

Spiritual Education for the Personality Development of Muslim Youths

Prof Tabasum Akther* Prof Shabila Mehraj**

Associate Professor Govt College for Women Nawakadal Srinagar Kashmir

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I. INTRODUCTION:

Education in ordinary sense is known as process to inculcate total strength in human being. Education is aimed at drawing out the worth that lies in human being. Education is the development of good moral character and the perfection of individual. Swami Vivekananda called education as “Manifestation of perfection of lying already within an individual. “Furthermore he said “We want that education by which character is formed, strength of mind is increased intellects is expanded and by which one can stand one one’s feet”.

Education in the classical foundations was perceived as a tool to generate ‘Divinity in Humanity’. Classical thoughts explicitly advocated the fact that ‘Capacity building is necessary the outcome of character building. Ancient system aimed at building the nation in which people have common aspirations and expectations. Classical thoughts lay much emphasis on moral and spiritual education. In such type of education students had plenty of opportunity to interact with nature and teachers. It builds strong youths and they tend to live fearlessly. Youths tend to live with highest faith in moral and spiritual values as such as courage, self –confidence, wisdom, justice, truth, non – violence, etc. These ultimately strengthened the quality of life of the youths.

Why Spiritual Education is Necessary?

Spiritually can be inculcated through the process of education. An educated person is respected everywhere. Spiritual education does not refer to the academic qualification, a student possesses, but to personal refinement and inner growth. The main aim of spiritual education should be to train Muslim youths as preachers of the Truths of Holy Qur’an in India which will make them strong, vigorous, sincere, and will develop strong will power. If the will is stronger than everything can be attained. The reasons of introducing spiritual education are many folds.

- All reforms or innovations in education have led the society to a collapse.
- Education system has failed to instill vigilance in social life.
- Education system failed to raise the thinking power.
- Bookish knowledge practically made the weak mind.
- The system concentrated heavily and exclusively education.
- The system produced the scholars having ability to look before but not the ability to look beyond Knowledge.
- Educational institutions have successfully generated economic wealth rather than Intellectual health.
- There is more emphasis on ‘Excellence’ but without generating the knowledge.
- Education injected ego in everyone without tolerance to sublime ego.
- The teachers in the system have turned as ‘coaches’ and not the transformers of
- The students have been made exclusively dependent rather than independent.
- Educational institutions producing talents for transactions but not of transformations of Knowledge.
- The present education system has failed to generate a society of harmonious strength.
- Displacement of spiritual values from the society.
- Absolute Westernization of education which has deteriorated the society.

It is not money that makes spiritual personality but contentment. Richness of a person or worldly status does not make a man happy. Many youths committing suicide or leading a life full of frustration, tension, stress and shedding tears. Youths of India have been deprived of Indian culture and spiritual education. They should pride every Indian thing and known the cultural heritage of India. Youths should be educated about their

mind, about who they are and why they are here. This is the main wisdom that is needed for this age.

Tips for the Youths for shaping his personality

- Be in knowledge
- Build faith in yourself
- Build your confidence with the trust you are placing in yourself
- Try to live without weakness
- Live by what you believe
- Design your fate with your consciousness and with your behaviour
- Use more forces to grow
- Maintain your ego
- Attract divine forces and the divine forces direct you
- Design your fate, make your destiny
- Prepare yourself to be as good as possible
- Embrace modernization but not at the cost of tradition
- Create a competitive spirit
- Focus on learning possibilities
- Design your developmental paths for a fulfilling career
- Develop positive strengths and opportunities for growth
- Be the you want to be
- Be open to take risks
- Motivate other students toward performing better
- Develop healthy competition with others
- Be smart and self-driven or intrinsically motivated
- March from untruth to truth
- Be calm, quiet, cheerful and happy
- Maintain and enhance self-esteem
- Ask for help and encourage involvement
- Armed with good education and know-how
- Mastering interaction and leadership skill
- Share positive thoughts and feeling with others
- Set realistic goals in vocational choice
- Create a sense of belonging by improving interaction and communication
- Make spiritual connectedness with people
- Enhance self-esteem
- Take up more responsibility
- Learn consciously to release positive emotions
- Cultivate universal love and should understand the true meaning of life
- Focus more for gaining knowledge rather than getting marks
- Ability of listening to one's inner conscience
- Aptitude for learning lessons on values and morality

- Be good and do good
- Be kind and compassionate
- Develop dedication, devotion and determination
- Realize the need for meaningful education.

Teachers write and speak beautifully about great truths. To talk about the truth and not live it is hypocrisy, and it can weaken or even destroy students' faith to realize that there teachers do not practice what they preach. Empty words who no weight. The present article discusses eight duties of a teacher which have been emphasized by Al – Ghazzali (1966, pp. 145 – 152) Although the teaching techniques and personal style of teachers vary widely, this is an excellent guide to understanding the complex role of the teachers:

“The **first duty** of the teachers is to be sympathetic to students and treat them as his ownchildren”.

“The **second duty** of the teachers is to follow the example of the Law-giver: he should seek no remuneration for his services ... and accept neither reward nor thanks”.

The **third duty** of the teachers is that “he should not withhold and from the student any advice, or allow him to attempt work at any grade unless he is qualified for it”.

The **fourth duty** of the teachers “who in dissuading the student from his evil ways, should do so by suggestion rather than openly, and with sympathy rather than with odious upbraiding Open dissuasion destroys the veil of awe, invites defiance, and encourages stubbornness”.

The **fifth duty** of the teachers “who is teaching a certain sciences should not belittle disparage the value of other sciences before his students”.

The **sixth duty**, “ He should limit the student to what the latter is able to understand and should not require of him anything which his mind cannot grasp for fear that he would develop a feeling of dislike for the subject, and his mind would become confused”.

The **seventh duty**, “ The teachers should give his feedback to students only such things as are clear and suitable to their limited understanding and should not mention to them anything about the details that are apt to follow but which he deems fitting for the present to withhold Even the most foolish and most feebleminded among men is usually the most pleased with the perfection of his mind”.

The **eight duty**, the teachers must do what he teachers and not allow his works to give the lie to his words”. (Fadiman & Fraser, 1997, p. 184)

The Best Youth

Said Nursi interpreted the following hadith “The best of youths are those who resemble men of mature age, while the worst men of middle age are those who resemble youths” in his own words “The best youth is the one who thinks about death like an elderly person, and working for the hereafter, avoids joining those who become captive to the passions of youth and drown in heedlessness. And the worst of your elderly people is the one who tries to resemble the young in heedlessness and passion, and follows the lusts of the soul like a child”.

II. CONCLUSION

Muslim youths need to realize that they have enormous potential and strengths to achieve what they want. With the strengths, youths can transform themselves. Youths should realize that all power is within them and they can do everything with challenge and commitment. They should believe that they need to stand up and express the divinity within them. The future of the world depends upon youth and they make a difference.

Spirituality is the backbone in our world. I think ancient wisdom needs to be brought forward and shared among youths. Poet Allama Iqbal has said that “Yemen , Misr , Rome sab mitt gaye jahan se kuch baat aisi hai ki hasti mitati nahi hamari “. Muslim youths may be strong if they follow spiritual practices. The present era has man hope for humanity and spirituality.

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