

The Human Model Which the Qur'an Aims to Bring Up in Terms of Objectives of Education

Eğitimin Amaçları Açısından Kur'an'ın Yetiştirmek İstedığı İnsan Modeli

Recai DOĞAN^a

^aDepartment of Religious Sciences,
Türkiye Kırgızistan Manas University
Faculty of Theology,
Biskek, KIRGIZİSTAN

Received: 19.01.2021
Accepted: 25.01.2021
Available online: 26.04.2021

Correspondence:
Recai DOĞAN
Department of Religious Sciences,
Türkiye Kırgızistan Manas University
Faculty of Theology,
Biskek, KIRGIZİSTAN
recai.dogan@manas.edu.kg

ABSTRACT We have in this article, tried to study the 'human model' which the Qur'an aims to bring up in terms of objectives of education. These kinds of studies about Qur'an objectives are crucial for planning and applying aal of the processes of Islamic education. In order to teach students the doctrine/teaching of the Qur'an in the best way, it should be analyzed the goals which the Qur'an aims to achieve in bringing up by way of the human model and the Qur'an it proposes. Determining objectives of educational process has a great significance and all of the processes of education are gradually affected by these goals. All of the activities in the educational process would be disorganized and aimless unless the objectives of it are not determined carefully. Only after determining the objectives, can we plan teaching and learning atmosphere and choose the correct strategy, methods and techniques and teaching materials to be used for teaching and learning. We can on the other part, get positive results from evaluation and measurement.

Keywords: Qur'an; religious education; nature; cognitive purposes; affective purposes

ÖZ Bu makalede Kur'an'ın yetiştirmek istediği insan modeli, eğitimin hedefleri açısından incelenmeye çalışılmıştır. Eğitim, hedeflerle başlayıp öğrenme-öğretme süreçleriyle devam eden ve ölçme ve değerlendirme ile tamamlanan bir süreçtir. Eğitim, kendisine birtakım hedefler koyarak işe başlar ve eğitimin bütün süreçleri bu hedeflerden derece derece etkilenir. Hedefler yeterince iyi tespit edilmediği sürece yapılacak bütün faaliyetler düzensiz ve amaçsız olacaktır. Ancak hedeflerin belirlenmesinden sonra öğretim-öğrenme ortamı planlanabilir, hangi strateji, yöntem ve tekniklerin, öğretim materyallerinin kullanılacağı tespit edilebilir. Ölçme ve değerlendirmeden de olumlu sonuçlar alınabilir. Aynı süreç din eğitimi için de geçerlidir. Dolayısıyla din eğitimi için de ilk yapılacak çalışma 'niçin öğretiyoruz?' sorusunun cevabı olan hedeflerinin belirlenmesidir. Bu tür çalışmalar, İslam din eğitiminin bütün süreçlerinin planlanması ve uygulanması açısından önemlidir. İslam din eğitiminin amaçları belirlenirken birey, toplum vb. etkenler dikkate alınır. Ancak bunların yanı sıra İslam'ın iki temel kaynağından biri olan Kur'an'ın insandan ne istediğinin belirlenmesi en öncelikli yapılacak iştir. Bu, Kur'an'ın öngördüğü öğretiyi bireye en iyi şekilde anlatabilmek için gereklidir. Dolayısıyla öncelikle Kur'an'ın yetiştirmek istediği insan modelini veya muhataplarında gerçekleştirmek istediği hedefleri iyi tespit etmek lazımdır. Çalışma, Kur'an-ı Kerim ayetleriyle sınırlandırılmıştır. Öncelikle konuyla ilgili ayetler belirlenmiş, daha sonra ise belirlenen ayetler eğitimin amaçları açısından betimsel analiz yapılmıştır.

Anahtar Kelimeler: Kur'an; din eğitimi; fitrat; bilişsel amaçlar; duyuşsal amaçlar

We have in this article, tried to study the 'human model' which the Qur'an aims to bring up in terms of objectives of education. These kinds of studies about Qur'an objectives are crucial for planning and applying aal of the processes of Islamic education. In order to teach students the doctrine/teaching of the Qur'an

in the best way, it should be analyzed the goals which the Qur'an aims to achieve in bringing up by way of the human model and the Qur'an it proposes. Determining objectives of educational process has a great significance and all of the processes of education are gradually affected by these goals. All of the activities in the educational process would be disorganized and aimless unless the objectives of it are not determined carefully. Only after determining the objectives, can we plan teaching and learning atmosphere and choose the correct strategy, methods and techniques and teaching materials to be used for teaching and learning. We can on the other part, get positive results from evaluation and measurement.

In order to realize the human model which the Qur'an aims to develop, first of all one should know the nature of the Qur'an and the overall situations it was revealed. The period in which the Qur'an was revealed is called the age of pagan ignorance.¹ Here we should underline the fact that the people who lived in that period were not ignorant in literal sense. On the contrary, they indeed produced very successful literary works especially in poetry.² However, it is not quite possible to assume that they were as successful as in their social life³ as they were in literature. The religion at that period⁴ as it is narrated in the Qur'an, had lost its originality and purity.⁵ There were pagans in Mecca who didn't have the religious idea of the unity of God⁶ and they even associated other Huges with God.⁷ They had neither ethical and principal values nor sentiments like justice, fraternity, cooperation and trust.⁸

The Qur'an was revealed in Arabic.⁹ It is not surprise that it was revealed in Arabic, since the prophet Muhammad was a member of Arab community; and the Qur'an primarily addressed that community.¹⁰ The Qur'an has a unique style of its own. Nowhere in the Qur'an are sections and subject given in titles. Some historical events have taken place in it¹¹ while the way they are expressed different from the way of an ordinary history book. Philosophical and metaphysical subjects are represented but has a different style from the representation of a philosopher or the content of a philosophy book. Human beings¹² and the universe¹³ are mentioned in a very particular manner and style. The Qur'an follows a very special and peculiar method to show its audience the right way and proposes solutions to the cultural, political¹⁴, social¹⁵ and financial¹⁶ problems. It deals with particularly, basic human principles and ethical values¹⁷. The Qur'an sometimes takes one to the deep ends of the world (resurrection) and heaven. It takes one from the world to the heaven and shortly after that it brings one back to the world.

¹ See Şu'arâ, 26/48; En'âm, 6/116; A'raf, 7/28; Hûd, 11/109; Mâide, 5/104-105; Necm, 53/23.

² See Ibn Kuteybe, *es-Şîr ve's-Suara*, tahk. Ahmed Muhammed Şakir, Daru'l-Hadis, Kahire, 1996; Corci Zeydan, *Tarihu Adabi'l-Luga el-Arabiyye*, Daru'l-Hilal, Kahire, undated, vol. I, p. 156-160; Taha Hüseyin, *fi'l Edebi'l-Cahili*, Daru'l-Hilal, Kahire, 1975, p. 366-371; Şevki Dayf, *Tarihu'l-Edebi'l Arabi*, Daru'l-Maarif, Kahire, undated, vol. I, p. 65-79.

³ See İbrahim el-Feyyumi, *fi'l-Fikri'd-Diniyi'l-Cahili*, Daru'l-Maarif, vol. I-IV, Mısır, 1982.

⁴ See about Pagans Kalem, 68/10-14; A'raf, 7/37; En'âm, 6/136-140. See about Jews Fâtür, 35/32; Yûnus, 10/68-70; Şûrâ, 42/14; Bakara, 2/40, 75-80, 122, 174; Nisâ, 4/153-162; Cum'a, 62/6-8; Mâide, 5/64-65, 78-82. See about Christians Yûnus, 10/68-70; Şûrâ, 42/14; Nisâ, 4/171-172; Mâide, 5/17, 72-76. See about Sabians Bakara, 2/62; Mâide, 5/69; Hacc, 22/17.

⁵ See Tevbe, 9/30.

⁶ See En'âm, 6/136-140; Câsiye, 45/24-25; Neml, 27/66-68; Sâffât, 37/11.

⁷ See Bakara, 2/165; Zümer, 39/15, 38; Nahl, 16/20, 73; Ankebût, 29/65-68; Hacc, 22/11-13.

⁸ See about the ethical situation in that time, Muhammed b. Habib, *Kitabu'l-Muhabber*, redaction: Eliza Lichten-Statder, Haydarabad 1942, p. 240-250; Muhammed Ebu Şühbe, *es-Siretü'n-Nebeviyye fi Dav'il-Kur'ani ve's-Sünne*, vol. I-II, Beyrut, 1988.

⁹ See Yûsuf, 12/2; Şûrâ, 42/7; Zuhruf, 43/3.

¹⁰ For example see İbrahim, 14/4.

¹¹ For example see Kâf, 50/12-14, 36-37; A'râf, 7/4-5, 100-102; Furkân, 25/38-39; Hûd, 11/100-103; Ankebût, 29/38-40.

¹² See Leyl, 92/1-4; Şems, 91/1-9; Beled, 90/1-4; Secde, 32/7-9; Ahzâb, 33/72; Âdiyât, 100/1-5; Abese, 80/17; Yûnus, 10/12, 21-23 etc.

¹³ See Kâf, 50/6-11, 38; Furkân, 25/1-2, 61; En'âm, 6/99; Rahmân, 55/19-25; Fâtür, 35/13 etc.

¹⁴ See Şûrâ, 42/21; Âl-i İmrân, 3/32; Nisâ, 4/13, 105; Mâide, 5/44-50.

¹⁵ See Fâtür, 35/18; İsrâ, 17/33; Bakara, 2/178, 180, 221, 226-237; Nûr, 24/2, 32; Nisâ, 4/11-13; Mâide, 5/106-108.

¹⁶ See Müzzemmil, 73/20; Bakara, 2/188, 245, 275, 282-283; Nisâ, 4/29-32; Mâide, 5/1; Hadîd, 57/10-11; Şu'arâ, 26/181-183; Mümtehine, 60/12 etc.

¹⁷ For example see Lokmân, 31/13-19; Enfâl, 8/72; A'râf, 7/29, 164; Leyl, 92/5-7; Bakara, 2/270-274; Ahzâb, 33/59; Mü'minûn, 23/8; Âl-i İmrân, 3/103; Furkân, 25/63; İsrâ, 17/23 etc.

One is, in fact, face to face with the realities of the world, while imagining that he is blessings of the heaven. He leaves the pitch darkness and then immediately he is enlightened. While he is in thunder suddenly, he encounters with a fully adorned environment and a bright weather. The style of the Qur'an is descriptive. It tells the events personifying mutually and animating so the human beings are given a chance to compare the events pictured in the Qur'an.¹⁸ The conditions of heaven, for instance, hell, sky, angel, Satan, commandment, banishment, good news or human beings are told and than these are compared to and contrasted with those of the infidels to Islam. The basic aim of the Qur'an is to invite people to acknowledge about God and to carry out good deeds.¹⁹

The main subjects which are embraced in the Qur'an are God, universe, human beings, society, family, the relationship between faith and good deed, the good and the wrong, wickedness (Satan), the heaven and hell, the revelation and the prophet hood and peace and the anecdotes of the antecedents. All these are the fundamental subjects of the religion. The main purpose is to assist for acquaint human beings with good deeds in the best way by giving them exact information; to provide a life full of blessing and suitable to human beings from being alienated to their nature; to abolish arbitrary treatment on ethical values by giving correct information especially about transcendent field. The Qur'an deals with, speaks and explains its subjects and targets in a manner mentioned above.²⁰

What kind of a human model does the Qur'an desire to bring up considering the life of the in which it was revealed, the subjects it is dealing with and the special style which is employed it? In this article, we attempt to answer this question in terms of the objectives of education. It is a matter of giving a shape for education. The objectives of education indicate the good features that will be realized throughout the educational process. The Qur'an points that it has effects and values giving the human beings the best possibilities about their education.²¹ Only when the objectives are firmly designated, some of clear and basic points about the human model that the Qur'an wants to nurture can be come forward.

This article is limited to the verses of the Qur'an on the subject. Firstly, the verses of the Qur'an related to the subject were determined and then descriptive analysis was made.

THE CONCEPTS OF EDUCATIONAL OBJECTIVES

Before addressing what kind of a human model the Qur'an wants to build up, I want to clarify some points of the concepts of 'education' and 'objective' briefly. The describing of these concepts is crucial with regard to determining the objectives. The objective can be defined as 'the point you plan to do or achieve'. All society or every of individual may want to reach to a certain level of development. It may be penetrating for determining the objectives if a society or an individual find circumstances they have inadequate or better life conditions. In order to promote level of development higher than the present one, one should equip himself/herself with implements needed for future by disposing off the wrong implements. It is not enough to equip objectives with positive behaviours. It is also important that the objectives should be brought to the society or the individual, as well. In conjunction with conceiving

¹⁸ For example see Tîn, 95/1-6; Zümer, 39/9; Mü'minûn, 23/21 etc.

¹⁹ For example see Asr, 103/1-3.

²⁰ See about the style of the Qur'an and its major themes, Fazlur Rahman, *Ana Konularıyla Kur'an* (translated by Alpaslan Açıkgeçenç), Fecr Yayınları, Ankara, 1987; Muhammet İzzet Derveze, *Kur'an'ı Anlamada Usul (Kur'anü'l-Mecid)* (translated by Vahdetin İnce), Ekin Yayınları, İstanbul, 2017; Abdülmüteal es-Saidi, *En Edebi Mesaj Kur'an* (translated by Hüseyin Elmalı), İzmir, 1997.

²¹ See A'râf, 7/172-174; Fâtır, 35/39; Hûd, 11/118-119; Secde, 32/7-9; Mülk, 67/23; İnsân, 76/2-3.

the realities of a society and an individual, each of objectives can construct on certain features of the individuals such as knowledge, habit, strength, capacity, interest, skill and manner.²² The general information on objectives stated above can not certainly be applied to the Qur'an as the objectives differ from a society to another society and from a culture to another culture. The Qur'an, however, has a universal message. It was sent by the Supreme Creator. The Qur'an has directed all people to certain objectives and has shown in Muhammad's and his friends' lives, which these objectives can be taught and realized.

Education, from a narrow point of view, means to form an individual's behaviours or to change his present behaviours in the way it is desired.²³ The Qur'an says that 'Everyone acts in a manner peculiar to himself'²⁴ We can claim that the notion of natural constitution refers to the natural capacity forming behaviours, manners, point of view/world view and beliefs that are achieved later on. Over the course of education and forming process, 'forming a shape' is focused on and education tries to embody children and teenagers. Education is a process of actions peculiar to human beings. The Qur'an mentions that '*And Allah has extracted you from the wombs of your mothers not knowing a thing...*'²⁵ yet human beings have been granted senses and ability to learn. They are the most salient difference between human and animals. As expressed in the Qur'an, animal species have to follow the directions which their Creator determined for them.²⁶ Human beings, on the other hand, have the capacity to learn the ways of meeting all the needs or the desires for themselves. This is why the Qur'an uses the term "natural constitution (fitrat)".²⁷ The notion of "natural constitution" has been defined as "being ready/readiness" from the creation to accept a religion.²⁸ According to this, human beings are born with the ability to know God.²⁹ Taking into consideration the literal meaning, it isn't wrong to say that the notion of natural constitution means 'inherited by birth' and this is explained by the word "ability". In a large sense, and in addition to its usage to explain individual differences, the word "ability" today has been defined as the natural capacity available in the organism in order to adapt to the condition, to learn and do something, the capacity to manage, the faculty given by birth and something granted by God.³⁰

RELIGIOUS EDUCATION AND ITS OBJECTIVES

Objective of education are generally classified into three parts: cognitive, affective and psychomotor objectives.³¹ In the direction of this classification, we will try to clarify what kind of ethical construction and intellect or consciousness the Qur'an aims to create. It seems unnecessary to speak of psychomotor objectives since the Qur'an invites human beings to follow of all its commands. It embraces faith and

²² See about the objective and the objectives in Islamic Education, Veysel Sönmez, *Program Geliştirmede Öğretmen El Kitabı*, Anı Yayıncılık, Ankara, 1991, p. 14-20; Selahattin Ertürk, *Eğitimde Program Geliştirme*, Yelkenetepe Yayınları, Ankara, 1979, p. 24-36; Abul-Wafa al-Ghuneimi al-Taftazani, "Islamic Education: Its Principles and Aims", *Muslim Education Quarterly*, vol. 4 (1), London, 1986, p. 66-74; Manzoor-ul-Haque, "The Qur'anic Model of Education", *Muslim Education Quarterly*, vol. 10 (2), London, 1993, p. 38-40; Syed Ausaf Ali, "Islam and Modern Education", *Muslim Education Quarterly*, vol. 4 (3), London, 1987, p. 41-43.

²³ See about the different definitions of education Wolfgang Brezinka, *Grundbegriffe der Erziehungswissenschaft*, Ernst Reinhardt Verlag, München-Basel, 1981, p. 34-37; Ertürk, *Eğitimde Program Geliştirme*, s. 9-10; Sönmez, *Program Geliştirmede Öğretmen El Kitabı*, p. 2-3; Cemal Tosun, *Din Eğitimi Bilimine Giriş*, PegemA Yayıncılık, Ankara, 2002, p. 12-16.

²⁴ See İsrâ, 17/84.

²⁵ Nahl, 16/78.

²⁶ For example see Nahl, 16/68-69.

²⁷ See Rûm, 30/30.

²⁸ See Selahattin Parlatur, "Din Eğitiminde Hedefler", *Dokuz Eylül İlahiyat Fakültesi Dergisi*, İzmir, 1995, vol. IX, p. 82.

²⁹ Muhammed Ali et-Tehanevi, *Keşşâfu Istilâhâti'l-Fünun ve'l-Fünûn, Daru'l-Kütübi'l-İlmiyye*, vol. I-II, 2013, "Fitrat" Item.

³⁰ See Parlatur, "Din Eğitiminde Hedefler", p. 82-83.

³¹ See about the cognitive, affective and psychomotor objectives in the education, Ertürk, *Eğitimde Program Geliştirme*, p. 69-76; Sönmez, *Program Geliştirmede Öğretmen El Kitabı*, p. 12-97; Benjamin S. Bloom, *İnsan Nitelikleri ve Okulda Öğrenme* (translated by Durmuş Ali Özçelik), MEB Yayınları, İstanbul, 1998, p. 37-127.

good deeds together. Then, we will set about profounding the human model the Qur'an wants to bring up, by dealing with cognition and cognitive objectives respectively.

COGNITIVE OBJECTIVES

Knowledge and thought are the subjects that the Qur'an emphasizes persistently since the beginning of the first Qur'anic revelation. The widespread corruption and the other problems in pagan society stem from ignorance and disobeying to the natural and social laws commanded by God. The meaning of the "improvement" concept in religion is to remove the chaos in mind and ensure that the knowledge about things and events are in order as ordered by God.³² The collected knowledge and culture of a society make it impossible for developing of natural constitution. The effects shaping human spirit gradually come to a point preventing abilities from improving in a balanced way several times and the causes human beings to exist inadequate improvements and fall to the same level with animals.³³ The sources of knowledge and motivation system for this reason, prevailed in the pagan society have been criticized as foolishness in the verses. According to these expressions, customs and tradition of paganism mould mental condition in such a way that the thinking skill and knowing could not find a way to improve and traces of these effects received from ancestors could not be left or changed easily. According to the Qur'an, the mentality to give shape to this pagan behaviour was not knowledge or reason, an assumption³⁴ which did not allow simple and primitive desires³⁵ to be realized. The lack of questioning and means of obtaining information in an inefficient way were the most important factors against for the improvement of knowing and thinking skills of people at that time. The following is expressed in some verses on this subject in the Qur'an:

"For when they are told, 'come unto that which God has bestowed from on high, and unto the apostle'- they answer 'enough for us is that which we found our forefathers believing in and doing', 'Why, even though their forefathers knew nothing, and were devoid of all guidance?'"³⁶

"And [so] whenever they commit a shameful deed, they are wont to say: We found our forefathers doing it, and God has enjoined it upon us."³⁷

"...They follow but (other people's) conjectures and they themselves do nothing but guess."³⁸

"But nay-they who are bent on evildoing follow but their own desires, without having any knowledge [of the truth]..."³⁹

Besides, the divine knowledge⁴⁰ and the finest practice of Muhammad play a key role in the development of cognitive and knowing abilities upon human nature. At his point, the Qur'an mainly emphasizes two points about cognitive development of devout people. Firstly, it criticizes of sources of information which the people of the period possessed and the means or ways of obtaining information that were used to. It emphasizes that these destroy cognitive and thinking skills. It secondly, says that the people of the era are inadequate to produce knowledge and to solve the problems as result of the criti-

³² See Muhammed, 47/1-3.

³³ See A'râf, 7/179; Furkân, 25/44; Muhammed, 47/12.

³⁴ For example see Kalem, 68/36-41; Necm, 53/23-28; Yûnus, 10/36, 68; Zuhruf, 43/20.

³⁵ See Müddessir, 74/49-51; A'râf, 7/179; Kasas, 28/50; Yûnus, 10/42-43; En'âm, 6/119; Ahkâf, 46/26; Rûm, 30/29; Muhammed, 47/14; Hacc, 22/46.

³⁶ Mâide 5/104. See again Nisâ, 4/28; Necm, 53/23, 28.

³⁷ A'râf, 7/28.

³⁸ En'âm, 6/116.

³⁹ Rûm, 30/29.

⁴⁰ See Tâ-Hâ, 20/52-53; Yûnus, 10/61; En'âm, 6/38; Rûm, 30/56; Kamer, 54/1-5.

cized points above. In this sense, it is expressed that one should first know God in order to be a worshipper⁴¹ while explaining the verse which points out that the human beings are created with gifted for comprehending the existence of God.⁴² The other is the necessity of development of a mental ability conceiving the existence of God. It is to elaborate these two points about perceptual schema which the Qur'an wants devout people to realize in the text afterwards of this section.

a. Accepting that knowledge is a preliminary condition for shaping the behaviour, the Qur'an has emphasized the value of knowledge for Muslims. Beginning with the pioneer verses, the Qur'an stresses its most significant difference from the pagan ignorance by emphasizing the superiority of knowledge.

The most distinctive feature of the new mentality became the eagerness to knowledge and desire to obtain as much information as possible.⁴³ As a result of promoting knowledge, the means of obtaining and saving information have also become significant. The initial verses start with the commandment of "Read"⁴⁴ and "Pen"⁴⁵ is regarded as a gift bestowed from God. Literacy became, in contrast to the traditional order, the distinctive features of the new culture.

That is to say, the Qur'an desires to remove the obstacles preventing the cognitive thinking. The basic claim of the Qur'an at his point is that the human beings were disabled from thinking since the mind is covered with trivial elements of unquestioned culture. The Qur'an aims at both cleaning up these cultural sediments and equipping the human being with knowledge that can develop common sense in cognitive development of the human model it wants to bring up. For this reason, it emphasizes the true sources of obtaining information as well as the means of gaining it. For the Qur'an, the revelation and the Prophet are two sources of true knowledge for the believers.⁴⁶ Another principle to gain the right knowledge is to ask others, especially the conversant, for advice while seeking answer to the problems at hand.⁴⁷ In addition to these, it is considered important for anyone to use his/her mind and senses to gain information. As often remarked in the Qur'an, the most reliable way for a Muslim to develop a strong faith and to understand the existence and attributer of God etc., is to monitor the physical universe carefully.⁴⁸ It is strongly advised that one should avoid shameful desires and conjectures, in other words knowledge is devoid of reality. In order to obtain solid information, facts and events should be taken into consideration. In fact, to investigate and examine the reliability of every kind of acquired information should be considered as a Muslim's general attitude.⁴⁹ Moreover, it is recommended to recognize events and matters in the history in order to understand the laws which conduct social events.⁵⁰

b. The objective of the Qur'an is not only to help people achieve their existing behavioral patterns but also to assist the development of the mind with these patterns. Moreover, it aims the development of an ability to utilize the knowledge in solving problems by individuals, who gain correct information by means of a correct source. While it was the cognition that was mentioned in the first item, it is the power of thinking and creating ability that was stressed in the second one. In the Qur'an, thinking and

⁴¹ See Zâriyât, 51/56.

⁴² See Bakara, 2/31-34.

⁴³ See Tâ-Hâ, 20/114; Zümer, 39/9.

⁴⁴ See Alak, 96/1-3.

⁴⁵ See Kalem, 68/1.

⁴⁶ See Yâsîn, 36/21; Şu'arâ, 26/161-164.

⁴⁷ See Nahl, 16/43; Şûrâ, 42/38.

⁴⁸ See Bakara, 2/259; En'âm, 6/11; Rûm, 30/50; Fussilet, 41/53.

⁴⁹ See Hucurât, 49/6.

⁵⁰ See Rûm, 30/20-24; Fussilet, 41/53; A'râf, 7/34; Ankebût, 29/20; Nahl, 16/36; Fâtır, 35/42-43; Mü'min, 40/82-84.

creating are considered as a responsibility.⁵¹ There are some cases showing that some believers gained these skills, which pleased Muhammad. One of them is the way that Muaz b. Cabal follows to solve the problems. When he responded that he followed his reason after the Holy Book and the Prophet's advices, it is reported that Muhammad glorified to God.⁵² This case points out two basic points that are essential to obtain harmony and balance. One of them is to behave according to the present behavioral patterns, the other is to keep mind away from these patterns and to keep the mind open in order to find new solutions in every kind of situation and change.⁵³ As a general rule, behavioral changes depends on whether the behavioral mechanism works or not. According to the verse, "*Verily, God does not change men's condition unless they change their inner selves.*"⁵⁴ However, as pointed out above, accepted and familiar beliefs and manners tend to continue for a while without a change. For this reason, in cultures lose in time their ability to adjust to life. In the Qur'an, it is underlined the barriers of cognitive and thinking development and to the obstruction in the cultures. As stressed in the Qur'an, there is only one way to be prevented from this blockage: We should utilize proper sources of information as much as possible; have as much information as we can from these sources; develop the productive function of our mind; and keep our minds active.⁵⁵

It is needed to touch on an important matter here. The cognitive objectives of the Qur'an to construct a human model include all of the levels of the cognitive objective such as knowing, comprehending, practicing, analyzing, synthesizing and evaluating. In short, the Qur'an aims at forming an ideally normal mind for the believers. They, and as well are expected to make of and accept God, Himself, created the whole universe⁵⁶ in order to convince the believers of the unity of God in a full sense⁵⁷ and to be aware their essences in the world for the sake of a test.⁵⁸

AFFECTIVE OBJECTIVES

The second objective that Qur'an entails to realize is the affective objectives. Affective objectives refer to the development of the social needs and feeling/emotions of the person. The notion of "sensitivity" means that something and cases, events outside by which the person is affected and interested in.⁵⁹ The receptive field of sensory includes love, fear, interest and attitude. The stages in this field are acquisition making of it, organizing and personalizing. This field can be defined as cultivating of the individual in terms of ethical values. In other words, besides the objectives of the development of thinking and knowing skills, the Qur'an wants to bring up individuals ethically as well.

The Qur'an has brought the principle of piety⁶⁰ (i.e. religiosity) offering of the integration of theory with practice. There is count for nothing of so-called devotion without practice and no importance of knowledge devoid of ethical values, neither. Remembering that the aim of the humankind's evaluation in this world is realizing its humanness potential, we can claim that one-half of this process is the effort to obtain correct knowledge, on the other one-half is the practice knowledge prompts.

⁵¹ See Bakara, 2/44; A'râf, 7/175; Fâtır, 35/28; Kasas, 28/79; Cum'a, 62/5; Hûd, 11/116.

⁵² See Tirmizi, *Sünen*, "Ahkâm" 3, (translated by. Osman Zeki Mollamehmetoğlu, Yunus Emre Yayınları), İstanbul, undated; Ebu Davud, *Sünen*, "Akdiye" 11, (translated by. Necati Yeniel-Hüseyn Karapınar), Şamil Yayınları, İstanbul, 1987.

⁵³ See Parlatur, "Din Eğitiminde Hedefler", p. 92-93.

⁵⁴ Ra'd, 13/11.

⁵⁵ See İsrâ, 17/36; En'âm, 6/36; Kâf, 50; Nisâ, 4/83; Hucurât, 49/6.

⁵⁶ See Kâf, 50/38; Furkân, 25/61; Talak, 65/12; Nûr, 24/45; Zümer, 39/5; Nahl, 16/5; Alak, 96/1-2; Necm, 53/45-46; Abese, 80/18.

⁵⁷ See Necm, 53/15-21; A'râf, 7/190-198; Furkân, 25/3; Şu'arâ, 26/213.

⁵⁸ See Mülk, 67/2.

⁵⁹ See Parlatur, "Din Eğitiminde Hedefler", p. 95-96.

⁶⁰ See A'râf, 7/26; Enbiyâ, 21/49; Rûm, 30/31-32; Hucurât, 49/13 etc.

It can generally be divided the desires of the objectives into two: In the first group, there are the egoistic and self-centered desires of the individual. Social desires which direct the individual to the outer world are involved in the second group.⁶¹ These ones are called the altruistic desires. The extremity and harmfulness of the selfish desires or arousing that kind of feelings in someone are unavoidable unless the only social control of a former is provided.⁶² Desires, on the other side act as an upper system balancing the selfish feelings and the desires and behaviors led by these feelings. Hence, the Qur'an wants to control the desires of the devout with higher values such as reality, kindness, loveliness and faith.

The overall principle of the Qur'an on affective objectives is to realize excellent moral values with the discourses of the Prophet Muhammad.⁶³ When the selfishness becomes dominant in a culture, the basic values forming the essence of an individual cannot be developed. As mentioned for this reason in one of the verses, although the human being is created in the best conformation, he/she reverts and becomes uncivilized unless he/she acts upon the values God demands.⁶⁴ These two edges is frequently emphasized in the verses. God, accordingly, furnish human beings with the power of deviance and guarding of that deviance. If this power is spirit away the traces of wickedness, then happiness and achievement ensure of them. But wickedness, deviance and unhappiness will be inevitable if the power is covered and not developed sufficiently.⁶⁵ To sum up, the Qur'an aims to enrich people to high morality and denotes that Muhammad is the best example of this.⁶⁶

The affective objectives which the Qur'an wants to realize depend on the free will, and these objectives are realized when the human beings act in accordance with the sublime values. The Qur'an rejects ethical relativism and agnosticism. It calls people to carry out their ethical responsibilities towards humans and God. In the Qur'an, faith and good deeds are collocated and mentioned together; therefore, the moral responsibilities of the human being towards God and to other people cannot be diverged. Concordantly, it is much in the Qur'an to encounter that these responsibilities of believers towards God are conversely, personal responsibilities to each other.

CONCLUSION

The Qur'an hereby aims at bringing up responsible, morally conscious individuals who believe in God and acknowledge the responsibilities of their faith. Firstly, it develops learning and thinking skills of the devout. Then, based on these skills, it demands the human to conduct ethically. It does not separate these two from one another. In many verses, it is come across the expression of the ones who practices good deed. Both of them are the matter of knowledge. The Qur'an wants to discharge the responsibility. Thus, "faith" and "Islam" which are the basic of the Qur'an express the moral responsibility of the human towards God. "Good deeds", on the other hand, express the moral responsibilities towards other people for the sake of God. In this context, the Qur'an provides us with crucial information on how a human being should be brought up.

⁶¹ See Parlatur, "Din Eğitiminde Hedefler", p. 96-97.

⁶² See generally about this thema, Erol Güngör, *Değerler Psikolojisi*, Hollanda Türk Akademisyenler Birliği Vakfı Yayınları, Amsterdam, 1993.

⁶³ See Malik b. Enes, *Muvatta*, "Hüsni'l-Hulk" 8, (translated by. Comission), Altuğ Yayınları, İstanbul, 1982.

⁶⁴ See Tin, 95/4-6.

⁶⁵ See Şems, 91/7-10.

⁶⁶ See Ahzâb, 33/21.

Islam aims at designing of a human model which is stressed in the Qur'an with a religious education. To this end, first of all the Islamic education should find out the objectives of the Qur'an very well. Therefore, one of the basic duties of the Muslim educators is to develop of the strategies, methods, techniques, educational technologies and materials which are related to "how" to transfer the information to the students.

REFERENCE

- Abdalmüteal es-Saidi, *En Edebi Mesaj Kur'an* (translated by Hüseyin Elmalı), İzmir, 1997.
- Al-Taftazani, Abul-Wafa al-Ghuneimi, "Islamic Education: Its Principles and Aims", *Muslim Education Quarterly*, vol. 4 (1), London, 1986, p. 66-85.
- Bloom, Benjamin S. *İnsan Nitelikleri ve Okulda Öğrenme* (translated by Durmuş Ali Özçelik), MEB Yayınları, İstanbul, 1998.
- Brezinka, Wolfgang, *Grundbegriffe der Erziehungswissenschaft*, Ernst Reinhardt Verlag, München-Basel, 1981.
- Dayf, Şevki, *Tarihu'l-Edebi'l Arabi*, Daru'l-Maarif, Kahire, vol. I-II, undated.
- Derveze, Muhammet İzzet, *Kur'an'ı Anlamada Usul (Kur'anü'l-Mecid)* (translated by Vahdettin İnce), Ekin Yayınları, İstanbul, 2017.
- Ebu Davud, *Sünen*, (translated by Necati Yeniel-Hüseyin Karapınar), Şamil Yayınları, İstanbul, 1987.
- el-Feyyumi, İbrahim, *fi'l-Fikri'd-Diniyi'l-Cahili*, Daru'l-Maarif, vol. I-IV, Mısır, 1982.
- Ertürk, Selahattin, *Eğitimde Program Geliştirme*, Yelken Tepe Yayınları, Ankara, 1979.
- et-Tehanevi, Muhammed Ali, *Keşşâfu Istılâhâti'l-Fünun ve'l-Fünûn, Daru'l-Kütübi'l-İlmiyye*, "Fitrat" İtem, vol. I-II, 2013.
- Fazlur Rahman, *Ana Konularıyla Kur'an* (translated by Alpaslan Açıkgenç), Fecr Yayınları, Ankara, 1987.
- Güngör, Erol, *Değerler Psikolojisi*, Hollanda Türk Akademisyenler Birliği Vakfı Yayınları, Amsterdam, 1993.
- Hüseyin, Taha, *fi'l Edebi'l-Cahili*, Daru'l-Hilal, Kahire, 1975.
- Ibn Kuteybe, *eş-Şi'r ve ş-Şuara*, tahk. Ahmed Muhammed Şakir, Daru'l-Hadis, Kahire, 1996.
- Malik b. Enes, *Muvatta*, (translated by Comission), Altuğ Yayınları, İstanbul, 1982.
- Manzoor-ul-Haque, "The Qur'anic Model of Education", *Muslim Education Quarterly*, vol. 10 (2), London, 1993, p. 33-58.
- Muhammed b. Habib, *Kitabu'l-Muhabber*, redaction.: Eliza Lichten-Stadter, Haydarabad, 1942.
- Muhammed Ebu Şühbe, *es-Siretü'n-Nebeviyye fi Dav'il-Kur'ani ve's-Sünne*, vol. I-II, Beyrut, 1988.
- Parlatır, Selahattin, "Din Eğitiminde Hedefler", *Dokuz Eylül İlahiyat Fakültesi Dergisi*, İzmir, 1995, vol. IX, p. 75-107.
- Sönmez, Veysel, *Program Geliştirmede Öğretmen El Kitabı*, Anı Yayıncılık, Ankara, 1991.
- Syed Ausaf Ali, "Islam and Modern Education", *Muslim Education Quarterly*, vol. 4 (3), London, 1987, s. 38-56.
- Tirmizi, *Sünen*, (translated by Osman Zeki Mollamehmetoğlu), Yunus Emre Yayınları, İstanbul, undated.
- Tosun, Cemal, *Din Eğitimi Bilimine Giriş*, PegemA Yayıncılık, Ankara, 2002.
- Zeydan, Corci, *Tarihu Adabi'l-Luga el-Arabiyye*, Daru'l-Hilal, Kahire, vol. I-IV, undated.