indications and comprehensive conceptual frameworks that are compatible with Islam and its presumed dynamics in responding to educational needs which surpass borders and cultures. This is the most significant challenge which faces any theorist or intellectual who studies education. This essay serves as a definitional and descriptive introduction to the education theory in general, focusing in particular on the experience of Professor Khosrow Bagheri in his presentation of an Islamic education theory.

Keywords: Educational Theory, Philosophy of Education and Teaching, Islamic Education, Khosrow Bagheri.

The Islamic Education Theory:
The Khosrow Bagheri Experience

Mohammad Baqer Kojok

In society and academic institutions, the education process relies on superior theoretical foundations. These foundations form the conceptual and ideological framework, the direction toward cultural construction, and the movement of cultural change and socialization which every nation and cultural community is keen on perfectly fulfilling. In educational planning and the phases of building educational methodologies, the presence of a firm set of philosophical, theoretical and conceptual principles -which the developers of methodologies, workers in the educational domain, and researchers on the theories of education benefit from- is required beforehand. This set of principles is utilized for formulating high educational policies for a given educational institution or methodology, and controlling educational sufficiences according to a set of educational principles directly derived from the education theory. Thus, the presence of an educational theory which enjoys all the required properties -such as the presence of philosophical principles, conceptual strength, ability to debate and defend in the face of other theories, clear scholarly limits, and wide potential for application- is necessary as a prior step. The most important of all which has been mentioned before is that it should enjoy the necessary harmony with the culture it belongs to.

The need for a theory on education has driven intellectuals and education philosophers to diligently work in deriving education theories and presenting them to scholarly and political institutions. One such experience is that of Professor Khosrow Bagheri who has made an effort to deduce the clear features of the Islamic education theory based on methodological

Reforming Education at the *H*awza:
The Efforts of Sheikh Mohammad Rida al-Muthaffar

Al-As'ad bin Ali Qidara

Throughout the history of the ḥawza of Najaf, certain customs dominated education systems, specific teaching techniques gained precedence, and particular traditions in adopting study texts were widespread. However, this did not prevent the ḥawza from being an active setting which witnessed calls for renovation and reform of education techniques. One of the most important of these reformation plans, which surpassed those that had gone before it and formed a challenge for those that followed it, was formulated by Sheikh Mohammad Rida al-Muthaffar. This essay employs an analytical and critical methodology based on three steps: a) An objective review of the ḥawza: the identity, fundamentals, and specification of the spirit of ḥawza education; b) Introducing Sheikh al-Muthaffar to the reader, clarifying his status as a staunch reformist figure; c) Demonstration of the comprehensiveness and aspects of the reformation project of Sheikh al-Muthaffar and the manifestations of its success. The conclusion demonstrates how the reformist project of Sheikh al-Muthaffar still provides inspiration in many contemporary situations, whether personal or institutional, for reforming ḥawza education.

Keywords: Ḥawza, Ḥawza of Najaf, Sheikh Mohammad Rida al-Muthaffar, Forum of Publication, Fiqh Department, System of Ḥawza Education, Teaching Texts, Academic System.

The Principles and Steps of the Comprehensive Design of Educational Methodologies: The Methodology of Religious Education as an Example

Mohammad Nemer

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This essay aims to clarify the most important steps which are to be followed for designing a religious education methodology at schools. This is done by benefiting from the advantages of methodology design in general which specifies the principles of the comprehensive formulation and steps of educational methodologies. These principles were clearly developed after the development of the science of methodology and the science of methodology design. This essay presents the most important principles which a methodology relies on in general and then moves on to clarifying the principles which the methodology of religious education should depend on. The essay then lists the steps which should be taken for the preparation of the methodology and the most important qualities, remarks and standards which should be taken into consideration for designing an integrated and comprehensive methodology.

The essay also aims to clarify the importance and necessity of the religious education methodology. It demonstrates the standards which should be available in such a methodology and elucidates the most important aims of religious education which possesses a perspective that differs from other perspectives upon which methodologies are designed. Furthermore, the essay specifies the most important objectives and overall aims of the religious education methodology upon which the methodology is designed.

Keywords: Principles of Education Methodologies, Steps for Methodology Design, Religious Education Methodology, Comprehensive Design of Education Methodologies.

The Modern Education Curriculum: From a Logical Paradigm to Educational Authenticity

Hashem Awada

This essay examines the meaning and origin of the education curriculum which has become procedural through the "logical" paradigm, and its elements, components, and phases of development. It clarifies the difference between the educational curriculum and the educational program, and sheds light on the influence of the education philosophy adopted by the proponent of a curriculum on his tendencies and choices which have produced many versions. For the purpose of displaying the richness of the concept, the essay presents a summary of ten diverse versions. The essay then demonstrates some of the features of methodology according to the active agent, treated content, and form of methodology (official, written, cancelled, taught, learned, rectified, supporting, hidden, and parallel). Approaches toward building an educational methodology and the stages of this construction –beginning from planning to design, production, application, rectification and then development- are also examined. The essay concludes by presenting referential principles for the perspective on the construction of an education methodology which has been named "methodology of educational authenticity."

Keywords: Curriculum, Logical Paradigm, Educational Authenticity, Construction of Curriculum, Teaching Program, School Society.

viewpoint into four domains which focus on the divine aspect, the individual, the other and nature.

Keywords: Methodology, Education, Educational Philosophy, Ḥawza, Objectives.

:Islamic Educational Methodology
A Comprehensive Overview on the Cultivation of Man and the Refinement of Society

Sheikh Hasan Ahmad al-Hadi

Education contributes to molding an individual's personality based on his mental, emotional, and physical capacities. From the first moments of man's presence in the universe, he has sensed his need for education. Various domains of teaching arose, ranging from the family, society, and educational institutions. The most important principles which form an individual's worldview, contribute to building his personal and social identity, and specify the general Islamic educational trajectory are the principles of tawḥīd (monotheism), istikhlāf (man's successorship), tazkiya (purification of the self), 'ubūdiya (servitude to God), and waṣaṭiya (middle way/moderation). Some of the most important values which Islam has emphasized are: faith, human dignity and justice. The philosophy of education is considered the first theoretical base for deriving the requested human characteristics through systematic education. According to the Islamic perspective, the educational methodology enjoys many features, some of the most important of which are: the divine aspect, comprehensiveness, practicality, balance, possession of rules which rely on inclusive and fixed principles, and flexible details and applications.

Objectives play an essential role in the construction of educational methodologies; they are considered the middle ground between the motive and result. Every society possesses a specific social philosophy which arises from its values, and thus this philosophy becomes the source of educational objectives in a given society. Intermediary educational objectives may be summarized from an Islamic

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to religious institutions concerned with teaching religion while the time allotted for religious subjects in modern schools was reduced due to an increased interest in modern sciences.

This essay deduces that the dominant quality of education until the end of the nineteenth century was the religious character, but after the separation of religion from the educational system in most countries of the world, religious education began to wane in schools in favor of modern subjects. These subjects have expanded and increased and number, imposing themselves on the education system and on social reality. However, religious education outside school did not cease; new frameworks for specialized religious education were formulated while old ones were consolidated.

Keywords: Religious Teaching, Islamic Religious Education, Forms of Religious Education.

Development and Forms of Islamic Religious Education Structures

Ghaleb al-Ali

Before the emergence of Islam, three forms of education were present in the East: Persian education, Greek education, and Christian education. Each type possessed a certain character which distinguished it from the other forms and relied on its unique philosophy. With the emergence of Islam, a new form of education appeared which was founded on monotheism and combined between the purification of the soul, the cultivation of the intellect, and the strengthening of the body. In a short period of time, this form of education imposed its presence and gained prominence. We can follow the phases of the development of Islamic religious education to their early stage with their founder, Prophet Muhammad (k), and extending to the end of the nineteenth century.

For Muslims, learning was considered a means and not an end in itself. For instance, learning the principles of reading and writing was not a goal in itself but a means to gain knowledge of the Holy Quran. The Quran occupied the heart of the educational process in Muslim societies. Religious instruction acquired various forms in the Muslim community, such as study circles in mosques and homes, katātīb (traditional educational institutions for children), religious delegations to cities, teaching centers, religious schools, the system of ḥajr, and the councils of sages. The state of education in Muslim society changed however. The rupture of the education system from religion in the nineteenth century had a negative effect on the status of religious education in general. Thus, a new phase in the history of religious teaching began which relied on separating religion from science. Specialized religious education became limited

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