

Quran point of view on dimensions of reflection and its indications in education system

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Abstract

One of the dimensions of the educational system of Islam and at the top of them, instructions of holly Quran is inviting to think. Because thinking power be privileged from sin and mistakes and prepare opportunities for to reach to pure life as a goal of education. This article trys by bringing out the dimensions of educating-thought(objects,levels,requirements,methods,impediment) baced on the viewpoint of holly Quran to using inferential- analytical method , present the educational indications of this issue in the field of goals, learning-teaching methods and designing evaluation system for the educational system of Islamic countries.

Keywords: Reflection; Holly Quran; Educational system;

Findings

The article has been informed by conceptual analysis and inductive content analysis as descriptive – analytical research methods in the field of Islamic education. . A major step here is to determine the conceptual boundaries of any specific educational notion as applied in Islamic texts. As a follow up, the concept of rationality and a group of other synonymous terms will be discussed through a "review of synonymy of terms and expressions." In doing so, the semantic boundaries of a specific concept is known and determined through an explanation of other words or expressions which are synonymous with the specific term. Furthermore, inductive content analysis has been applied into a statement of aspects of thought as viewed by the Holy Koran as well as what implications it might have for an educational system.To lay out the aspects of the Holy Koran's viewed concerning the intellectual nurture,An inventory of any verses which contains one or more of such terms as Aghl (wisdom), Fekr (thought), Tadabor (deliberation) and Nazar (deliberation) as terms which explicitly denote thought as a human practice was developed.

1.Dimensions of thought nurture in view of Holy Koran

1.1. Objects of intellectual nurture

It seems that the Holy Koran has set three major objects of thought so that an individual acquires some cognition about the being. These are God's signs in horizons and in human souls as well as the very book of God. More deliberation in the verses helps realize that the Holy Koran considers the nature as a substantial resource to nurture the faculty of intellect and invites human being to contemplate on nature.Nature here is the physical world, the universe of time and place, the world of motion and the world we live in , (البقره: 164),There are several major phenomena in the natural world which the Koran highlights in its call to contemplation. They follow:

- a- Contemplation about creatures living on the Earth,(النحل: 67; البقره : 164;الرعد: 3 ; الغاشيه : 17)
- b- Contemplation about heavenly creatures,(الجاثيه : 5; يونس : 101)
- c- Contemplation about creatures which exists in an area spanning from earth to sky, contemplate about creatures, (الجاثيه : 5)
- d- Contemplation about marine creatures,(البقره: 164)
- e- Contemplation about one's own soul, (البقره: 219; 266)
- f- Contemplation about creation of human being,(الطارق: 5 ; غافر : 67)
- f- Contemplation about social relationships, (الروم: 21; سبا: 46)

- g- Contemplation about history and destiny of nations, (يوسف: 109)
 h- Contemplation about Sharia (divine statute), (النحل: 44 ; البقرة: 179 ; ص: 29 ; النحل: 44)

1.2. Levels of intellectual nurture

One is likely to think following an exploration of the verses of the Holy Koran that deliberate contemplation incorporates and employs all tiers of human understanding and that heart and vision act as receptive systems within human being where deliberate contemplations is underway. Evidence might be found in several verses of the Holy Koran, (البقرة: 171, 164 ; الحج: 42-43 ; الرعد: 3 ; الحجر: 40) ; الانبياء: 67 ; المائدة: 103 ; البقرة: 75 ; النحل: 14 ; البقرة: 242 ; الحج: 46 ; يس: 68 ; يونس: 16 ;

1.3. Requirements of intellectual nurture

- a- acquisition of knowledge, (الاسراء: 36 ; البقرة: 43)
- b- Truth seeking attitude,, (النجم: 23 ; العنكبوت: 69)
- c- Screening, (الزمر: 17-18)
- d- Release of thought from the grip of social habits, (البقرة: 170)
- e- Purification of soul, the first Shii Imam, Hazrat Ali (A.S.) who says "Who fails to purify his soul will fail to enjoy wisdom" (Amodi,, p 239, 1856).

1.4. Methods of intellectual nurture

- Narration of story, (الحشر: 21 ; الاعراف: 176)
- Dialogue and debate, (النحل: 125)
- Ibrah (intrinsic cognition), (الحشر: 2)

1.5. Impediment to intellectual nurture

- Reliance on suspicion or guess, (الاسراء: 36 ; النجم: 28)
- Vanity and self admiration, (البقرة: 266)
- Anger and irritation, (ال عمران: 134)
- Stubbornness and denial, (الاحقاف: 26)
- Blind imitation, (الانعام: 116)

2. Implications of intellectual nurture as viewed by Koran for educational systems

2.1. Implications of intellectual nurture as viewed by Koran for educational objects

2.1.1. Promotion of sign-motivated attitude towards world

In light of the thought requirements stated above and in respect of Koran's call to deliberate contemplation in the divine statute as well as God's signs in horizons and individuals' own souls, I believe that any educational system must strive to help trainee to view the world as an embodiment of God's signs and such a view must be top on agenda of any scheme to nurture the trainees' intellect.

2.1.2. Attention to primary sources of cognition

Educational programs, as stated earlier, should set the stage for the trainees to achieve a more profound cognition of the primary sources of cognition which are the divine statute as well as God's signs in horizons and individuals' own souls.

2.1.3. Attention to modification of attitudes and beliefs parallel to skill training

It is imperative to modify attitudes and beliefs because it boosts the capacity of choice and decision making in an individual in the face of the increasing pace of environmental changes and enables trainees to exercise accurate deeds based on due choices.

2.1.4. Promotion of imagination as a means to decipher the world of existence

It is imperative for any thought nurture scheme to grow imagination in a trainee indifferent ways in a bid to help him or her to understand God's revelations throughout the world of existence.

2.1.5. Promotion of artistic and aesthetic aspect

Any intellectual scheme which intends to decipher the overt or covert phenomena in the world of existence is required to promote the antiseptic and aesthetic dimension of souls of trainees.

2.1.6. Promotion of logical and critical thought

In Koran's view, human thought will grow once it screens and critically sieves any input information.

2.1.7. Setting goals with a futuristic view

In view of the verses stated above, God by His call to contemplation requires trainees to walk with a futuristic view when they come to tackle different developments and incidents in the course of life.

2.2. Implications of intellectual nurture as viewed by Koran for learning – teaching methods

2.2.1. Promotion of linguistic communicative skills

It is required to promote linguistic communicative skills in trainees so that they confidently take on the cycle of contemplation and exploration of meaning and mysteries in the world and express them in a new form through a nurtured thought. In doing so, the trainees would be more capable of logical thought, comprehension and problem solving.

2.2.2. Development of capacity to understand the non-observable and immaterial

Trainees in order to understand the philosophy of existence need to exercise methods of understanding of the non-observable and immaterial side of the existence, including imagination and revelation and it is imperative to apply mechanisms to promote such skills.

2.2.3. Application of Koranic methods

Koranic methods of nurture of thought including story telling, parable, dialogue and intrinsic cognition are highly effective in helping trainees to promote their intellectual abilities.

2.3. Implications of intellectual nurture as viewed by Koran for evolution system

2.3.1. All existing phenomena and events embody evaluation processes

In Koranic educational system, all phenomena, events, blessings and requirements are considered as processes of evaluation because intellectual nurture requires participation of learners in a universal dialogue.

2.3.2. Assessment of levels of learners' participation in universal dialogue

In order to assess such levels, it is sufficient to assess how much learners have acquired a sign-motivated attitude towards the world and how they consider the goal of being. Trainers must assess the conduct and attitude of learners in such domains as protection of nature, efforts to build the nature, fairness in occupying the nature, etc.

2.3.3. How learners have acquired a true cognition of their self

An educational system which assesses such cognition would help learners to identify the weaknesses and shortfalls of their self and would steer them in the path of truth and God away from the path of falsehood and wickedness.

2.3.4. Assessment of learners' cognitive weaknesses

Assessment mechanisms must be designed so that learners get aware about their cognitive and communicative weaknesses and their intellect is nurtured both in cognitive and practical grounds.

2.3.5. Modification and change of assessment system in order to grow intellectual skills

In order to boost trainees' thought, intellectual skills such as prediction and inference skills must be heeded in evaluation system.

Conclusion

This article, by exploring the Holy Koran, discusses dimensions of intellectual nurturing, including objects (divine statute and God's signs I horizons and in souls), requirements (knowledge, truth seeking attitude, screening, and purification of soul), methods (story telling, parable, dialogue, and intrinsic cognition) and finally impediments (suspicion or guess, vanity, anger, and blind imitation) and then tries to apply the relevant implications for the contemporary social educational systems in the realms of goal setting, teaching – learning methods and evaluation.

References

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