Islamic Perspective of Creativity:
A Model for Teachers of Social Studies as Leaders

Dr. Samih Mahmoud Al-karasneh,

Associate Professor, Curricula and Instruction, Faculty of Education,

Yarmouk University, Irbid-Jordan

And

Dr. Ali Mohammad Jubran

Assistant Professor, Administration and Foundations of Education, Faculty of

Education, Yarmouk University, Irbid-Jordan

Abstract

This paper aims at identifying the main features of creativity from an Islamic perspective. To achieve this aim, the researchers used a content analysis approach. The Qur'anic verses were the source of the analysis. In accordance with this perspective, a model for teachers of social studies as leaders is suggested. It is an attempt to contribute to the development and understanding of creativity in the social studies classrooms. The study highlighted the Qur'anic methodology that enhances creativity among people. Moreover, the study looked at the objectives of creativity in Islam as part of fulfilling the duty of vicegerency on earth, strengthening one's relationship with Allah, finding the truth and serving the society. The paper also managed to highlight the main fundamentals of creativity from an Islamic perspective such as sincerity, conformity with the *shari'ah*, beneficial products, usage of lawful means, the ethical and moral system, *ijtihad* (independent legal reasoning) and rejection of imitation. The study ended with conclusions and recommendations.

Introduction

Although some contemporary Muslim scholars have highlighted the necessity of studying creativity from an Islamic perspective, studying creativity from an Islamic context has not received a great deal of consideration by scholars or writers. They have tried to examine the subject from within an Islamic framework. However, only very few have managed to address creativity in a reliable scientific manner that could give a clear understanding of the theory of creativity in the Islamic thought.

First of all, in terms of Islamic perspective of creativity, it is considered necessary to explain the conceptual meanings of this concept and its development in the Islamic heritage. The Arabic dictionary *Al-Mo'jam Al-Waseet* defines the verb "to create" as "to bring something into being in a way that was not before" (Mustafa et al. 1989:150). Therefore, creativity is producing something that was not in existence before or has nothing similar to it. Likewise, the American Heritage Dictionary of the English Language, to create is "to cause to exist; bring into being; originate." (Morris, 1981: 311). Creativity therefore means "having the ability or power to create things." (Ibid).

On this basis, the writers of the present paper somewhat agree with Yousif (1999: 137) when she defines creativity as, "the process of realizing, applying or elaborating Divine Principles and Ideals at any given time or place, to meet the challenges that arise, in all spheres of life." furthermore, it can be inferred that creativity is a special condition, attitude or state of being that reflects passion for work, independence, goal setting, originality, flexibility, a wide range of interests, average or above-average intelligence and motivation (Goertz 1991: 3). Yousif (1999:137), as stated above, emphasized that creativity should aim at applying the Divine Principles to all aspects of life. In this case, those who are dealing with creativity should ensure that their works or inventions do not contradict Islamic principles. At the same time, they should feel a responsibility to raise Islamic societies to a higher level, allowing them to face future challenges creatively and successfully. Also, Al-Mazeidy (1993) has added a new dimension to the definition of creativity. He defined it as "the ability of designing new forms that are beneficial for humanity and are in accordance with the Islamic *shari'ah* and principles." (p. 306). In his definition, Al-Mazeidy emphasized that the newly created things should be useful and helpful to human beings in their life. He emphasized also that the new things should follow Islamic foundations and principles. Creative Muslims in this case, will be distinguished from others by following the divine guidance from Allah (s.w.t.). They will consider the approval of the Islamic *shari'ah* before creating anything. However, Islam is creative by nature; It came with new and unique principles that rejected the prevailing practices of the Arab society in terms of worshiping God. It was very different from the beliefs of the people at that time. It came for the purpose of change for the better. This kind of change was a shift from a system based on mere imitation of the old generation to a new and unique model based on thinking, realizing and understanding the mission of

people on earth. The Qur'an itself contains great and creative ideas including a complete system of guidance for life, enabling people to live in accordance with Islamic foundations. The Qur'an was revealed as a miracle to the Prophet Mohammad (p.b.u.h.). It challenged all people to produce a few verses like the Qur'an but they failed. It is a sign of divine creativity to reveal an inimitable book that is unique and relevant to all people in all places and times.

Furthermore, the Prophet Mohammad's (p.b.u.h.) role was also creative. He was able to create and build a Muslim society from scratch. He transformed people from worshipping idols to worshipping one God and from fighting one another to building a strong solidarity and brotherhood among all. The Prophet was the door through which a completely new system of behavior for human beings was displayed. The first Islamic society established by the Prophet was creative in nature in the sense of newness and uniqueness, and that small society was to be the base of the great Islamic civilization to follow.

It is in such situations that the religion, the Qur'an, the Prophet and the Muslim society are creative in nature, and many Muslim scholars were able to produce creatively. The four great jurists of the new jurisprudence schools or *mathahibs*; Abu Hanifa al-No'man, Malik Bin Anas, Mohammad Idris al-Shafi'I and Ahmad Bin Hanbal are excellent examples. Each was able to establish a unique school in Islamic *Fiqh.* Each scholar had his own school using a different methodology. They had their own students who continued the development of their respective schools.

Regarding the related literature, the writers found several studies dealing with the subject of creativity from an Islamic perspective. The best study among those is titled, *Creativity in Islamic Thought: A Comparative Analysis* by Wahida Yousif. The author conducted a comparative study between the Islamic and Western perspectives of creativity. She investigated Islamic thought on creativity in depth, and in a very systematic manner. She explained the main characteristics of the Islamic concept of creativity such as its multi-faceted nature, as well as dealing with concrete issues and problems (Yousif, 1999: 117- 123). The author has derived a methodology of creativity in Islamic thought by studying Islamic sources; the Qur'an in particular. She further elaborated on the sources of inspiration, tools and techniques as a help to understanding creativity from an Islamic perspective. Another good book that is found in the field of creativity from an Islamic perspective is *Moqaddimah fi Manhaj Al-Ibda': Ro'yah Islamiyyah [An Introduction to the Methodology of Creativity: An*

Islamic Point of View] by Zuheir Mansour al-Mazeidy. The author investigated creativity systematically and addressed the subject in an attempt to come up with an Islamic methodology of understanding creativity. He started with examining the Qur'anic verses and the Prophetic traditions related to the methodologies of sight, sound and dialogue as means towards "better understanding of the world around us." as he stated (al-Mazeidy, 1993: 32). He then elaborated on the Muslim pioneers who lived creatively. Finally, the author presented some conditions for practising creativity in Islam.

Al-Hammadi, in his book *Shararat Al-Ibda' [The Spark of Creativity]* has very briefly examined the term of creativity in the Qur'an. He examined the word in four verses of Qur'an. Two of them are related to the Almighty Allah and mean the Creator and the Originator. The other two verses mentioned the term in the meaning of bringing some thing new from nothing (al-Hammadi, 1996: 5). He has quoted several definitions of creativity but most of them are from a western perspective (Ibid.: 15- 19).

In their book *Mabadi' Al-Ibda' [Principles of Creativity]*, Sweidan and Adlouni have examined the term creativity in the Qur'an very briefly. In the same way, they mentioned the Qur'anic verse which stated that Allah is the wonderful Originator of everything in this world (Sweidan and Adlouni, 2002: 15). The authors offered some new ideas in defining the term of creativity (Ibid.: 16). Their methodology in the book was based on the Western literature with an interesting way of presenting the ideas.

Eisawi, in his book titled *Saikolojiyyat Al-Ibda': Dirasah fi Tanmiyat Al-Simat Al-Ibda'iyyah [Psychology of Creativity: A Study in the Development of Traits of Creativity]*, investigated some of the Qur'anic verses in an attempt to understand the Qur'anic way of enhancing creativity in Muslim life. The author stressed the importance of thinking in enhancing creativity, as is emphasized in the Qur'an. He also looked at the role of knowledge in creativity (Eisawi, 1990: 55- 57). Except for this, he relied heavily on Western literature on creativity.

Following the same methodology, al-Safi in his book *Al-Tafkeer Al-Ibda'I Baina Al-Nathariyyah wa Al-Tatbeeq [Creative Thinking: A Theory and Practice]* examined the term creativity from a Qur'anic perspective, and concerned his study with the Muslim

pioneers who have left many creative products throughout Islamic history (al-Safi, 1997: 20-25).

The review of literature showed that some studies in the field of creativity from an Islamic perspective have addressed creativity from a Qur'anic perspective to highlight that creativity has its bases in the Qur'an without relating the verses to certain methodologies or framework. Other writers viewed the issue from a historical perspective in which they investigated the creative Muslims of the early years of Islam. Others studied the issue from a Western perspective without giving it any distinguishing Islamic features.

It appears that there is a limited literature and research in the field of creativity from an Islamic perspective, which means that there is a need for further studies on Islamic creativity. From such endeavors, Muslims will first understand how early Muslim scholars were pioneers in different fields and specializations. In addition, it will help develop an Islamic methodology of creativity that will enhance the Muslim societies and provide them with an honorable role among other societies and nations. Besides, educationalists could use this methodology in their fields of work e.g. education and classroom instruction and leadership particularly.

Creativity from an Islamic perspective could benefit greatly from further investigation of its sources, in particular the Qur'an. This paper therefore, discusses the Islamic thought on creativity; its definition, methodology, objectives, fundamentals and its characteristic tenets. It aims to explore the main features of creativity from an Islamic perspective. In addition, this investigation is viewed as an attempt to contribute to the development and understanding of creativity in the social studies classrooms. It is hoped that it will introduce a different perspective of creativity and provide guidelines for teachers as leaders in their classrooms in order to achieve the objectives of teaching social studies and learning successfully and creatively.

Although there is abundant literature on creativity studies, there has been less research associated with teachers' abilities of running a classroom from an Islamic perspective of creativity. The core concern of this paper is the social studies classroom. The purpose here is to give a better understanding of classrooms' organizational effectiveness and provide guidelines for social studies teachers to motivate and direct their students toward achieving the objectives of social studies. Furthermore, effective

creativity could be considered as valuable characteristics in the selection, training and recruitment of teachers of social studies who are expected to be creative in their capacity to teach and lead their classrooms. Leadership in this paper is perceived as a process of guiding and influencing teachers in the classroom so that they will display initiative and love for the work they do towards achieving the objectives of learning and teaching since that work, from this perspective, is considered an act of worship to Allah. By doing so, teachers as leaders will be able to attain happiness in both worlds. To support this, leadership, based on Vance Packard's definition is "the art of getting others to want to do something that you are convinced should be done." (Kouzes and Posner, 1987: 14). This paper is likely to offer guidelines that asset teacher to achieve successful leadership practices. Kouzes and Posner (1988), defined these practices as challenging, inspiring, share vision, enabling o act, modeling the way and encouraging heart. The present paper proposed that the Islamic methodology of creatively is supposed to enable teachers to perform these practices effectively.

The purpose and questions of the paper

The purpose of this paper is to investigate the main features of creativity from an Islamic perspective. It also examined the definition, methodology, objectives, fundamentals and the characteristic tenets of creativity from an Islamic point of view. In addition, it was to formulate a model for creative teachers of social studies as leaders according to the Islamic perspective of creativity. To achieve these aims the following question were addressed:

1. What are the main features of creativity from an Islamic perspective?
2. How can creativity be considered by teachers of social studies as educational leaders?

Methods

A content critical analysis was used to help identify the main features of creativity from an Islamic perspective. It aimed to outline relevant interpretations, to clarify and provide support for certain concepts. The writers relied heavily on the Qur'anic verses as the primary source of the Islamic thought in an attempt to understand precisely the

term of creativity and to try to suggest a framework of the Islamic methodology of creativity.

Results

Based on the analysis process, the current section will show the results that considered in studying creativity from an Islamic perspective. They are categorized into four main categories. These categories included the methodology, objectives, fundamentals, and characteristics of creativity from an Islamic point of view. Each of these categories has been divided into sub-categories as they are displayed below.

Methodology of Creativity in Islam

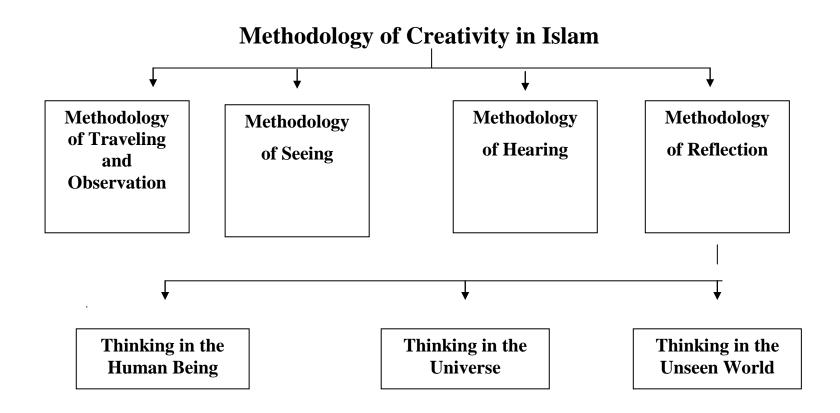"Allah (s.w.t.) has granted human beings with the capacity to create and left it for them to develop …" (Sweidan and Adlouni, 2002: 56). It is therefore, the responsibility of people to work hard towards the improvement of their abilities and capacities that help them to be creative.

Clarifying the methodology of creativity in Islam is an important issue that may guide Muslims to a better understanding of the subject of creativity from an Islamic perspective. Muslims cannot only follow what previous scholars have produced, but rather they have to investigate the different sciences further in order to be able to come up with new methodologies that help understand the new developments of today.

The importance of the methodology is emphasized by the Muslim scholar al-Mawdoudi when he said: "the Islamic sciences have lost their unique characteristics for some period, due to not using properly the faculties of hearing, seeing and thinking, and also because the Muslim *Ummah* has left its historical role in leading the world." (quoted in al-Mazeidi, 1993: 33). In the same field, Abu al-Hasan al-Nadwi has shown that the Islamic sciences very much improved when there were Muslim scholars who were concerned with building the proper methodologies to guide, clarify and understand every aspect in the Islamic *shari'ah.*" (al-Nadwi, 1983: 282). The best example of this is the four jurisprudence schools of Abu Hanifa al-

No'man, Malik Bin Anas, Mohammad Idris al-Shafi'I and Ahmad Bin Hanbal that were invented properly when the concerned scholars were taking care to find a suitable methodology to guide the different principles of the schools. Therefore,

Figure 1 Methodology of Creativity in Islam

Methodology of Creativity in Islam

Methodology of Traveling and Observation	Methodology of Seeing	Methodology of Hearing	Methodology of Reflection

Thinking in the Human Being	Thinking in the Universe	Thinking in the Unseen World

creativity in Islam should be studied in this way by finding the proper methodology that will help Muslims to be more creative.

Creativity in Islam has been fostered in different ways. In the Qur'an, several methodologies can be derived by studying the verses of Qur'an closely. Firstly, Allah (s.w.t.) has guided people to travel and deeply observe what they see. Secondly, Allah (s.w.t.) advised us to use, effectively and efficiently, the faculty of seeing that Allah gave to human beings. Thirdly, people were advised to use the faculty of hearing in order to be able to obtain the necessary knowledge and experience. Fourthly, the methodology of thinking was emphasized in the Qur'an in order to use the intellectual aspect in the human beings themselves, in the universe and in the unseen world. These methodologies will be further investigated from the Qur'an in particular in the following sections.

Methodology of Travelling and Observation

Travelling is a methodology that has been emphasized in the Qur'an by Allah. Allah said in the Qur'an: "Say: Travel through the earth and see how Allah did originate creation; so will Allah produce a later creation, for Allah has power over all things" (Qur'an 29: 20).

Traveling through the earth could be viewed both literally and symbolically. Literally is to go around the world on trips or journeys and seek more information that will be the bases for creativity. Traveling might also be viewed symbolically which is to travel by thinking and by imagining, creating new possibilities.

Allah (s.w.t.) has encouraged all people to go and think, as those before them, and draw conclusions. People who travel through space or time can learn from the experiences of others. Allah said in the Qur'an: "There have been examples that have passed away before you, travel through the earth, and see what was the end of those who rejected truth." (Qur'an 3:137).

Methodology of Seeing

Seeing is another tool for enhancing creativity in the universe and everywhere. Allah emphasized this idea in the Qur'an when He said: "Do they <u>see</u> nothing in the kingdom of the heavens and the earth and all that Allah hath created? (Do they not see) that it may well be that their term is nigh drawing to an end? In what Message after this will they then believe?" (Qur'an 7: 185).

This verse has clearly stated that one of the objectives of seeing and looking around is finding the truth and the right belief. It should aim at knowing Allah, The Creator better. Seeing in this context is one of the ordinary faculties of human being as a gift from Allah. People in their life enjoy this faculty. Therefore, they should understand how to utilize it in the best way possible.

Seeing could also be viewed literally and figuratively. Literally is to see the actual things and think about them getting deeper ideas. Figuratively is when it encourages utilizing the thinking process as seeing. Allah said in the Qur'an: "<u>Look</u> further at the bones, how We bring them together and clothe them with flesh." (Qur'an 2:259).

The Qur'an encouraged people to see what is going on around them. One example of that is to see how Allah creates the plants from the beginning. Allah said in the Qur'an: "<u>Seest</u> thou not that Allah sends down rain from the sky, and leads it through springs in the earth? Then He causes to grow, therewith, produce of various colours, then it withers; thou welt see it grow yellow; then He makes it dry up and crumble away. Truly, in this, is a message of remembrance to men of understanding" (Qur'an 39: 21).

Another example is to look at one of the modes of transportation at that time; the camel, as an enduring animal that can travel for long time without water. Allah said in the Qur'an: "Do they not <u>look</u> at the camels, how they are made? And at the sky, how it is raised high? And at the mountains, how they are fixed firm? And at the earth, how it is spread out? Therefore do thou remind for thou art one to remind." (Qur'an 88:17-21). It is a way of reflecting within the self to understand how the universe and everything in it is created in the best manner.

In another verse, the Qur'an shows how perfect Allah is in His creation of the universe. Allah said in the Qur'an: "Do they not <u>look</u> at the sky above them? How We have made it and adorned it, and there are no flaws in it?" (Qur'an 50:6). It is a lesson for every body who wants to be creative. They should do the job perfectly in the best possible way.

In another way, Allah has encouraged people to see and look for the truth by stating that several lessons can only be obtained by those who seek to see things carefully. Allah (s.w.t.) said: "There has already been for you a sign in the two armies that met (in combat); one was fighting in the cause of Allah, and the other resisting Allah, those <u>saw</u> with their own eyes twice their number. But Allah doth support with His aid whom He pleaseth. In this is a lesson for such as have eyes to see" (Qur'an 3: 13). In the same way, Allah said: "It is Allah Who alternates the night and the day. Verily in these things is an instructive example for those who have <u>vision</u>!" (Qur'an 24: 44). It may be noted here that Allah's creativity can be shown in the regular phenomena of nature. However, only those with the spiritual vision can see this kind of creativity.

In another verse, Allah stated how important vision is for the people. Allah has stated how the Prophet Mohammad (p.b.u.h.) was dealing with his people in this regard. Allah said: "Now have come to you from your Lord proofs (to open your eyes), if any will <u>see</u>, it will be for (the good of) his own soul, if any will be blind, it will be to his own (harm), I am not (here) to watch over your doings" (Qur'an 6: 104).

Methodology of Hearing

All human beings are responsible for their ears, their eyes and their hearts that have been given by Allah as gifts. This idea was emphasized in the Qur'an when Allah said: "And pursue not that of which thou hast no knowledge; for surely <u>the hearing</u>, the sight, the heart all of these shall be questioned of." (Qur'an 17: 36). People should utilize their faculties in the right and correct way. Therefore, they all will be asked about them in the Hereafter whether they used them in knowing Allah better or they misused them in leading to evil.

In a Qur'anic verse, Allah has stated with great emphasis on listening carefully to the Qur'an. Allah has stated that: "When the Qur'an is read, <u>listen</u> to it with attention, and hold your peace, that ye may receive Mercy" (Qur'an 7: 204). It could be noticed that listening to the Qur'an, that is, the words of Allah, will help people to come to know the secrets of it. Muslim scholars have stated many times that the secrets of the Qur'an are endless; without limit. This could be considered as a call for all people to discover what is in the Qur'an. This will help people to come up with new things and that is a sort of creativity.

Elsewhere in the Qur'an, Allah said about the Prophet Moses: "I have chosen thee, <u>listen</u> then to the inspiration (given to thee)" (Qur'an 20: 13). It is again emphasizing listening to the words of Allah. By doing so, Prophets achieved their objectives.

Similarly, Allah (s.w.t.) said about the believers in the Qur'an: "Those who <u>listen</u> to the word, and follow the best of it. Those are the ones who Allah has guided, and those are the ones embued with understanding" (Qur'an 39: 18). In his commentary on this verse, Ali (1985) said: "if "word" be taken as any word, the clause would mean that good men listen to all that is said and choose the best of it" (p. 1400). Good men therefore, listen to everything that might be useful for them. They will listen to all alternatives that relate to a matter that concerns them. However, they know how to deal with various types of information and different kinds of experience. They just follow the best of it. In other words, they take decisions and base actions on the best of what they hear.

It is clear here that listening is one of the main methodologies of good people to understand a situation and to differentiate between the good and bad and between the right and wrong. In the case of the creative process, listening will be one correct means leading to an examination of information or the situation to build on it.

In the same way, Allah stated about the believers in the Qur'an: "And they say: we <u>hear</u>, and we obey, (we seek) thy forgiveness, our Lord, and to thee is the end of all journeys" (Qur'an 2: 285). Listening, as the believers understand, was followed by obedience as a positive reaction to the truth. That means, Muslims have based some

actions on the listening methods. It could be said also that listening was the method of the right action. Therefore, again, listening may be a good method for starting the creativity process in Islam.

Methodology of Reflection

Islam encourages people to think deeply in all matters that concern them. This methodology is stressed in the Qur'an in different ways. One way is to encourage people to think directly about events occurring around them. Allah for example motivates people to think of the rain coming down from the sky making a unique difference to the earth. Using the word *"Yatafakkaroun"*, Allah said in the Qur'an: "It is He Who sends down rain from the sky from it ye drink, and out of it (grows) the vegetation in which ye feed your cattle. With it He produces for you corn, olives, date-palms, grapes, and every kind of fruit, verily in this is a sign for those who give thought" (Qur'an 16: 10- 11).

In his commentary on this verse, Ali (1985) has stated that the above verses on nature will show you Allah's wisdom and benign providence in making the process of nature subservient to man's use and his refined life. A higher degree of intelligence and study is required (men who are wise) to understand Allah's Signs to man …" (p. 734). Therefore, man needs to use his intelligence in order to be able to understand Allah's signs on earth.

Another example of the need to think is the life of the bee. The Qur'an encourages people to think about the life of the bee and gain realization or benefit from Allah's signs on earth. Allah said in the Qur'an: "And thy Lord taught the Bee to build its hives in hills, on trees, and in (men's) habitations. Then to eat of all the products (of the earth), and follow the ways of thy Lord made smooth, there issues from within their bodies a drink of varying colours, wherein is healing for men, verily in this is a sign for those who give thought" (Qur'an 16: 68- 69).

In another verse, the Qur'an explains that one of the attributes of those right people with minds who are using the thinking methodology in reading the universe as the visual Book of Allah. Allah said: "Men who remember Allah standing, sitting, and

lying down on their sides, and <u>contemplate</u> the (wonders of) creation in the heavens and the earth, (with the saying): our Lord not for naught hast thou created (all) this! Glory to thee! Give us salvation from the chastisement of the fire" (Qur'an 3: 191). Contemplate here means to think deeply and reflect within the self. This verse indicates clearly that people who remember Allah realized the wisdom of the Creator when they were thinking deeply on the creation of the heavens and the earth.

Using the word "*ya'qiloun*" in Arabic that means understand wisely, Allah has stated that the people who use their minds well can understand Allah's magnificent nature in the universe. Allah (s.w.t.) said:

> Behold! In the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they trail like slaves between the sky and the earth; (here) indeed are Signs for a people that are <u>wise</u> (Qur'an 2: 164).

Wise here means to think and understand the beauty of the universe that is created by Allah. In the same way, Allah stated that thinking is one of people's duties, in order that they reflect upon and come to understand the message that Allah sent human beings. In this regard, Allah said in the Qur'an: "Thus doth Allah make clear His Signs to you in order that ye may <u>understand</u>" (Qur'an 2: 242).

Thinking should aim at finding the truths that guide people to know the Creator better. However, the non-believers will not realize this before the Day of Judgment. The Qur'an mentioned how people will regret their doings in the Hereafter because they did not use their thinking in searching for the truth. The Qur'an stated that: "They will further say: had we <u>listened</u> or used our <u>intelligence</u>, we should not (now) be among the companions of the blazing Fire!" (Qur'an 67:10).

Allah's signs are also for those with minds and those who use their minds in order to understand "the glorious majesty of Allah and His goodness to man" (Ali, 1985: 200). Using the word "*Oli Al-Albab*" that means people with minds, Allah (s.w.t.) said: "Behold! In the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of <u>understanding</u>" (Qur'an 3: 190).

Another word is "*yafqahoun*" which means to think deeply in order to understand. About this, Allah (s.w.t.) said: "Say: He hath power to send calamities on you, from above and below, to cover you with confusion in party strife, giving you a taste of mutual vengeance each from the other. See how We explain the Signs in diverse ways; that they may understand" (Qur'an 6: 65).

In the same way, Allah (s.w.t.) encouraged people to think of themselves deeply. Allah said: "It is He Who hath produced you from a single soul, then there is a resting place and a repository, We detail Our Signs for people who <u>understand</u> (Qur'an 6: 98).

The same idea was emphasized by using the word "*yatadabbaroun*" that is a deep stage of the thinking process. Allah (s.w.t.) has guided people to look at the Qur'an and think deeply to seek a fuller understanding of it. Allah (s.w.t.) said in regard of this: " Do they not then earnestly seek to understand the Qur'an, or is that there are locks upon their hearts?" (Qur'an 47: 24). In another verse, the same word was used to mean ponder. Allah (s.w.t.) said: "Do they not ponder on the Qur'an? Had it been from other than Allah, they would surely have found therein much discrepancy" (Qur'an 4: 82).

Another expression that means thinking is "*yaththakkaroun*". Allah (s.w.t.) stated that: "And the things on this earth which He has multiplied in varying colours (and qualities); verily in this is a sign for men who are <u>mindful</u>" (Qur'an 16: 13). This verse indicates that those who think and use their minds effectively can understand Allah's signs to man.

Thinking as a methodology of creativity is highly encouraged in Islam with the Qur'an emphasizing the importance of thinking about three specific domains; thinking about the human being, about the universe and about the unseen world. While thinking in the human being helps one to understand the beauty and the creativity of Allah (s.w.t.), thinking in the universe around people will assist them to realize Allah's great creation. This will play a vital role in motivating people to come up with new things that direct them to the truth. People will be encouraged to create and invent more valuable things as they use their intellect and make great efforts in understanding the world around them.

Besides that, Muslims believe in the Hereafter, and such beliefs take Muslims to thoughts of places far away from this world. Thinking is considered a very deep method that results in training the Muslims to be deep thinkers. Creativity in this way will be one of the outcomes of such a process of thinking. Some details of the three levels of thinking are as follows:

A. <u>Thinking in the Human Being</u>
Allah said in the Qur'an: "As also in your own selves, will yet not then <u>see</u>?" (Qur'an 51:21). "The signs and evidence of Allah are in nature and within the body and soul of man, if man has but the spiritual eyes to see" (Ali, 1985: 1612). In another verse, Allah said in the Qur'an: "Now let man but <u>think</u> from what <u>he</u> is created!" (Qur'an 86:5). It is a direct motivation to think about the essence of the self.

Put another way, Allah stated that He will soon show His signs to people in a way to encourage them to find out and look for these signs in themselves. Allah (s.w.t.) said: "Soon will We <u>show</u> them Our signs in the (furthest) regions (of the earth), and in their own <u>souls</u> until it becomes manifest to them that this is the Truth. It is not enough that thy Lord doth witness all things? (Qur,an 41: 53).

In the same way, Allah stated that reflecting and thinking about the creation of human beings will result in finding the truth. Allah (s.w.t.) said: "Do they not reflect in their own <u>souls</u>? Not but in truth. And for a term appointed, did Allah create the heavens

and the earth, and all between them, yet are there truly many among men who deny the meeting with their Lord (at the resurrection)!" (Qur'an 30: 8).

B. Thinking in the Universe

In several verses, the Qur'an enforces thinking on the heavens, the earth and the universe in general. Allah said in the Qur'an: "Say: Travel through the earth and see what was the end of those who rejected truth" (Qur'an 6: 11). It may be noted here that the objective of seeing in this verse is just to think and use the mind in order to understand why those people rejected the religion. It is meant to be a lesson for people about those who did not follow their Prophets.

In the same way, Allah (s.w.t.) has stated that the earth is full of signs to be thought of. Allah said: "On the earth are signs for those of assured faith" (Qur'an 51: 20). This verse is encouraging 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 warners profit those who believe not" (Qur'an 10: 101). It could be noted here that faith comes first before going to see Allah's signs in the universe. Once faith and belief are in the hearts, then people can benefit from observing the heavens and the earth and whatever is in them.

Allah (s.w.t.) has encouraged all people to go and look at the universe and discover its beauty and creativity. Allah said in the Qur'an: "He Who created the seven heavens one above another, no want of proportion wilt thou see in the creation of the Most Gracious. So turn thy vision again, seest thou any flaw?" (Qur'an 67: 3). It is a way of thinking about the order of the universe that follows certain laws. By doing so, people will use their intellect deeply and will then take Allah's creation as a lesson in the perfection of things.

C. Thinking in the Unseen World

The Qur'an is taking human beings very far via thinking by asking them to reflect and think beyond the time we are living in. It encourages people to think of the last Day

on which everybody will get what they deserve. Allah said in the Qur'an: "O mankind! Fear your Lord! For the convulsion of the Hour (of Judgment) will be a thing terrible! <u>The Day</u> ye shall see it, every mother giving suck shall forget her suckling-babe, and every pregnant female shall drop her load (unformed), thou shalt see mankind as in a drunken riot, yet not drunk, but dreadful will be the chastisement of Allah" (Qur'an 22: 1-2).

People are also motivated to think about paradise and all rewards that are provided for the believers. It requires very deep and contemplative thinking that not all are capable of. Allah said in the Qur'an about His reward to those who believe: "Their Lord doth give them glad tidings of a Mercy from Himself, of His <u>good pleasure</u>. And of <u>gardens</u> for them, wherein are delights that endure. They will dwell therein for ever. Verily with Allah is a <u>reward</u>, the greatest (of all) (Qur'an 9: 22). It is a type of thinking beyond boundaries and limits. It is a kind of bright vision of the eternal future of Muslims as a sort of motivation to strive for excellence in this world in order to get the best of rewards in the Hereafter.

Objectives of Creativity in Islam

Creativity in Islam has certain objectives that can be derived from the Islamic foundations and principles. By applying creativity, people usually aim at several issues such as "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:

Achieving the Higher Goal of Creativity: Allah's Satisfaction

The objective of creativity is more than inventing new things or being different and distinguished. The main objective is to fulfill the duty of vicegerency on earth and to help achieve the aims of the Islamic *shari'ah*. This will result in attaining the pleasure of Allah for the creative activities of the Muslims. It is a very high goal that helps people to think deeply. It is not a mere materialistic goal, but rather it is a spiritual one that makes people feel strongly about the great message they are carrying in this life. Satisfaction and happiness will be the higher goals for creativity to be achieved in this life and in the Hereafter.

Strengthening One's Relationship with Allah

As creativity is concerned with creating and inventing new things, this will help one to know Allah's power and creation; Who created everything in the world. This will assist one to know how creative Allah is and this will result to get closer to Allah and have a stronger relationship with Him.

Finding the Truth

The objective of creativity in Islam is not just to invent things whatever they are or however they come. The objective of inventing things is to find the truth that Allah has laid everywhere in this universe. That is why Allah encouraged us to go travel and think about the universe deeply. People are also encouraged to think about themselves in order to search for the truth and realize the Creator, His power and abilities.

The Qur'an contains the whole truth, everything that people need. Therefore, Allah has made it clear that the Qur'an is the truth in a way to encourage everybody to think. Allah (s.w.t.) said: "We sent down the (Qur'an) in truth, and in truth has it descended, and We sent thee but to give glad tidings and to warn (sinners)" (Qur'an 17: 105). In the same way Allah emphasized in the Qur'an that: "Say: O ye men! Now truth hath reached you from your Lord! Those, who receive guidance, do so for the good of their own souls, those who stray, do so to their own loss, and I am not (set) over you to arrange your affairs." (Qur'an 10: 108).

Serving the Society

The objective of creativity should not be an individual concern per se but a social concern. For Muslims, creativity therefore, "should take into consideration the interest and needs of the community." (Yousif, 1999: 122). All creative people should bear in mind that their creative products should benefit the entire Muslim society and community rather than just satisfy their own personal interests.

Fundamentals of Creativity in Islam

By considering Islam as the main source of our thought, creativity from the Islamic perspective will have several fundamentals that are derived from the main sources of

Islam, mainly the Qur'an and the traditions of the Prophet Mohammad (p.b.u.h.). The main fundamentals of creativity in Islam that will guide people in the creative process are the following:

Sincerity

Creativity in Islam should be for the sake of Allah. All deeds of Muslims will be a type of *ibada*; worship, if they are sincerely undertaken. Creative Muslim scholars should be aware of their intention in practicing creativity. They should feel that they are doing this in order to get Allah's satisfaction and to fulfill their duties as vicegerents on earth. They should also intend to increase their knowledge and strengthen the relationship with Allah by searching for the truth.

Conformity with the *Shari'ah*

To shape the term creativity within Islamic thought, it has to follow Islamic guidelines. Following such guidelines guarantee that "the creative products do not contradict any of the Islamic principles or foundations." (al-Mazeidy, 1993: 304). All creative products should be in accordance with the Islamic *shari'a*.

Beneficial Products

The creative outcomes should be beneficial for the Muslim society in large. They should be useful for people in their lives. They should then, bring good for the society or at least decrease the bad in it. Islam does not recognize any creative product that has a negative influence on the Muslim society or harm its people.

Usage of Lawful Means

Creativity in Islam does not allow the use of unlawful means to create something even if it is for the good of the Muslim society. The good goal does not justify the means for achieving it (al-Mazeidy, 1993: 303- 304). All means or procedures that are used in the creative process should be recognized in Islam.

The Ethical and Moral System

Creativity in Islam is morally sound. All creative products should be based on the ethical-cum-moral system of Islam. This means that whatever is to be created should be ethically acceptable. In addition to this, the creative people should display Islamic ethical traits such as modesty and humility. Being of such dispositions, and knowing that creativity is without limits, creative Muslim scholars will be able to create more and more. This also will enhance the role of the Muslim model or example for others to be creative in the same way.

Rejection of Imitation

Imitation as an antithesis of creativity, or as an obstacle of it, is condemned in the Qur'an many times. Allah (s.w.t.) mentioned the negative people who were just imitating those before them in worshipping other than Him. The Qur'an tells us about the story of Abraham (a.s.) when talking to his people. Allah (s.w.t.) said: "Behold! He said to his father and his people, what are these images, to which ye are (so assiduously) devoted? They said: we found our fathers worshipping them. He said: indeed ye have been in manifest error-ye and your fathers." (Qur'an 21: 52-54).

This was a general statement about the non-believers who do not think wisely or use their intellectual and sensual faculties to seek the truth. Allah said also: "When it is said to them: come to what Allah hath revealed; come to the Messenger, they say: enough for us are the ways we found our fathers following. What! Even though their fathers were void of knowledge and guidance?" (Qur'an 5: 104).

Other than the imitation of beliefs and methodologies, imitation can be by following the leaders or rulers without understanding what to follow, why or how. This kind of imitation is rejected by the Qur'an. Allah said: "And they would say: our Lord! We obeyed our chiefs and our great ones, and they misled us from the (right) path." (Qur'an 33: 67).

Methodology of *Ijtihad*

Ijtihad is to make a great efforts in looking for solutions to something that is not specially mentioned in the Qur'an or *Sunnah*. However, the main guidelines are stated in the Islamic sources of *shari'ah*. *Ijtihad* in this way, is a methodology that has been

recognized as a secondary source of the Islamic *shari'ah*. In this regard, Allah (s.w.t) says: "O ye who believe! Obey Allah, and obey the messenger, and those charged with authority among you. If ye differ in anything among yourselves, <u>refer</u> it to Allah and His messenger, if ye do believe in Allah and the Last Day, that is best, and most suitable for final determination." (Qur'an 4: 59). Referring the matter to Allah and His Messenger is for the sake of *ijtihad* in order to get a solution for a new situation. This is considered a good methodology to enhance the creativity among Muslims.

In the same way, the Prophet (p.b.u.h.) encouraged deserving people to innovate and ensure that their own opinion is based on the Islamic foundations. He stated that: "if the ruler has judged a new event and made *ijtihad* rightly, he will get two rewards and if he judged it wrongly, he will get one reward." (al-Bukhari, 1987, Vol. 6, *hadith* No. 6919, p. 2676). However, both are rewarded because they put their effort towards righteousness.

Characteristics of Creativity in Islam

Creativity in Islam has some characteristics that distinguish it from the other perspectives of the term. Creativity from the Islamic perspective is necessarily linked with the foundations and principles of Islam. The main characteristics of creativity according to the Islamic perspective are the following:

1. Divine Revelation

Creativity in Islam is very broad in terms of having enough resources that help one to be creative. Creative Muslims do not depend solely on the material resources, but rather they look at the divine origin of the Qur'an that is full of creative ideas. The Qur'an encourages people in different ways to use their minds and different sensual faculties for generating new ideas or inventions. The Qur'an by itself is an exact "methodology" that assists Muslims to be more creative. However, discovering the unending creativity of the Qur'an requires people to live up to the true teachings and ideals of the Qur'an.

2. Comprehensiveness

Creativity in Islam does is not limited; it is concerned with all aspects of life be it psychological, social, economic, political or spiritual. The Qur'an, which is the words of Allah (s.w.t.), contains unlimited creative ideas. Creativity from an Islamic perspective is viewed by Yousif (1999) as "a multi-faceted nature, incorporating physical, mental, spiritual and teleological components." (p.117).

3. Responsibility of Vicegerency

Once the creative Muslims feel the duty of being vicegerent on earth, they will realize the huge responsibility entailed in fulfilling this duty. Therefore, "Creativity cannot be divorced from the concepts of responsibility, accountability, *taqwa* (God consciousness), humility and gratitude." (Yousif, 1999: 118). Creative Muslim scholars will be responsible for not only their new ideas and inventions but also for the methodologies they used.

4. Dealing with the Important Issues

As creativity will occupy time and require a great deal of effort, it should be concerned with important matters that are useful for the people of the Muslim society. Creativity is not a playful act without any benefit for the society. Yousif (1999) emphasized it when she wrote, "All creative efforts should deal with living concrete issues and problems rather than the world of fantasies." (p.121).

5. Human Limitations

Creativity in Islam has its limitations. Only Allah (s.w.t.) is perfect and human beings cannot be perfect in everything. Humans have their own limitations in tackling matters and performing tasks. Yousif (1999) has stated that, "Humans in general, are limited in their capacity for creative reflection and thought, by time, space, as well as their individual intellectual capacities." (p. 123). That does not in any way mean to underestimate the human capacities or to discourage people for initiating creative activities. Rather, it will help creative Muslims to feel unpretentious when dealing with others. It will remind Muslims that the Almighty Allah (s.w.t.) is the Most Knowing and that whatever comes about is just Allah's gift to people. As a result, creative Muslims will be very grateful to Allah (s.w.t.).

6. Higher Reward

One of the important characteristics of creativity in Islamic thought is that the reward for the creative outcome is not only the material benefit but also the spiritual one. This kind of reward is from Allah (s.w.t.); the Creator, in the Hereafter. In this case, it will be clear for all creative people that the great reward for their innovations will be waiting for them when the final Day comes. It is a very great motivation for all people to make strident efforts towards achieving their creative goals.

Enhancement of Creativity in Teaching Social Studies

In order to face the changing world successfully, social studies teachers need to be more innovative and creative. Furthermore, "the root of learning is being curious and able to wonder. If teacher of socials studies are not curious, they will not experiment to see how the world really works. Curiosity is innate, but it can be encouraged by education that supports openness and questioning." (Rowe, 2006: 89). Therefore, the demand for well-prepared creative social studies teachers is an important issue today. To achieve the aims of social studies, teachers must be prepared to deal with rapid change, complex local, state, national, and global issues, engaged cognitively, engaged in their community, engaged politically, and exhibit and promote attitudes that respect the public good. Teachers should be organized, dependable, patient, and creative. It is the right of every school to have teachers who can help leading classrooms towards excellence and who keep abreast of everyday developments. In turn, it is the teachers' duty to lead their classroom creatively. The leader's responsibility is to prepare settings in their classrooms that promote students skills and abilities to be creative. In addition, they should be open- minded in order to be ready for learning new experiences and stay current in the field. As a result, they will be able to make changes for the social studies. Once social studies teachers in the organization have the potential and the willingness to work hard towards meeting the challenges of the future, creativity then may develop.

As explained earlier, creativity in Islam has several characteristics and fundamentals that made it different from the other perspectives of the subject. Based on some of

these characteristics and fundamentals, creativity in Islamic organizations can be enhanced and fostered as will be explained in the following section.

First of all, a clear vision and mission will enhance creativity in the social studies classroom. This kind of clarity will help the teacher and other members of the classroom to carry out the assigned duties in the best possible way. While a clear mission directs and motivates participants to follow the right way towards the achievement of the mission and the objectives of the teaching social studies, clear vision motivates participants to think ahead and plan for a better future.

Vision, in classrooms that seek creativity and effectiveness, is a crucial point that teachers should be aware of. Vision is what makes all members in the classrooms forward-looking. The teachers' role here is to breathe life into the spirits and hopes of others in order that they do their best and strive for excellence in the classroom.

Having a clear vision and mission, the teacher and other members will score the highest levels of cooperation, efficiency and positive participation. It is common that the better the teacher and the students know their mission and vision, the better their achievement will be. Once the vision is well- designed and understood, the possibility of having creative ideas and solutions will be high.

The teacher should therefore understand the vision and the mission of teaching social studies classroom, so that he can transfer them to his students and other colleagues and plan his strategy accordingly. By doing so, teachers will be clear about what should be done. They will also be more highly motivated regarding the achievement of the common goals of the organization.

Shura (Mutual Consultation) on the other hand, is a strategy that helps teachers to motivate and foster creativity in their students and respective school in general. Teachers (as Muslims) are highly encouraged to consult qualified individuals around them as a way of reaching an appropriate and instructive decision. Therefore, *shura* in Islam is mandatory upon the teacher in order to make sure that decisions are taken after making the greatest efforts to guarantee the correctness of such decisions.

Applying *shura* or mutual consultation in the social studies classrooms will provide the teachers with the opportunity to participate effectively in the process of teaching and to exert leadership in their classrooms, which will result in building trust between the teacher and the students. This kind of trust will play a vital role in raising the spirit of all classroom participants and in motivating them to think creatively to do their best as they feel a sense of loyalty to the teacher and to the school at large.

Creating a healthy and positive environment in the classroom will help students and teachers to work with a high morale and commitment. As a result, creativity will be enhanced in the classroom. For creating such an environment, teachers should first start to strengthen the relationships between students in the classroom. Teachers should enhance the goodwill and social relationships between themselves and their students and among all members of the school.

Having a good relationship among all classroom members will build true trust and it will motivate them to cooperate with each other. This will result in building a positive atmosphere in which all members work together in the social studies learning experiences. Teamwork, which is an important tool in achieving the common objectives, will then be established.

In addition to that, such a positive environment will help students and teachers to have self-consciousness in their hearts that will lead them to work sincerely and under their own initiative. Out of this inspiration and commitment, they will make great efforts to achieve success for the classroom. This is one way to achieve creativity. Creativity can be achieved when one feels comfortable and is working happily. Teachers and students can increase their creativity when their need for living in a healthy climate is taken into consideration.

Motivation and encouragement play an important role in fostering creativity in teaching and learning settings. Encouraging students towards good deeds in this life and the Hereafter will strengthen the relationship between the teachers and their students. It will build a relationship based on true brotherhood beyond the level of the

mere organizational relations. This kind of relationship will help students to feel better and as a result they will do their best to use their talents and abilities.

Encouraging students to do continuous work through incentives will also help them to be creative as they try hard in order to meet the competition and get the rewards. Through motivation, the goals of the teaching and learning of social studies are more likely to be achieved.

More importantly, teachers should motivate their students by reminding them about the higher rewards given by Allah (s.w.t) for their efforts to build a solid base for the new generation of the Islamic nation. Teachers in this way will be encouraging the hearts of their students more than meeting their materialistic needs. This will ensure rapid growth and progress towards excellence.

Freedom in the classroom will also enhance creativity among the students. Islam is a religion of freedom. However, freedom is one of the main proposed values when teaching social studies. Thus the concept of belief in God and His oneness is in itself liberalization from the subservience to other creatures.

For emphasizing the concept of freedom, teachers should encourage their students to feel that freedom. Teachers (as Muslims) should provide all students with the atmosphere in which they exercise the right to freely express their own opinions on matters that concern the school. Students should be given the chance to make suggestions, which might improve the effectiveness of social studies learning expereinces. Moreover, students should be allowed, and even encouraged, to have the right to criticize, and to express their opinions about any matter concerning the class and the school so long as these opinions are well substantiated. By doing so, students will be motivated to think and work out problems of their learning independently. As a result, creativity will then be achieved once students are free and encouraged to use all possible ways to achieve the objectives of the social studies learning.

Rejection of Imitation is another principle that encourages creativity in Muslim educational institutions. Imitation as an obstacle to creativity is condemned in the Qur'an. Allah (s.w.t.) has condemned people who were just imitating those before

them in worshipping other than Him, "… they said: we found our fathers worshipping them …" (Qur'an 21: 52-54) without even thinking why.

Contrary to that, the methodology of *Ijtihad* in Islam is a unique way to come up with creative outcomes. *Ijtihad,* which is to make great efforts in looking for solutions to something that is not mentioned in the Qur'an or *Sunnah* (traditions of Prophet Mohammad s.a.w.), is a motivation for Muslims to apply creativity while trying to invent something new. To make the concept more valuable, methodology of *Ijtihad* is recognized by Muslim scholars as a secondary source of the Islamic foundations and *shari'ah*. Allah (s.w.t) says in the Qur'an: " O ye who believe! Obey Allah, and obey the messenger, and those charged with authority among you. If ye differ in anything among yourselves, <u>refer</u> it to Allah and His messenger, if ye do believe in Allah and the Last Day, that is best, and most suitable for final determination" (Qur'an 4: 59). Prophet Mohammad (p.b.u.h.) has also encouraged qualified people to innovate making sure that their respective opinions have an Islamic foundation. He stated that: "if the ruler has judged a new event and made *ijtihad* rightly, he will get two rewards and if he judged it wrongly, he will get one reward" (al-Bukhari, 1987, Vol. 6, *hadith* No. 6919, p. 2676). However, both are rewarded because they put their efforts towards righteousness.

Malik (2002) emphasized the importance of *ijtihad* in creativity by saying: "extensive theological creative thinking is required to find accommodations between ideology and reality in terms of challenges to modernization. This target can only be achieved by opening the doors of systematic original thinking or reinterpreting the theological concept of *ijtihad*" (p. ii). Therefore, the methodology of *ijtihad* is essential for creative social studies teaching to be able to cope with new challenges that teachers and students might face.

By applying such principles, social studies teachers can foster creativity in their classroom. Effectiveness and efficiency will then be enhanced and objectives are likely to be achieved. Such healthy classroom may achieve success and lead the way for the future of the Muslim society.

Conclusions

The study highlighted the Qur'anic methodology that enhances creativity among people. The Qur'an emphasizes four methodologies namely: the methodology of 'travelling and observation', the methodology of 'seeing', the methodology of 'hearing' and the methodology of 'thinking'. Moreover, the study looked at the objectives of creativity in Islam as fulfilling the duty of vicegerency on earth, strengthening one's relationship with Allah, finding the truth and serving the society.

The study also managed to highlight the main fundamentals of creativity from an Islamic perspective such as sincerity, conformity with the *shari'ah*, beneficial products, usage of lawful means, the ethical and moral system, *ijtihad* and rejection of imitation. The study identified the characteristics of Islamic creativity as divine revelation, comprehensiveness, responsibility of viceregency, dealing with the important issues, human limitations and higher reward.

By having the creativity traits, social studies 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.

Recommendations

This work is still far from perfect and complete in studying the main features of creativity in Islam or in identifying all the characteristics and fundamentals of Islamic creativity. The researchers, therefore, would suggest the following recommendations to enhance the status of Islamic creativity:

1. Muslim scholars ought to make great efforts towards investigating the concepts of Islamic creativity. They should do more in-depth research on this topic. This will assist in formulating a theory of creativity from the Islamic perspective, which will contribute to the existing knowledge.

2. The Ministries of education in Muslim nations, Muslim teacher training institutions, Muslim school principals and authorities dealing with Muslim educational institutions should pay a great deal of attention towards understanding the concepts of Islamic creativity. As Muslims, they should realize that every

aspect in life including practising creativity in educational institutions, must be in accordance with Islam.

3. Courses on creativity in universities, colleges and teachers training institutions should incorporate Islamic concepts of creativity. This will enable these institutions to produce sound, knowledgeable and skillful teachers as leaders who are able to serve the Muslim *Ummah*.

4. Social studies teachers and other educators should practice the Islamic way of creativity. They should consider their work for the sake of Allah as the highest priority. They should be competent and should possess good character (*akhlaq)* so that they can be role models for others especially the younger generation.

5. Social studies teachers and other educational leaders should make a great effort to create a sound and healthy environment for their educational organization. Such an environment will enhance creativity that helps accomplish the objectives of the institution.

6. Muslim scholars who are well-versed in Western view of creativity should increase their efforts in doing comparative studies between the Islamic and Western philosophy of creativity.

References

Al-Bukhari, A. A. (1987). *Sahih Al-Bukhari*. 3rd Edition. Beirut: Dar Ibn Kathir.

Al-Hammadi, A. (1996). *Shararat Al-Ibda' [The Spark of Creativity]*. Beirut: Dar Ibn Hazm.

Ali, A. Y. (1985). *The Holy Qur'an, English Translation of the Meanings and Commentary.* Al-Madinah al-Munawwarah: King Fahd Complex for the Printing of the Holy Qur'an.

Al-Mazeidy, Z. M. (1993). *Moqaddimah fi Manhaj Al-Ibda': Ro'yah Islamiyyah, [An Introduction to the Methodology of Creativity: An Islamic Point of View]*. Egypt: Dar Al-Wafa' Littiba'a wa Al-Nashr.

Al-Nadwi, A. A. A. (1983). *Rijal Al-Fikr Wa Al-Da'wa Fi Al-Islam, [Scholars of Thought and Da'wa in Islam]*. Kuwait: Dar Al-Qalam.

Al-Safi, A. T. (1997). *Al-Tafkeer Al-Ibda'I Baina Al-Nathariyyah wa Al-Tatbeeq, [Creative Thinking: A Theory and Practice]*. Jeddah: Matabi' Dar Al-Bilad.

Eisawi, A. R. (1990). *Saikolojiyyat Al-Ibda': Dirasah fi Tanmiyat Al-Simat Al-*

Ibda'iyyah [Psychology of Creativity: A Study in the Development of Traits of Creativity]. Beirut: Dar Al-Nahdah Al-Arabiyyah.

Goertz, M. J. (1991). *The Relationship of Leader Effectiveness and Selected Traits of Creativity*. Unpublished Doctoral Dissertation, Northern Arizona University.

Khattab, Omar Mohammad. (2006). *Al-Ibda' Fi Tarbiyat Al-Tifil [Creativity in Teaching Children]*. Amman: Maktabat Al-Mojtama' Al-Arabi Linnashir wa Al-Tawzi'.

Kouzes, J. M. and Posner, B. Z. (1987). *The Leadership Challenge, How to Get Extraordinary Things Done in Organizations*. California: Jossey

Malik, B. A. (2002). *Ijtihad, Islam and the Modern World*. Unpublished Doctoral Dissertation, St. John's University (New York).

Morris, W. Ed. (1981). *The American Heritage Dictionary of the English Language*. USA, Boston: Houghton Mifflin Company.

Mustafa, I.; Al-Zayyat, A. H.; Al-Najjar, H. A. M. (1989). *Al-mo'jam Al-Waseet.* Vol. 1. Istanbul-Turkey: Dar Al-Da'wah.

Qur'an. *The Holy Qur'an: English Translation of the Meaning and Commentary.* Translated by Abdullah Yusuf Ali. (1985). Saudi Arabia: Al-Madinah al-Munawwarah King Fahd Complex for the Printing of the Holy Qur'an.

Rowe, Alan J. (2006). *Creative Intelligence, Discovering the Innovative Potential in Ourselves and Others*. New Jersey: Pearson Education, Inc.

Sweidan, T. M. and Adlouni, M. A. (2002). *Mabadi' Al-Ibda', [Principles of Creativity]*. Kuwait: Sharikat Al-Ibda' Al-Khaliji.

Talesara, S. (1992). *Literary Creativity Among Adolescents*. New Delhi: Uppal Publishing House.

Yousif, W. (1999). *Creativity in Islamic Thought: A Comparative Analysis*. Master Thesis: International Islamic University Malaysia.