘and pray’, “Our Lord! You have not created ‘all’ this without purpose. Glory be to You! Protect us from the torment of the Fire)

To learn about the nature of men, its phases and characteristics, and the wisdom of the creation of men by Allah Almighty.

7.2. Creativity in Prophet's sunnah

The Prophet Muhammad (PBUH) used to encourage the spirit of motivation in man and seek to develop the talent of creativity in the believers. The Prophet (peace be upon him) said, (Whosoever introduces a good practice in Islam, there is for him its reward and the reward of those who act upon it after him without any diminished from their rewards)

Abu Huraira reported: The Messenger of Allah said, (Allah loves any of you who has done a deed to perfect it. This is an indication that the perfectness of doing a job is a kind of innovation)

7.3. Creativity of Muslim Scholars

Muslim scholars made innovative contributions to various fields of life for a point of departure of their faith and understanding of the purposes of (Maqasid) of Sharia, which distinguished from originality.

Al –Khwarizmi	Al-Gebra	Mathematics
Al -Idrisi	Medicine	Geography and Astrology
Bin Sina	Philosophy	Medicine
Al – Biruni	Physics	Astronomy
Jaber bin Hayyan	Chemistry	Engineering

8. The United Arab Emirates and creativity

The U. A. E. has created a suitable environment for innovations and encourages innovators by helping them. The significance of the statement of Sheik Mohammed bin Rashid (the joy of life is to do something never done before, never expected I'm waiting for an innovation)

Evidence of the extent of attention given by the leaders of the United Arab Emirates to innovators and creative persons:

Naming the year 2015 the year of innovation.

Honoring person producing innovative ideas.

Recommendations to support the innovators in the U.A.E schools.

Development of learning to be a suitable environment to graduate the innovators.

9. Objectives of Creative thinking in Islam

By applying creativity, people usually aim at several issues "inventing new things, solving problems, gaining rewards and appreciation" (Sweidan and Adlouni, 2002: 21- 25)

However, the objectives of creativity in Islam have some unique aspects. These are as follows:

9.1. Strengthening One's Relationship with Allah

Thinking is a form of worship in Islam. As creativity is concerned with creating and inventing new things, this will help one to know the power of Allah, and His creation, who created everything in the world, so thinking leads to knowing Allah. A Muslim regulates his thinking by adhering to the Shariah framework.

Goal: Positive Thinking & Human Welfare.

(وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ) (191)

Allah Almighty said: "And reflect on the creation of the heavens and the earth 'and pray', "Our Lord! You have not created 'all' this without purpose. Glory be to You! Protect us from the torment of the Fire" (191) Ali' Imran

9.2. Finding the Truth

Islam has commanded us to benefit from the wisdom perspective of its sources. An aspect of the objectivity of a believer when making a judgment on matters is avoiding interest and emotion because they may derail his course of action.

Thinking takes account of the accuracy, & seeks the truth, and focuses on the wisdom perspective of the source. No bias, avoid fanaticism, vain desires, and irrational thoughts, avoid suspicion and guesswork for it, and will not lead to the truth.

9.3. Positive thinking

Islam assigned every individual in society a role to perform and accomplish, representing his goal in life. Realizing this goal means the individual is productive and beneficial to himself and others. Hence the individual must avoid negative thinking and adopt a sound, positive outlook, channel energy for constructive purposes and adopt optimism, hope, and goodwill to avoid passivity, dependency & despair.

The biography of Prophet Muhammad is full of positive thinking and optimism, he left his homeland with a positive attitude, and his positive mental framework & proactive approach is loud and clear in all Islamic teachings. Prophet Muhammad (PBUH) said: "By Him in Whose Hand my life is, anyone of you should take a rope and cut the wood (from the forest) and carry it over his back and sell it rather than to ask a person for something and that person may give him or may not give Him"

9.4. The Ethical and Moral System

Morals are consistent in Islam because they derive from an established creed and not from narrow. Thinking in Islam respects the belief of others, appreciates their efforts, and builds on dialogue and respect for others; A Muslim is not allowed to attribute to oneself the achievement of others, and Islam respects intellectual property rights.

To enhance the role of the Muslim model or good example for others to be creative in the same way. Creative Muslim scholars should be aware of their intention in practicing creativity. They should feel that they are doing this to receive Allah's satisfaction and to fulfill their duties as vicegerents on earth. Morals control the course of thinking so that it does not cause any damage to others or overstep their interests. Hence, it is moral thinking.

Prophet Muhammad (PBUH) said, (I intended to prohibit cohabitation with a suckling woman until I considered that the Romans and the Persians do it without any injury caused to their children thereby) (Sahih Muslim)

10. Thinking in the Universe

Thinking must include all aspects of material and spiritual life; no feature should outweigh another. As we need thinking in Sharia science, we also need it in physical sciences so that progress becomes balanced and all aspects of life flourish together. In several verses, the Qur'an enforces thinking on the heavens, the earth, and the universe. Thinking includes all aspects of life: Material. Spiritual. Creative thinking must be balanced, with all aspects of life flourishing. There shouldn't be any imbalance between worship & work. Earning maintenance is regarded as worship, so men are motivated to give out their best.

Allah said in the Qur'an: "Say: Travel through the earth and see what the end of those was who rejected truth" (Qur'an 6: 11) Objective of seeing in this verse is to think and use the mind to understand why those people rejected the religion. In the same way, Allah has stated that the earth is full of signs. Allah said: "On the earth are signs for those of assured faith" (Qur'an 51: 20). This verse encourages everybody to go around and think of the beautiful creation of Allah in this universe. It is a motivation to look for the truth on this earth by thinking or traveling to different places and reflecting deeply on this fascinating universe.

Allah said in the Qur'an: "Say: Behold all that is in the heavens and on earth; but neither Signs nor warner's profit those who believe not" (Qur'an 10: 101)

11. The effect of methodological thinking in Islam on society

There are many positive effects of methodological thinking in Islam on society, including:

- 1- Promoting dialogue and extending channels of communication between nations
- 2- The progress of society in all fields of life to occupy its place among nations and preserve its national identity without isolation from others.
- 3- Unity of society and preservation of its security: by unifying the vision and efforts of the community.
- 4- Every member of the community has a role to perform; this requires a high degree of awareness of one's responsibilities and the goal of society.

12. Conclusion

The study highlighted the Qur'anic methodology that enhances creativity among people The Qur'an emphasizes the characteristics of creative thinking in Islam, the development of creative thinking was represented in stimulating motivation and developing the ability to analyze situations and events, as well as follow directions. Multiple ways to activate thinking patterns, such as challenge and dialogue questions, this concept paper has aimed to describe the Islamic perspective on creative thinking skills in teaching. According to the reviews of this study, creative thinking will help people to build a strong mind, to avoid negative thinking.

By having the creativity traits, Islamic teachers will be able to lead their respective classroom in a way that allows them to cope with the daily changes and be ready to face the future and follow the development that is required for any classroom to succeed.

13. Recommendations

- 1- Increase professional interest in the content of evaluation questions that include aspects from the student's imagination and link them to the student's reality.
- 2- Reconsider the design of the Islamic education curricula, considering the inclusion of the creative thinking skills necessary for learners and the need to rely on scientific standards in their distribution ratios.
- 3- Muslim scholars ought to make great efforts toward investigating the concepts of Islamic creativity. They should do more in-depth research on this topic will assist in formulating a theory of creativity from the Islamic perspective, which will contribute to the existing knowledge.
- 4- To ensure the analysis used in building evaluation questions for Islamic education curricula.
- 5- Train Islamic education male and female teachers to use the best strategies and methods that develop creative thinking skills through training courses and periodic workshops of a practical and applied nature.

Mohamed Mostafa Rashed, A writer, researcher, and certified teacher in Islamic education. Interest in issues of reform, renewal, and human renaissance. He holds a master's degree in Islamic studies from Al-Azhar University and a postgraduate diploma in general education.

14. References:

- Al-Mahyawi, R., & Hajji, K. (2017). Analysis of the Arabic language curricula for the first secondary grade considering creative thinking skills. Educational, Psychological and Environmental Information Center, Zagazig University, 6(21), 36–82.
- Al-Titi, M. (2001). Developing creative thinking skills (1st ed., pp. 96). Aman- Jordon: Dar Al Masirah for Publishing and Distribution.

- Al-Zaid, S. (2012). Evaluation of developed curricula for Islamic education activities of the elementary stage considering developing creative thinking skills. Master's Thesis, Taif University.
- Al Saudi, K., & Al-Akoul, G. (2017). Thinking skills included in the activities of Islamic education curricula for the eighth grade in Jordan, an analytical study. *Al-Manara Journal for Research and Studies*, 23(1), 105–173.
- Alwan, A. (2012). Educating the human brain and teaching thinking. *Theoretical models and practical applications* (1st ed., pp. 210). Aman- Jordan: Dar Safa.
- Ambo-Saedi, A., & Al-Afifi, M. (2004). The effect of changing the location of dispersion on some psychometric properties of multiple-choice questions in physics. *Journal of Educational and Psychological Sciences*, 5(2), 169–191.
- Brown, H. D. (2000). *Principles of language learning and teaching* (Vol. 4). New York: Longman.
- Cannon, M. (2012). Changing the subject in teacher education: Centering Indigenous, diasporic, and settler colonial relations. *Cultural and Pedagogical Inquiry*, 4(2), 21–37. Available at: <https://doi.org/10.18733/c3ks3d>.
- Eragamreddy, N. (2013). Teaching creative thinking skills. *International Journal of English language & translation studies*, 1(2), 124- 145.
- Fulford, A. (2016). Education: Expectation and the unexpected. *Studies in Philosophy and Education*, 35(4), 415-425. Available at: <https://doi.org/10.1007/s11217-015-9495-y>.
- Habash, Z. (2002). *Educational perspectives in learning and creative education* (pp. 35). Ramallah - Palestine: Al Ankaa Foundation for Innovation and Creativity.
- Hamadeen, F. (2003). Analyzing the evaluation questions in the geography school curricula of the secondary education stage in the Sultanate of Oman considering the educational objectives. *The Education Journal*, 17(68), 57–95.

Harkow, R. (1996). Increasing creative thinking skills in second and third-grade gifted students using imagery, computers, and creative problem-solving. (DAL.ED 405982). (DAL.ED 405982). Doctoral Dissertation, Nova Southeastern University.

Jarwan, F. (2007). Teaching thinking concepts and applications (pp. 152). Aman- Jordon: Dar Al Fikr.

Karatas, S., & Ozcan, S. (2010). The effects of creative thinking activities on learners' creative thinking and project development skills. Ahi Evran University Journal of Education Faculty, 11(1), 225-243.

Doi: doi.org/10.52133/ijrsp.v4.39.12