Contemporary Studies Journal in Education and Psychology
P-ISSN: 3079-773X || E-ISSN: 3080-3772 || ISI: 0.746 || SJIF: 3.251 || SAJI 1.81
Vol 2, Issue 3, June 2025

الرؤية التربوية للإمام ابن القيم: دراسة تحليلية مقارنة في ضوء النظريات التربوية المعاصرة

*The Educational Vision of Imam Ibn Al-Qayyim: A Comparative Analytical Study in Light of Contemporary Educational Theories**

أ. سفيان كروم

Soufiane Kerroum: Moroccan Researcher, Faculty of Sharia, Agadir, Morocco.

Email: Skerroum02@gmail.com

* Receiving date: 03-05-2025
* Accepting date: 25-05-2025
* Publishing date: 15-06-2025

الملخص:

يتناول هذا البحث الفكر التربوي عند الإمام ابن القيم الجوزية بوصفه نموذجًا تربويًا شموليًا يجمع بين البعد الروحي والسلوكي والمعرفي. ويهدف إلى تحليل مفاهيمه التربوية ومقارنتها بأهم النظريات الحديثة، مثل نظريات بياجيه، فيغوتسكي، ديوي، للكشف عن نقاط التقاطع والاختلاف. اعتمد البحث على منهج تحليلي مقارن، وخلص إلى أن ابن القيم قدّم تصورًا متكاملًا للتربية يُراعي الفروق الفردية ويربط التربية بالتزكية، ويوازي في كثير من جوانبه التصورات التربوية الحديثة رغم اختلاف المرجعيات. ويوصي بإعادة قراءة التراث التربوي الإسلامي لبناء رؤية معاصرة متجذّرة في القيم.

الكلمات المفتاحية: ابن القيم، التربية الإسلامية، الفكر التربوي المقارن، نظريات التعليم، التربية المتكاملة.

Abstract:

This study explores the educational thought of Imam Ibn Al-Qayyim Al-Jawziyyah as a comprehensive pedagogical model that integrates spiritual, behavioral, and cognitive dimensions. It examines his educational concepts and compares them with major modern theories—such as those of Piaget, Vygotsky, Maslow, and Gardner—in order to identify points of convergence and divergence. Employing a comparative analytical approach, the study concludes that Ibn Al-Qayyim presents an integrated vision of education that acknowledges individual differences and links learning with spiritual purification (tazkiyah), paralleling many modern educational insights despite differing foundations. His educational model highlights the potential of Islamic thought to contribute meaningfully to contemporary pedagogical discourse. This suggests the value of further critical engagement with Islamic educational heritage in shaping a balanced, contextually relevant educational framework.

Keywords: Ibn Al-Qayyim, Islamic education, comparative educational thought, learning theories, holistic education.

Introduction:

Imam Ibn al-Qayyim Al-Jawziyyah stands as one of the most prominent figures in Islamic intellectual history, known for his profound scholarship and integrated educational vision. He developed a rich and nuanced framework addressing issues of education, behavior, and pedagogy—one that transcended its historical context to resonate with core principles found in contemporary educational theory. Accordingly, examining the educational dimensions in Ibn Al-Qayyim's thought is not merely an attempt to revive traditional insights; rather, it constitutes a scholarly endeavor to interrogate and recontextualize classical heritage in order to enrich modern pedagogical discourse and offer intellectual alternatives capable of addressing current educational challenges.

1. Study Questions:

To what extent can Ibn Al-Qayyim's educational concepts—despite their emergence within a distinct historical and cultural context—contribute meaningfully to enriching contemporary educational theories and practices? Furthermore, what are the key areas of convergence and divergence between his views and those of modern educational paradigms?

From this primary inquiry, several sub-questions emerge:

- What are the general characteristics of the concept of education "tarbiyah" in Ibn Al-Qayyim's thought, and what objectives did he assign to it?
- How does his holistic vision of education—particularly his emphasis on the heart and the body—compare to the concept of integrated education in thought?
- What is his view on the growth and purification of knowledge, and to what extent does it align with active learning theories?

- How might his notions of gradual learning and attention to individual differences offer qualitative contributions to modern pedagogical practices?

2. Study Objectives:

This study aims to achieve a set of core objectives, as outlined below:

- Analyzing and classifying Ibn Al-Qayyim's educational insights: By extracting and organizing the educational, behavioral, and instructional concepts articulated in his works. This aim is to present these ideas within a coherent methodological framework that emphasizes their physical, ethical, and cognitive dimensions.
- Comparing Ibn Al-Qayyim's pedagogical philosophy with modern theories:
  This involves identifying points of convergence and divergence between his educational views and those of major contemporary theorists—such as Jean Piaget, Lev Vygotsky, John Dewey, and Howard Gardner—while highlighting the differing philosophical foundations and cultural contexts.
- Highlighting the anticipatory value of Ibn Al-Qayyim's educational thought:
  By shedding light on concepts that either anticipated or enriched modern educational theories, thereby demonstrating the depth and originality of his intellectual legacy.
- Proposing a practical framework inspired by Ibn Al-Qayyim's thought: The study seeks to formulate actionable strategies and pedagogical guidelines derived from his ideas. these can be applied in contemporary educational contexts by teachers, educators, and parents to support balanced and holistic development.

3. Methodology:

This study adopts a dual methodological approach, combining analytical and comparative methods, as detailed below:

- Analytical Method: This method involves a close reading and interpretation of Ibn Al-Qayyim's texts related to education, behavior, and instruction. It aims to uncover the underlying educational concepts and intended purposes in his works, while while situating them within their original intellectual and historical contexts.
- **Comparative Method**: This approach is employed to examine Ibn Al-Qayyim's educational thought in relation to major educational theories. The analysis aims to identify points of similarity and difference, as well as areas of convergence and divergence, by drawing on the insights of educational psychologists, philosophers of education, and modern curriculum theorists. This method facilitates a deeper understanding of the potential for dialogue between Islamic and contemporary educational perspectives.

Ultimately, this methodology aims to build an epistemic bridge between the rich heritage of Islamic education and contemporary pedagogical trends, thereby contributing to the development of an integrated vision capable of inspiring future advancements across diverse educational contexts.

The study is structured around two main chapters:

- **Chapter One**: The Personal Dimensions of Imam Ibn Al-Qayyim and Their Educational Significance.
- **Chapter Two**: The Concept of Education in Ibn Al-Qayyim's Thought: Theoretical Foundations and Dimensions.

Chapter 1: The Personal Dimensions of Imam Ibn Al-Qayyim and Their Educational Implications

Reflecting on the biography of Imam Ibn Al-Qayyim Al-Jawziyyah reveals a well-rounded personality in which the elements of spirit, intellect,

and behavior are harmoniously integrated. This synthesis contributed to the development of a distinctive educational vision marked by spiritual depth, moral discipline, and intellectual richness. By examining the features of his personality, the contours of the educational philosophy embraced by Ibn Al-Qayyim become evident —a philosophy that continues to inspire educators and scholars in the field of Islamic educational thought.

1- Name and Lineage:

His full name is Abu Abdullah Shams Al-Din Muhammad ibn Bakr ibn Ayyoub Al-Zuhri Al-Dimashqi, famously known as Ibn Al-Qayyim Al-Jawziyyah—a title derived from his father's position at the Al-Jawziyyah School in Damascus. Biographical dictionaries confirm this attribution in approximately thirty sources, reflecting meticulous efforts of scholars in documenting his lineage and scholarly profile. This widespread acknowledgment also highlights the depth of his influence and enduring presence within the intellectual and educational spheres (Ibn Rajab, 2005: 170-175).

2- Birth and Upbringing:

The Imam was born in 691 AH in Damascus— a city that profoundly shaped his spiritual and intellectual formation and remained his lifelong home. This culturally and religiously diverse environment provided fertile ground for his development within a vibrant scholarly environment. The impact of this context is evident in his personality, which integrated rigorous scholarly pursuit with practical asceticism, and personal purification with pedagogy—an essential duality at the heart of his educational philosophy (Al-Ḥajjājī, 1408 AH: 38).

3- His Educational Ethics:

Ibn Al-Qayyim was distinguished by noble character traits that were evident in both his conduct and his writings. A striking example appears in his work Madarij Al-Salikin, where he states:

"If someone wrongs you and then comes to apologize, humility requires you to accept their apology—whether it is genuine or not—and to leave their inner intention to God Almighty..."

This statement encapsulates a foundational pedagogical principle in his thought: the importance of forgiveness, benevolence, and training the soul to think well of others while entrusting what lies within hearts to God. Such an outlook reflects a profound understanding of the relationship between educator and learner—one grounded in compassion and gentleness rather than harshness and rigidity (Ibn al-Qayyim, 1393 AH: 126).

4- Scholarly Status and Its Educational Dimensions:

Ibn Al-Qayyim held an eminent scholarly position and was a leading figure in exegesis, hadith studies, and the principles of spiritual purification. He studied closely under Shaykh Al-Islam Ibn Taymiyyah for many years, adopting his knowledge and methodological approach. Renowned his tireless diligence, Ibn Al-Qayyim pursued knowledge day and night, without fatigue or weariness. This exceptional dedication stands as a pedagogical model for cultivating self-discipline and the sincere pursuit of knowledge for the sake of God—core principles wihin the educational framework he espoused (Al-Ḥajjājī, 1408 AH: 39).

5- Worship, Asceticism, and Their Educational Impact:

No analysis of Ibn Al-Qayyim's educational thought would be complete without addressing his spiritual life—particularly his devotion and humility in worship. He led a life characterized by sincerity and detachment from worldly concerns, most clearly reflected in his book Madarij Al-Salikin, which

serves as a profound educational roadmap for spiritual purification and the journey toward God. His student Ibn Kathir described him as follows:

"I do not know anyone in our time more devoted in worship than him… he had a unique approach to prayer, prolonging it greatly, extending both his bowing and prostration…"

This portrait reveals that, in Ibn Al-Qayyim's perspective, education begins in the heart and is rooted in the servant's relationship with his Lord. Behavioral refinement, therefore, cannot take place unless the heart is reformed. Education, in this view, is not merely the transmission of knowledge or external correction, but an inner construction that precedes outward practice (Ibn Kathīr, 1407 AH: 202).

6- Death and Lasting Legacy:

Imam Ibn Al-Qayyim passed away on the night of Thursday, 13 Rajab 751 AH, at approximately sixty years of age. He left behind a profound scholarly and educational legacy, the impact of which continues to resonate in ontemporary writings on pedagogy and spiritual refinement. His works remain a vital reference for scholars of Islamic educational philosophy, in which he masterfully combined the authenticity of traditional thought with the depth of lived pedagogical experience (Ibn Rajab, 2005: 170-175).

Chapter 2: Ibn Al-Qayyim's Concept of Education and Its Theoretical Dimensions

1. The Concept of Education in Ibn Al-Qayyim's Thought:

In his interpretation of the term "Rabbani" (divine scholar), as cited in the exegesis of Ibn ʿAbbas (may Allah be pleased with them both), Ibn Al-Qayyim articulates an authentic educational understanding that transcends mere linguistic explanation and reflects a comprehensive educational philosophy. He comments: "Rabbani is derived from 'Rabb–yurabbi–

tarbiyah", meaning to nurture or cultivate. Thus, he is ascribed to education, just as a person tends to his wealth (Ibn Al-Qayyim, 1998: 126).

This description reveals Ibn Al-Qayyim's vision of education as a process of continual care—rooted in gradual development, sustained supervision, and close guidance of the learner—much like a parent nurturing a child through the early stages of growth.

This vision notably aligns with what modern educational psychology has affirmed. For instance, Jean Piaget's Cognitive Development Theory emphasizes that the educator's role extends beyond the mere transmission of knowledge to include accompanying the learner through successive stages of intellectual maturation, enabling the learner to construct knowledge autonomously. Similarly, Vygotsky's concept of the Zone of Proximal Development (ZPD) positions the educator as a scaffold who provides targeted support, allowing the child to progress from what is already known to what can be achieved with guided assistance (Vygotsky, 1978: 84–91).

From this perspective, Ibn Al-Qayyim's "divine scholar" (Alim rabbani) emerges as a cognitive supporter rather than a mere instructor.

Furthermore, this notion intersects with Bandura's Social Learning Theory, which underscores the significance of modeling in the educational process (Bandura, 1977: 22–30). Learners, through observation and imitation, acquire values and knowledge—an idea echoed in Ibn Al-Qayyim's assertion that education through knowledge encompasses not only instruction but also moral reform and exemplification.

Ibn Al-Qayyim's understanding of education is not confined to the intellectual domain alone. Rather, he explicitly integrates it within a holistic framework that encompasses both the body and the heart. He states: "Both the heart and the body require cultivation… Just as the body needs nourishment and protection, the heart cannot attain righteousness except

through what benefits it and by avoiding what harms it. There is no path to this except through the Qur'an" (Ibn Al-Qayyim, 1975: 46).

This dual emphasis embodies an ethical and physical educational philosophy that closely parallels John Dewey's theory of holistic education, which stresses emotional and behavioral development alongside intellectual growth.

Ibn Al-Qayyim's emphasis on comprehensiveness in the concept of education constitutes the cornerstone of his pedagogical vision. For him, tarbiyah (education) is not limited to cognitive instruction; rather, it extends to the holistic formation of the human being in all dimensions: intellectual, physical, and spiritual. This understanding aligns profoundly with contemporary educational trends, particularly what is known as Holistic Education, which emphasizes the importance of nurturing the emotional, social, ethical, physical, and spiritual dimensions of the learner alongside cognitive development (Miller, 2007c: 3–20). John Dewey also stressed this dimension, arguing that learning should not be reduced to information acquisition, but should instead constitute an integrated life experience that fosters a sense of responsibility and social engagement (Dewey, 1916: 163–176).

Ibn Al-Qayyim's distinction between the education of the heart and that of the body reflects a multidimensional educational outlook that resonates with Howard Gardner's Theory of Multiple Intelligences, which moves beyond the conventional understanding of intellectual intelligence to include bodily, emotional, spiritual, and intrapersonal intelligences as central elements in shaping the learner's character (Gardner, 1983: 30–45). Just as the body requires regular nourishment and gradual physical training, the heart, according to Ibn Al-Qayyim, is cultivated through meanings, values, and continuous refinement through the Qur'an and virtuous conduct.

Furthermore, his definition of education as "the educator's ongoing care for knowledge—perfecting and preserving it—and gradually transmitting it to others as a child is raised" reveals two complementary dimensions in the educational process. The first is personal, related to the educator's own intellectual development and critical reflection on the knowledge acquired—a notion that intersects with contemporary concepts of critical thinking and self-inquiry in education. The second is social, represented in the act of educating others through gradual instruction and sustained guidance, which aligns with the principles of Constructivist learning theory, where the learner is viewed as an active constructor of knowledge rather than a passive recipient (Woolfolk, 2016: 290–310).

This latter aspect also parallels the orientation of Education for Sustainable Development (ESD), which maintains that knowledge should not be pursued for its own sake, but should be translated into behaviors and values that contribute to the construction of an ethically grounded and sustainable society—one that is conscious of its responsibilities toward future generations (UNESCO, 2017: 6–15).

Accordingly, Ibn Al-Qayyim's educational vision emerges as an integrative project—one that transcends moral norms to establish a civilizational model rooted in the Qur'an as an epistemological foundation, while remaining open to a shared human horizon affirmed by contemporary educational and psychological sciences. It represents a continual quest to nurture the human being—not merely as a learner, but as an active moral agent in society who grows intellectually, spiritually, and physically in unison.

2. The Theoretical Dimensions of Education Concept in Ibn Al-Qayyim's Thought:

2.1 The Theory of the Stages of Knowledge in Ibn Al-Qayyim's Thought:

Ibn Al-Qayyim presents a pedagogically refined theory concerning the stages of knowledge, reflecting a comprehensive understanding of the epistemic journey from individual reception to communal transmission. He conceptualizes knowledge as unfolding through four essential phases: first, listening; second, comprehension and understanding; third, memorization and consistent practice; and fourth, transmission and dissemination. In artiuclating these stages, he draws upon the Prophetic hadith: "May God brighten the face of one who hears a hadith from us and conveys it as he heard it". For Ibn Al-Qayyim, listening is not an end in itself but the beginning of a transformative process through which the learner progresses from passive reception to active contribution within society. Accordingly, listening must be followed by inner awareness that ensures the internalization of knowledge; then by sustained retention through repetition; and ultimately by transmission, which he regards as the highest fruition of learning (Ibn Al-Qayyim, 1998: 71–72).

This sequential model closely aligns with the Information Processing Theory, a prominent framework in contemporary educational psychology (Ormrod, 2016: 105). The act of listening corresponds to the initial encoding of information into short-term memory, whereas understanding signifies the integration of that information into existing cognitive schemas (Bartlett, 1932: 199). Continuous memorization mirrors the process of knowledge consolidation, facilitating the transfer of information into long-term memory (Baddeley, 2020: 150–170). This process is supported by strategies such as spaced repetition and active recall, both of which have been shown to effectively counter the forgetting curve, as theorized by Hermann Ebbinghaus (Ebbinghaus, 1913: 60–80).

Ibn Al-Qayyim, however, advances his model further by asserting that knowledge is preserved only through its dissemination, and that withholding it leads to its gradual erosion. He likens knowledge to buried treasure that deteriorates unless it is spent and shared. This perspective resonates with

what modern pedagogy terms the "Teaching Effect" or "Explanation Effect"—principles supported by research in peer-to-peer and active learning. Such approaches demonstrate that teaching others reinforces the educator's own comprehension, deepens conceptual understanding, and often exposes previously unnoticed gaps in knowledge (Brown, 2014: 85–95).

The dynamic correlation Ibn Al-Qayyim establishes between knowledge-sharing and knowledge growth reveals a vision of learning grounded in interaction and circulation, rather than in hoarding or exclusivity. This philosophy parallels the views of educational theories such as John Dewey, who argued that educational experience reaches its full potential only when the individual engages both intellectually and practically within the broader social fabric (Dewey & Johnson, 1999: 18–20). In this light, the ethical structure of knowledge becomes evident: it is preserved only when made accessible, and it flourishes only when transmitted from one person to another.

2.2 Ibn Al-Qayyim's Theory on the Impediments to Acquiring Knowledge:

Ibn Al-Qayyim offers a precise and insightful analysis of the primary causes behind the loss and deterioration of knowledge, identifying six major obstacles that hinder its acquisition and internalization. He links each of these impediments to a pedagogical consequence—what he describes as a form of disciplinary deprivation proportional to the transgression. He writes: "The point is to clarify the deprivation of knowledge through these six causes: the first is the failure to ask questions; the second is poor listening and inattentiveness; the third is miscomprehension; the fourth is neglect of memorization; the fifth is withholding and not transmitting knowledge—whoever conceals his knowledge and refrains from teaching it, God afflicts him with its loss and oblivion, as a punishment fitting the deed, which is confirmed by both reason and experience; the sixth is the failure

to act upon it—for action necessitates remembrance, contemplation, and continued engagement, while neglecting to apply knowledge leads to forgetting it" (Ibn al-Qayyim, 1998: 172).

According to him, the six impediments are:

- Neglecting to ask questions.
- listening poorly or lacking of attentiveness.
- Misunderstanding or incorrect comprehension.
- Failing to memorize and consolidate knowledge.
- Withholding knowledge and refraining from teaching it.
- Failing to act upon the acquired knowledge.

This classification advanced by Ibn Al-Qayyim closely aligns with key findings in modern educational theories, intersecting with them at several foundational points:

1. **Neglecting to Ask Questions and Lack of Epistemic Curiosity:**

This corresponds in modern pedagogy to weak classroom engagement and a deficiency in epistemic curiosity—both of which are recognized as critical factors influencing academic achievement. Research by John Hattie highlights that encouraging student questioning is among the most effective strategies for enhancing learning outcomes (Hattie, 2009: 10, 15).

2. **Poor Listening and Inattentiveness:**

This closely relates to the concepts of active listening and attentional control, which are emphasized in cognitive learning theories. Contemporary instructional approaches strive to create a multisensory and mentally stimulating environments that engage students auditorily, visually, and cognitively (Sternberg, 2012: 140, 150).

3. Misunderstanding or Faulty Comprehension:

This highlights the importance of differentiated instruction and formative assessment, through which teachers identify misconceptions and guide students toward accurate understanding. The gradual development of conceptual schemas is crucial in this process, as it helps reduce cognitive load and supports deeper learning (Tomlinson, 1999: 8, 13).

4. Failure to Memorize or Maintain Regular Review:

This directly aligns with strategies like active recall and spaced repetition, both well-established methods for transferring information into long-term memory counteracting the forgetting curve first described by Ebbinghaus (Ebbinghaus, 1913: 60).

5. Withholding Knowledge and Avoiding Teaching Others:

This relates to collaborative and project-based learning, exemplified by the "teaching effect", where students take on the role of peer instructors. This practice deepens understanding, uncovers knowledge gaps, and strengthens both expressive and analytical skills (Krajcik, 2006: 317–332).

6. Failure to Apply Knowledge in Practice:

This represents the pinnacle of Ibn Al-Qayyim's educational philosophy: action is the true guarantor of knowledge retention. It aligns fundamentally with experiential learning theories articulated by David Kolb (Kolb, 1984: 20, 30) and John Dewey (Dewey, 1916: 163–176), both of whom emphasize the importance of applying theory through lived experience. This approach also corresponds with competency-based learning, which stresses the practical application of knowledge in authentic, real-world contexts.

2.3 Ibn Al-Qayyim and the Theory of Regenerative Knowledge:

In light of these impediments, Ibn Al-Qayyim proposes a counteractive pedagogical remedy centered on disseminating knowledge, its teaching, and its practical application. He likens this process to a flowing spring: "Knowledge increases when it is shared; it is like a spring that strengthens and gushes forth the more it is drawn from" (Ibn Al-Qayyim, 1998: 172). This metaphor closely aligns with modern concepts such as Learning Communities and Lifelong Learning, in which education is understood as a continuous and cumulative process—one that is renewed and sustained through engagement, interaction, and practical experience (Faure, 1972: 17).

Moreover, Ibn Al-Qayyim offers a deeper insight by linking the act of teaching others to the teacher's own cognitive development, stating: "When one speaks of knowledge and teaches it, it becomes clear to him and radiates with light". This observation anticipates a pedagogical principle now widely recognized in educational psychology: "The best way to understand is to teach". Contemporary research supports this insight, demonstrating that learners who are expected to teach others exhibit enhanced cognitive performance, owing to the organizational processing, active retrieval, and deeper conceptual engagement involved in preparing to teach (Nestojko, 2014).

Conclusion:

A close examination of the educational thought of Imam Ibn Al-Qayyim Al-Jawziyyah reveals a comprehensive framework that seamlessly integrates spiritual and moral dimensions with intellectual and behavioral development—reflecting a holistic vision of the human being and his educational formation. Through analysis and comparison, this study has shown that Ibn Al-Qayyim was not merely a religious reformer, but also an educational thinker whose insights anticipated many of the principles later

embraced by modern educational theories, both in substance and in methodology.

The main findings and conclusions that have emerged from this research include:

☒ **Comprehensiveness of Ibn Al-Qayyim's Educational Vision:**

Ibn Al-Qayyim's concept of education extended well beyond the realm of cognitive development. It encompassed the cultivation of the soul and spirit, the refinement of character, the purification of the heart, and the development of both the intellect and the body. This comprehensive and integrated approach closely aligns with what is now referred to as Holistic Education.

☒ **Conceptual Pioneering in Educational Elements:**

Ibn Al-Qayyim introduced key educational principles such as the recognition of individual differences, the importance of gradual instruction, and the integration of education with moral and spiritual values—concepts that have become foundational in contemporary educational theory and practice. The study underscores that Ibn Al-Qayyim did not merely articulate these ideas in abstract terms; rather, he developed practical applications grounded in a profound understanding of human nature and the learning process.

☒ **Intellectual Parallels with Educational Theories:**

The study has identified significant intersections between Ibn Al-Qayyim's educational insights and the theories of modern educational thinkers such as Piaget, Vygotsky, Maslow, and Dewey—particularly in areas related to learner development, active learning, motivation, and the social function of education. However, these parallels are accompanied by a fundamental philosophical divergence, as Ibn Al-

Qayyim's vision is rooted in a theocentric worldview, in contrast to the largely humanistic or constructivist foundations of contemporary theories.

☒ **Authenticity of the Islamic Educational Paradigm:**

The comparative analysis reveals that Ibn Al-Qayyim proposed an original educational model rooted in an integrated value system firmly grounded in Islamic creed, law, and ethics. This foundation endows the model with both adaptability and the capacity for self-renewal, all while preserving its distinct identity and authenticity.

☒ **Contemporary Relevance of His Educational Thought:**

Ibn Al-Qayyim's educational ideas offer valuable inspiration for contemporary educators and researchers, particularly in the development of curricula that emphasize ethical and emotional dimensions, and that strive for a balance between knowledge and action, thought and behavior. This highlights the urgent need to revisit and critically engage with the Islamic educational heritage in a constructive and future-oriented manner.

Accordingly, this study calls for further specialized comparative research between Islamic educational thought and various modern pedagogical schools, with the aim of formulating an educational vision that remains deeply rooted in its authentic foundations while remaining open to contemporary developments. Such a vision contribute to the formation of generations capable of facing modern challenges with a balanced, enlightened, and value-conscious spirit.

References:

- Ibn Al-Qayyim. (1998). *Miftah Dar Al-Sa'adah wa Manshur Wilayah Ahl Al-'Ilm wa Al-Iradah* [The Key to the Abode of Happiness and the Manifest of the Authority of Scholars and Willpower] (Arabic ed.). Beirut: Dar al-Kutub Al-'Ilmiyyah. *(in Arabic)*

- Ibn Al-Qayyim. (1975). *Ighathat Al-Lahfan min Masa'id Al-Shaytan* [The Rescue of the Distressed from the Traps of Satan] (2nd ed., M. H. Al-Faqi, Ed.). Beirut: Dar al-Ma'rifah. *(in Arabic)*
- Ibn Al-Qayyim. (1973). *Madarij Al-Salikin bayna Manazil Iyyaka Na'budu wa Iyyaka Nasta'in* [The Stations of the Seekers between the Levels of "You Alone We Worship and You Alone We Seek Help"] (2nd ed.). Beirut: Dar al-Kitab Al-'Arabi. *(in Arabic)*
- Ibn Kathir, I. (1987). *Al-Bidayah wa Al-Nihayah* [The Beginning and the End] (1st ed.). Beirut: Dar Al-Fikr Al-'Arabi. *(in Arabic)*
- Ibn Rajab. (2005). *Dhayl Tabaqat Al-Hanabilah* [The Continuation of the Layers of Hanbali Scholars] (1st ed.). Riyadh: Maktabat Al-'Ubaykan. *(in Arabic)*
- Hajjaji, H. (1988). *Al-Fikr Al-Tarbawi 'inda Ibn Al-Qayyim* [The Educational Thought of Ibn Al-Qayyim] (1st ed.). Riyadh: Dar Hafiz. *(in Arabic)*
- Bandura, A. (1977). *Social learning theory*. Englewood Cliffs, NJ: Prentice Hall.
- Bartlett, F. C. (1932). *Remembering: A study in experimental and social psychology*. Cambridge: Cambridge University Press.
- Baddeley, A. D., Eysenck, M. W., & Anderson, M. C. (2020). *Memory* (3rd ed.). Psychology Press.
- Brown, P. C., Roediger III, H. L., & McDaniel, M. A. (2014). *Make it stick: The science of successful learning*. Belknap Press of Harvard University Press.
- Dewey, J. (1916). *Democracy and education: An introduction to the philosophy of education*. New York: Macmillan.

- Dewey, J., & Johnson, R. T. (1999). *Learning together and alone: Cooperative, competitive, and individualistic learning* (5th ed.). Allyn & Bacon.
- Ebbinghaus, H. (1913). *Memory: A contribution to experimental psychology* (H. A. Ruger & C. E. Bussenius, Trans.). New York: Teachers College, Columbia University.
- Faure, E., Herrera, F., Kaddoura, A. R., Lopes, H., Petrovsky, A. V., Rahnema, M., & Ward, F. (1972). *Learning to be: The world of education today and tomorrow*. UNESCO.
- Gardner, H. (1983). *Frames of mind: The theory of multiple intelligences*. New York: Basic Books.
- Hattie, J. (2009). *Visible learning: A synthesis of over 800 meta-analyses relating to achievement*. Routledge.
- Kolb, D. A. (1984). *Experiential learning: Experience as the source of learning and development*. Prentice Hall.
- Krajcik, J. S., & Blumenfeld, P. C. (2006). Project-based learning. In R. K. Sawyer (Ed.), *The Cambridge handbook of the learning sciences* (pp. 317–332). Cambridge University Press.
- Miller, J. P. (2007). *The holistic curriculum* (3rd ed.). University of Toronto Press.
- Nestojko, J. F., Bui, D. C., Kornell, N., & Bjork, E. L. (2014). Expecting to teach enhances learning and organization of knowledge in free recall of text passages. *Memory & Cognition, 42*(7), 1038–1048.
- Ormrod, J. E. (2016). *Human learning* (7th ed.). Pearson.
- Sternberg, R. J., & Sternberg, K. (2012). *Cognitive psychology* (6th ed.). Wadsworth, Cengage Learning.

- Tomlinson, C. A. (1999). *The differentiated classroom: Responding to the needs of all learners*. Association for Supervision and Curriculum Development.
- UNESCO. (2017). *Education for sustainable development goals: Learning objectives*. UNESCO Publishing.
- Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Harvard University Press.