

# The Analysis of Applied Techniques for the Education from the Perspective of Quran and Islamic Traditions

Farzaneh Allahverdi, S.F Mousavi

Scientific Board Member, Farhangian University, Alzahra Campus, Zanjan, Iran

Ozra Rostami

Farhangian University, Alzahra Campus, Zanjan, Iran

To Link this Article: <http://dx.doi.org/10.6007/IJARPED/v2-i4/381>

DOI:10.6007/IJARPED/v2-i4/381

*Published Online:* 28 August 2013

## Abstract

According to the experiences of teachers, trainers, and officers of society management, necessary and basic educational needs of community are determined. An overview of the most educational frameworks shows that these frameworks are in line with learners' needs or the interest of society. In the Quran, first the teaching of religious principles, identifying the origin and the resurrection, and setting appropriate strategy for life have considered the needs of every individual in society. Next, the faithful people are required to learn knowledge needed by the individuals and society. Considering the time, place, and individual characteristics associated with each person and society, these needs can be different from others.

**Keywords:** Education, Applicability, Qur'an, Traditions.

## Introduction

The Islamic education method relies on the intellectual development and avoids duplication and repetition without understanding them. Ali (PBUH) says: understanding the content is better than repeating and reading it. If the religious principles of Islam are considered, it will appear that they are not an imitation. There are people who are trained in such a way that their efficient force has not been moved and have not been developed. These people are like recorder and are unable to analyze the content and solve the problem. The scholars that search information and analyze the problems and have experienced various things are the real scholars. Islam has highly encouraged the contemplation. Thinking an hour is higher than seventy years of worship. Islam has highly emphasized on intellectual development and being active among students during the learning. According to Islam, the learning of religious concepts begins at birth; the education in early childhood is the foundation for other periods (Majlesi, 1983). However, proper and effective education regardless of the child's mental ability is not desirable. It may disappoint the child in learning or disrupt his learning. Although, teaching religious concepts to children is very sacred and noble, its success depends on

understanding the principles and education methods. Imam Ali- peace be upon him- said: they are not any movement unless knowledge is needed to accomplish that:

«ما مِنْ حَرَكَةٍ إِلَّا وَأَنْتَ مُحْتَاجٌ فِيهَا إِلَى مَعْرِفَتِهِ». (Majlesi, 1983).

Like any other science, the teaching of religious concepts needs identifying and using correct, efficient, and effective techniques. Thus, understanding the principles and practices related to teaching religious concepts to children is necessary. If the education of religious concepts is provided to children regardless of correct educational principles and methods, it would be like the Hadith narrated by Imam Sadeq (PBUH):

«الْعَامِلُ عَلَى غَيْرِ بَصِيرَةٍ كَالسَّائِرِ عَلَى غَيْرِ الطَّرِيقِ لِأَيِّزِيدُهُ سُرْعَةُ السَّيْرِ الْأَبْعَدَا». (Kulayni, 1987).

According to the words of Prophet Mohammad (PBUH): "We prophets should talk everybody according to his understanding " (Majlisi, 1987). If the education for students and audiences is not done correctly, it can have harmful consequences.

Practical Principles:

Rules and guidelines consist of general principles based on religious teaching, research scientist in psychology and theories of education, which acts as a guide in the practical education of the students. Therefore, in this study, we examine these principles as follows:

### **Facilitation principle**

The primary purpose is to facilitate the education of religious concepts to children considering their cognitive, emotional and motivational potentials and extravagance, violence and rigor in the educational process should be avoided, since the purpose of teaching religious concepts is to stimulate enthusiasm and willingness of children to learn religious teachings and not merely the transmission of religious knowledge. Hence, the Prophet PBUH always repeated the words, "Teach easy and be easy " (Shahri, 1997, Hadith 1311). Now, according to the principle of leniency in Islamic education, religious observance of the principle of inclusive education concepts is more important because the characteristics of the audience of what was said, are matters of religious concepts, and not compatible with human nature not to impose rigor. In addition, simple religious concepts provide the incentive necessary for them to learn the concepts and religious truths. Also, violence and rigor in teaching religious concepts, the universal principle of life religion and its teachings make them skeptical and adverse effects and consequences will follow.

### **Progression Principle**

Progression principle can be applied to students in education. Humans do not have the same physical, mental and emotional features from birth to growth of each period that appear periodically.

The commentators of the Quran have written lot of about progression in Quran verses. For example Allameh Tabatabai says: revelation of the Quran would progress according to maturity of religious education and its practical side of people (Tabatabai, 1996). Therefore, learners should be gradual learning of concepts and their scientific concepts should be introduced gradually and slowly.

Ghazali wrote his book: "One of the tasks of the teacher is to teach progressively "(Ghazali, 1997).

### Principle of Consistency and Continuity

In Islam, education is a continuing issue, and a Muslim should always be in the realm of education and learning, as the hadith says:

«أَطْلُبُ الْعِلْمَ مِنَ الْمَهْدِ إِلَى اللَّحْدِ.»

چنین گفت پیغمبر راستگوی زگهواره تا گور دانش بجوی

Knowledge and learning are considered permanent as Imam Sadiq said:

«ظَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ حَالٍ»

And imam Ali said (Shahri, 1997, Hadith 1005):

«لَا يُحْرِزُ الْعِلْمَ إِلَّا مَنْ يُطِيلُ دَرْسَهُ»

So, the Muslim religious teaching concepts and facts is something that should be continued until the end of human life, but childhood and adolescence should encompass religious teachings of Islam. Of course, parents and coaches need to know it and conduct monitoring.

Therefore, the Islamic tradition says that in early childhood education is very important, if basic lessons in this period do not appear, there will be no hope in adulthood.

### Awareness Principle

Insight and understanding of the basic principles of inclusive education are based on practical teaching of Islam. In Islam, there are many verses and hadith praising and encouraging people to read and avoid blind imitation.

For example the following verse says:

«قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَ سُبْحَانَ اللَّهِ وَ مَا أَنَا مِنَ

الْمُشْرِكِينَ.»

In this verse, God wants human beings to behave in accordance with the insight and Awareness of religion and the right to adopt based on Awareness.

Hence, the Islamic educational system imposes no room for judgment and coercion, and consequently, does not remain blind imitation, because the concepts are essentially based on insight and acceptance of the concept of consciousness. Some traditions imply that if the training is not based on understanding, it will not be very helpful and not sustainable. So, what should be born in mind is understanding and Awareness concepts in teaching the basic concepts to the learners,. This fact can be found in the words of Imam Ali (pbuh), that says:

«فَضْلُ فِكْرٍ وَ تَفْهَمٍ أَنْجَعُ مِنْ فَضْلِ تِكْرَارٍ وَ دِرَاسَةٍ» (Amadi, 1989, Hadith 6564)

### The Principle of Individual Differences

individual differences is a component in educational psychology. And this means that all humans are relatively similar, but their characteristics in terms of cognitive, affective, motivational, IQ, personality traits, environmental impact and impressions differ from each other.

For example, Shahid Sani believes that teachers speak, and address each student according to the level of understanding and talent (Ameli, 1989). Khajeh Nasir would prefer that the teacher should identify talent and capabilities of children with accuracy and then teach them science and related industries (Tousi, 1990)

### Discussion and Conclusions

In this paper, the application of education principles including 1 – facilitation 2-progression 3-awareness and 4-individual differences were discussed..

With regard to those obtained in this research ,the emphasis is on practical training and teaching of Islam and dealing with problems in practice .The emphasis in Islam is that training should be done according to individual differences .As Holy Prophet of Islam (PBUH ) says :

"كلم الناس على قدر عقولهم" :

Talk with people according to their capacities.

### References

- Ghazali, M. (1997), Response Rates, - Translates Kasmaee AA, Tehran, *Soroush Publication*.
- Shahri, M. R. ( 1997 ), Al-Alam and Alhkmh Fi Book and Sunna, Qom, *Daralhdys*.
- Majlesi, M. B. ( 1983 ), Bihar al-Anwar, researcher and editor of a group of researchers, Beirut, *al-Alam Darahya' Altras*.
- Sani, Z. B. A. (1995), Described Misbah al - Translation Abdul Gilani, Tehran, *Publishing Rights Message*.
- Tabatabaei, S. M. H. (1996), Almizan fi Tafsir al, Qom, Islamic Publications Bureau of Qom Seminary Teachers Society, *Fifth Edition*.
- Tousi , K. N. (1990), The Ethics of Nazareth, Tehran, *Publication Award*.