Pedagogical and Psychological Implements in the Holly Quran: The Case Surah Al-Kahf

Mahmoud J. Itmeizeh
English Language Department, Faculty of Arts
Palestine Ahliya University
Bethlehem, Palestine

Abstract
Teaching English Language at schools and universities since 1995 and working as a school principle for four years and as an English Language supervisor for ten years, the author of the paper noticed that majority of teachers adopt traditional ways of teaching English as a foreign language (EFL) learners. In these classes teachers inculcate knowledge through spoon feeding practices rather than innovative ones that may challenge students' thoughts and abilities by facing them with non-traditional events, activities or scenes. In spite of the fact that Muslim teachers recite many verses from the Holy Quran daily, they are unaware of the pedagogical and psychological implements in the verses they have been reciting. Hence, this study aims at identifying the pedagogical and the psychological implements in the holly Quran, specifically Surah Alkhaf. To collect data, content analysis method was used to elicit the pedagogical and the psychological implements. To identify the context in which these implements appear, the Key Word In Context (KWIC) was used depending on Al Islam website. These implements are hoped to reshape the way of teaching and learning practiced by many teachers and learners at educational institutions. In most cases, EFL learners don't actively use their minds or the critical skills that may trigger solutions to problems they encounter continuously. This study emphasizes the disastrous consequences of jumping to conclusions before one analyzes and interprets any ambiguous phenomenon. Results of the study showed many pedagogical and psychological implements such as motivation for learning, learning contracts, contradicted practices, stimulus-response model, accommodation and equilibration. The study implicates that any process of learning should be fueled by internal motivation that sparks the learner's power. Learners shouldn't be hasty and jump to conclusions, instead they should do their best to critically analyze events so that they can solve dilemmas they face daily. Another significant implication is the use of learning contracts to enhance fruitful learning. Finally, some recommendations were stated at the end of the study.

Keywords: Accommodation, assimilation, equilibration, learning contracts, motivation, stimulus-response model

1. **Introduction**

Piaget (1983) believes that people as children, adolescence and adults move through different stages that enable or force them to actively participate in the learning process, acting much like little scientists as they perform experiments, make observations, and learn about the world. During this complex learning process, individuals are constantly add new knowledge, build upon existing knowledge, and adapt previously held ideas to accommodate new information. In this study, the researcher targets Piaget's formal operational stage as it begins from 12 years and up. Through investigating the characteristics of this stage, the researcher will interpret the pedagogical and the psychological manifestations of the interaction between Moses and Alkhader. First, it would be of paramount importance to revise the main characteristics of the formal operational stage depicted in the following points. (Piaget, 1983)

At this stage, the adolescent or young adult begins to think abstractly and reason about hypothetical problems.
- Abstract thought emerges.
- Teens begin to think more about moral, philosophical, ethical, social, and political issues that require theoretical and abstract reasoning.
- Begin to use deductive logic, or reasoning from a general principle to specific information.

The final stage of Piaget's theory involves an increase in logic, the ability to use deductive reasoning, and an understanding of abstract ideas. At this point, people become capable of seeing multiple potential solutions to problems and think more scientifically about the world around them. The ability to thinking about abstract ideas and situations is the key hallmark of the formal operational stage of cognitive development. The ability to systematically plan for the future and reason about hypothetical situations are also critical abilities that emerge during this stage. To better understand some of the psychological implements implied in the story of Moses and Alkahder, the following terms should be meticulously defined (Baken, 2014).

Assimilation: It is the process in which a human being takes in new knowledge into his already existing schemas. While assimilating this new knowledge to our existing knowledge, modification of previous stored background knowledge is initiated to fit in with an individual's preexisting belief.

Accommodation: Another part of adaptation involves altering one's existing schemas in accordance with new information. This process a process involves changing existing schemas to be in harmony with new information or new experiences. This alternation and adaptation brings about new schemas to be stored in one's long term memory especially when the experiences are so shocking such those in the story of Moses and Alkhader.

Equilibration: The struggling stage in which an individual perish himself to successfully balance between assimilation and accommodation is known as equilibration. In this stage, people do their best to implement the previous knowledge (assimilation) and alter their behavior to fit in with the new knowledge. Equilibration shows us how people can shift from one stage to another within

our stages of life. Moreover, this stage is characterized by tension and stress at the beginning, but this anxiety disappeared as soon as the individual is accustomed to these new experiences that will result in having them added to the already existed schemas.

Students' motivation is one of the most important element of the teaching and learning process. Highly motivated students achieve most of their goals while demotivated ones perform badly. In fact, motivation is a reason that pushes or urges the learner to act or behave in a particular manner or way. Teachers have much to do with their learners to motivate them. For example, they can expose their students to shocking or contradicted behaviors, challenging their minds so that they can find solutions for the problem they face depending on themselves rather than waiting for an answer from teachers. Stimulus-Response model occurs when learners act rapidly and spontaneously to a stimulus which results in unplanned or unexpected responses. The brain is mainly not involved in such hasty and rapid responses.

2. Literature review

Tahir (2015) examined the motivational techniques of teaching used by the Prophet Muhammad (peace be upon him). Motivation is of paramount importance in the process of teaching and learning. It plays a significant role in enhancing the willingness to learn and it fuels the appetite of learners that result in drastic change in learners psychology. Fruitful, promising and effective teaching depends on learners' positive attitudes, persistent attention and progressive motivation of teachers and students simultaneously. This paper highlights the practical and innovative aspects of motivational techniques from the teachings of the Prophet Muhammad (peace be upon him). The study has adopted an analytical view of the authentic traditions of the Prophet (peace be upon him) regarding the issue. Findings showed that the Prophet Muhammad (peace be upon him) has used outstanding pedagogical motivational techniques to teach his students. Following are some of these pedagogical techniques: welcoming, appreciation, curiosity, respect, questioning, supplications, calling names, admonition, stories, repetition, drawings, and comparison.

A study conducted by Mahmoud (2013) aimed at investigating the educational implements in the Story of the prophet Yousuf in the Holy Quran in addition to classifying the educational aims appear in verses based on Bloom Taxonomy. The researcher adopted the qualitative method through using content analysis. Results showed that Surah Yousef contains many educational aims covering all domains according to Bloom Taxonomy- cognitive, affectionate and psychomotor. Findings also showed some life skills such as prediction and some analytical skills that obviously appear in conversations between heroes of the Yousef's story.

Jahjouh, Y. (2011) conducted a research that aimed at deducing basic science processes, science integrative processes and some thinking skills from the holy Quran. The deduction method was adopted in this study that is expected to provide additional evidences on the practical aspect referring to specific Quranic verses in addition to examples of basic science processes investigated in the study. These processes are; observation, analogy,

classification, deduction, induction, inference, prediction, using numbers and communication. Results of the study showed varied thinking skills. Some of the main pillars of creativity found in the Holly Quran were: originality, flexibility, fluency, sensitivity to problems, perceiving details, thinking in thinking, pondering, in addition to thinking skills like: remembering, posing questions, moving from cognitive disequilibrium to equilibrium, comparing, ordering, exemplifying, imagining, summarizing, and decision making.

3. Problem Statement

As a specialist in Teaching English as a Foreign Language TEFL, the researcher taught many TEFL courses for more than fifteen years in many different universities and educational institutions. Through observation of English classes, the researcher noticed that majority of teachers adopt traditional ways of teaching their students. Moreover, English as a Foreign Language (EFL) learners showed spontaneous and wrong answer as they were hasty and don't activate their minds before responding to stimuli. In these classes, teachers inculcate knowledge through spoon feeding practices rather than innovative ones that may stimulate students' thought and challenge his/her ability by facing him or her with non-traditional event, activity or scene. What was also observed is the passive role played by learners who don't actively use their mind in a critical manner that may bring about a solution to a problem faced at classes. Even when having some problem solving activities, EFL teachers jump to conclusions without giving their students the time to activate the memories, analyze and finally interpret the phenomenon. Being equipped with the pedagogical and psychological implements, teachers are supposed to having drastic change in their ways of teaching.

4.   The question of the study

The study tries to answer the following question: *"What are the pedagogical and Psychological implements in Surah Alkhahf?"*

5.   Importance of the study

To the best of the researcher's knowledge, this study is the first one conducted in Palestine. Its importance springs from its originality as it targets the pedagogical and psychological implements in the Holly Quran specially in Surah Alkhahf. This study is supposed to contribute to knowledge through adding genuine implements extracted from the Holly Quran not from ordinary sources. As Quran is the words of Alimighty God, the source of these implements can be categorized as a primary source not a secondary one. Furthermore, these pedagogical and psychological implements can be of great benefit to EFL teachers and Learners at all educational institutions. At last but not least, this study enhances non-traditional ways of teaching, learning and thinking as it is based on shocking practices used as a preface to innovative teaching and learning model. Finally, this study may help in attracting researchers' attention to conduct more studies addressing other pedagogical and psychological implements in the all verses of the Holly Quran.

6.   Limitations of the study

This study is limited to the pedagogical and psychological implements of surah Alkhahf specifically the story of Moses and Alkhader.

7.   Methodology of the study

This section addresses the design of the study, subjects of the study, data collection and data analysis procedure.

7.1. Design and context of the study

The researcher adopted the qualitative approach that based on content analysis. Content analysis is a method for summarizing any form of content by identifying, counting and analyzing all aspects of the content. Quranic verses were addressed in this study focusing on meticulous details incorporated in Surah AL-kahf. Result of this analysis was geared towards identifying the pedagogical and psychological implements portrayed in the story of Moses with AlKhader.

7.2. Subjects of the study

The Quranic verses of Surah Al-Kahf were used as subjects of this study.

7.3.Data collection procedure

To collect data, content analysis method was used to elicit the pedagogical and the psychological implements. To determine the context in which these implements are used, the Key Word In Context (KWIC) was used benefiting from Al Islam website**.**

7.4. Data analysis procedure

The researcher read thoroughly Surah Al-kahf focusing on the story of Moses and Alkahder and its connection to the whole theme of the Surah. Then, all meticulous details included in the story were addressed to be classified under pedagogical and psychological implements. Finally, pedagogical and psychological implements were stated according to the Quranic verses encompassed each of these implements.

8.   Results of the study

Results were included under the following question:
What are the pedagogical and psychological implements implied in the story of Moses with Alkhader in Surah Al-kahf?

To answer the question of the study, content analysis was conducted to identify each Quranic verse that incorporate any pedagogical and psychological implement.

Having read Surah Al-kahf and specifically the story of Moses and Alkhader, the researcher elicited many pedagogical and psychological implements that are so crucial to the process of teaching and learning. Following are the pedagogical and psychological implements inferred from the story of Moses with Alkhader in Surah Al-kahf:

Motivation to seek knowledge
In this stage learners are so motivated to obtain new knowledge. In the story, Moses addressed his companion (Al-kahf,61) by saying *'I will not stop until I reach the junction of the two seas, or I*

will journey on for ages. ''وَ اِذْ قَالَ مُوۡسٰی لِفَتٰىه لَاۤ اَبۡرَحُ حَتّٰۤی اَبۡلُغَ مَجۡمَعَ الۡبَحۡرَیۡنِ اَوۡ اَمۡضِیَ حُقُبًا'' Moses here is so motivated to get knowledge by the company of Alkhader, the erudite man. Therefore, Moses was obliged to target the junction of the two seas where Alkhader might be found at. Moses was so sure of fulfilling his goal at that specific place, or else he will spend his life looking for this knowledgeable man. Therefore, Moses made up his mind to embark on this tedious, harsh and hazardous journey for the sake of knowledge. Finally, Moses met Alkhader (Al-kahf, 66) . *"Then found they one of Our servants upon whom We had bestowed Our mercy, and whom We had taught knowledge from Ourself."* فَوَجَدَا عَبۡدًا مِّنۡ عِبَادِنَاۤ اٰتَیۡنٰهُ رَحۡمَة مِّنۡ عِنۡدِنَا وَعَلَّمۡنٰهُ مِنۡ لَّدُنَّا عِلۡمًا consequently, Moses was so glad to meet this knowledgeable man who learnt a lot from Almighty God.

Learning Contract

 A learning contract is an agreement negotiated between a learner and a teacher to ensure that certain activities or terms will be undertaken in order to achieve an identified learning goal, specific evidence will be produced to demonstrate that goal has been reached. Moses said to him, *"May I follow thee on condition that thou teach me of the guidance which thou hast been taught*?" (67) قَالَ لَه مُوۡسٰی هَلۡ اَتَّبِعُكَ عَلٰۤی اَنۡ تُعَلِّمَنِ مِمَّا عُلِّمۡتَ رُشۡدًا He replied, '*Thou canst not keep company with me in patience "* (68). قَالَ اِنَّك لَنۡ تَسۡتَطِیۡعَ مَعِیَ صَبۡرًا.

        in these verses, Moses showed his willingness to learn from the erudite man with submission to his orders. Alkhader informed Moses that he can't bear and tolerate Alkhader's behaviors, but Moses assured that he will be patient and follow his commands (Kahf,70). In (Kahf,71) the final agreement was stated providing that Moses should show complete submission to Alkhder's commands without asking any tiny question before being interpreted to him by Alkhader himself.

قَالَ سَتَجِدُنِیۡۤ اِنۡ شَاۤءَ اللهُ صَابِرًا وَّلَاۤ اَعۡصِیۡ لَك اَمۡرًا (70)Moses said, *"Thou wilt find me, if Allah please, patient and I shall not disobey any command of thine"*
قَالَ فَاِنِ اتَّبَعۡتَنِیۡ فَلَا تَسۡـَٔلۡنِیۡ عَنۡ شَیۡءٍ حَتّٰۤی اُحۡدِثَ لَك مِنۡهُ ذِكۡرًا (71) He said, "*Well, if thou wouldst follow me, then ask me no questions about anything till I myself speak to thee concerning it."*

Contradicted (illogical) practices

This stage is depicted by involving contradicted and denied behaviors committed by Al-khader. These strange practices were portrayed by the following main events*: staving the board, slaying the boy and repairing the wall of a non-hospitable town*. During all these events, Moses showed his astonishment, surprise and disagreement though he promised not to utter any single word till being informed by Alkhader. From the first event, Moses violated the agreement. Nevertheless, Alkhader gave him two more chances before declaring the parting.

   فَانۡطَلَقَا ٰ حَتّٰۤی اِذَا رَكِبَا فِی السَّفِیۡنَةِ خَرَقَهَا (72) "*So they both set out till, when they embarked in a boat, he staved it in"*
   Moses here showed his first hasty and spontaneous response by saying by showing his objection to Alkhader's behavior.

(73)Alkhader replied, قَالَ اَلَمْ اَقُلْ اِنَّك لَنْ تَسْتَطِيْعَ مَعِىَ صَبْرًا *"Did I not tell thee that thou wouldst not be able to keep company with me in patience?"*, قَالَ لَا تُؤَاخِذْنِيْ بِمَا نَسِيْتُ وَ لَا تُرْهِقْنِيْ مِنْ اَمْرِىْ عُسْرًا (74) *Moses* Said, *"Take me not to task at my forgetting and be not hard on me for this lapse of mine."* As seen in this verse Alkhader reminded Moses of one of the conditions of the contract that shows Moses' inability to be patient till the end of the journey. They continued their journey till they found a young boy who was slayed by Alkhader.

فَانْطَلَقَا ۚ حَتّٰى اِذَا لَقِيَا غُلٰمًا فَقَتَلَه (75) *"So they journeyed on till, when they met a young boy, he slew him."* Once again Moses violated the terms of the learning contract through showing his rejection to Alkhader's behavior.

(76)قَالَ اَلَمْ اَقُلْ لَّك اِنَّك لَنْ تَسْتَطِيْعَ مَعِىَ صَبْرًا "Alkhader replied, '*Did I not tell thee that thou wouldst not be able to keep company with me in patience?*" Once again Alkhader reminded him of the terms of the agreement. Moses' response was depicted in the following verse:

(77)قَالَ اِنْ سَاَلْتُك عَنْ شَىْءٍ بَعْدَها فَلَا تُصٰحِبْنِيْ ۚ قَدْ بَلَغْتَ مِنْ لَّدُنِّيْ عُذْرًا *Moses* said, *"If I ask thee concerning anything after this, keep me not in thy company, for then thou shalt have got sufficient excuse from me."* Here Moses promised the knowledgeable man not to ask any other single question, and if this occurs Alkhader can leave him alone. They journeyed till they arrive in a non-hospitable town.

فَانْطَلَقَا ۚ حَتّٰى اِذَآ اَتَيَآ اَهْلَ قَرْيَةٍ اسْتَطْعَمَآ اَهْلَهَا فَاَبَوْا اَنْ يُّضَيِّفُوْهُمَا فَوَجَدَا فِيْهَا جِدَارًا يُّرِيْدُ اَنْ يَّنْقَضَّ فَاَقَامَه (78) *"So they went on till, when they came to the people of a town, they asked its people for food, but they refused to make them their guests. And they found therein a wall which was about to fall, and he repaired it."* Moses said, *"If thou hadst desired, thou couldst have taken payment for it."* Moses here violated the learning contract for the third time. As a result, Alkhader responded by saying:

قَالَ هٰذَا فِرَاقُ بَيْنِيْ وَ بَيْنِك ۚ سَاُنَبِّئُك بِتَأْوِيْلِ مَا لَمْ تَسْتَطِعْ عَّلَيْهِ صَبْرًا(79) *"This is the parting of ways between me and thee. I will now tell thee the meaning of that which thou wast not able to bear with patience"* As they have parted, Alkhader interpreted all his behaviors to Moses.

The stimulus-response pathway
After each of the aforementioned shocking stimuli, Moses responded instinctively to each of those stimuli violating the terms of the contract they agreed upon. Regarding the first stimulus "*piercing of the boat*", Moses responded by saying قَالَ اَخَرَقْتَهَا لِتُغْرِقَ اَهْلَهَا ۚ لَقَدْ جِئْتَ شَيْئًا اِمْرًا *Moses* said, "*Hast thou staved it in to drown those who are in it? Surely, thou hast done an evil thing."* Moses responded to the second stimulus" *slaughtering of the boy"* saying:

قَالَ اَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ ۗ لَقَدْ جِئْتَ شَيْئًا نُّكْرًا So, they journeyed on till, when they met a young boy, he slew him. *Moses* said, *"Hast thou slain an innocent person without his having slain any one? Surely, thou hast done a hideous thing!"* Finally, when Alkhader repaired the collapsed wall in the non-hospitable village, Moses said

قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ اَجْرًا "*If thou hadst desired, thou couldst have taken payment for it*". Therefore, Moses denounced strongly the three behaviors conducted by Alkhader. After each action, Moses showed his spontaneous objection, and an focu on the terms of the contract violated by Moses was highlighted after each time. These rapid responses led to parting between the teacher and the learner.

Accommodation and equilibration

In this stage, Alkhader interpreted all his actions to Moses so that he can comprehend these odd behaviors.

<u>*As for the*</u> اَمَّا السَّفِيْنَةُ فَكَانَتْ لِمَسٰكِيْنَ يَعْمَلُوْنَ فِى الْبَحْرِ فَاَرَدْتُّ اَنْ اَعِيْبَهَا وَ كَانَ وَرَاءَهُمْ مَّلِكٌ يَّاْخُذُ كُلَّ سَفِيْنَة غَصْبًا (80) "
<u>*boat,* it belonged to certain poor people who worked on the sea; and I desired to damage it, for there was behind them a king, who seized every boat by force.*</u>"

"<u>*And as for the youth,* his parents were</u> وَ اَمَّا الْغُلٰمُ فَكَانَ اَبَوٰهُ مُؤْمِنَيْنِ فَخَشِيْنَاۤ اَنْ يُّرْهِقَهُمَا طُغْيَانًا وَّ كُفْرًا (81)
believers, and we feared lest he should cause them trouble through rebellion and disbelief."
فَاَرَدْنَاۤ اَنْ يُّبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكٰوةً وَّاَقْرَبَ رُحْمًا (82) "*So we desired that their Lord should give them in exchange a child better than him in purity and closer in filial affection.*"

وَ اَمَّا الْجِدَارُ فَكَانَ لِغُلٰمَيْنِ يَتِيْمَيْنِ فِى الْمَدِيْنَة وَ كَانَ تَحْتَه كَنْزٌ لَّهُمَا وَ كَانَ اَبُوْهُمَا صَالِحًا ۚ فَاَرَادَ رَبُّك اَنْ يَّبْلُغَاۤ اَشُدَّهُمَا وَ يَسْتَخْرِجَا <u>*And as for the wall*</u>, it belonged كَنْزَهُمَا ۖ رَحْمَةً مِّنْ رَّبِّك ۚ وَمَا فَعَلْتُه عَنْ اَمْرِيْ ۗ ذٰلِك تَاْوِيْلُ مَا لَمْ تَسْطِعْ عَّلَيْه صَبْرًا (83)
to two orphan boys in the town, and beneath it was a treasure belonging to them, and their father had been a righteous man, so thy Lord desired that they should reach their age of full strength and take out their treasure, as a mercy from thy Lord; and I did it not of my own accord. This is the explanation of that which thou wast not able to bear with patience."

At this stage, Moses got relaxed as he comprehended those contrary to -logic actions.

9. Discussion and Conclusion
       The story of the erudite man (Alkhader) and the knowledge seeker (Moses) is a unique story that needs thorough analysis. As seen in the previous sections, Alkhader "apparently" committed three crimes respectively that were faced by Moses' condemnation and rejection. This story has many pedagogical implications that can be fruitfully applied in the field of EFL teaching and learning process and for sure in other disciplines. First, this story implicate that teaching and learning English Language skills should be fueled by internal motivation that sparks the EFL learner's power to successfully initiate the journey of learning. This was so obvious through Moses' long and tedious journey across the sea looking for the scholar (Alkhader), the learned man. Second, TEFL process should have a prerequisite requirement even before delivering lesson to learners. Hence, the learning contract was agreed upon between the learner (Moses) and the teacher (Alkhader) before initiating the journey. Based on this event, the English Language learners shouldn't be hasty and jump to conclusions, instead they need to do their best to critically analyze events targeting a solution or a logical interpretation for any problem he/she may face during the journey of learning the English Language. In this stage, traditional thinking is useless and this what

happened with Moses as he responded instinctively without allocating enough time for his brain to verify, clarify and analyze Alkhader's behavior. It is worth mentioning here that the English Language learners should be equipped with the critical thinking skills that help a lot in resolving problems. In such cases, EFL students need to even use up-side-down thinking to find solutions for untraditional problems or experiences. The role of English teachers should emerge here to provide learners with all necessary tools, activities and skills that may bring about a drastic change in their manipulation of dilemmas they face in life. Third, EFL learners should be encouraged to minimize facilitative questions that aim at eliciting quick answers from English teachers. Moses automatically responded to the three odd behaviors though he has promised Alkhader not to ask any question till being informed by his teacher (Alkader). However, Moses instinctive reactions were in harmony with the nature of all human beings who always tend to minimize the time and the effort to be spent on any dilemma. The lesson learnt from this event is to train EFL students to be so patient doing their best and spending the needed time to resolve any problem they face. They should also take into account that the journey of science and knowledge is so long, time consuming, tedious and sometimes boring. In this story, Knowledge assimilation and accommodation was encountered by many contrary-to-logic phenomena. Therefore, in Alkahder's story, Moses perishes himself to reach the equilibration stage. He showed his rejection to each of those actions but without thinking deeply and critically.

Learners' lack of patience leads parting between the teacher and the learner which means the end of knowledge delivery. Had Moses bore with patience, he would have been supplied with more knowledge. As illustrated by the verses above, The struggling stage started as all behaviors conducted by Alkhader were so strange and illogical. Moses perish himself to successfully balance between assimilation and accommodation which is known as equilibration. In this stage, Moses did his best to implement or apply his previous knowledge (assimilation) and alter his behavior to fit in with the new knowledge so that he could reach the equilibration phase but failure was the result after each time. The repeated quick and spontaneous responses result in Alkhader's withdraw from the scene by announcing parting. Consequently, the flow of knowledge has not only hindered, but also completely ceased. Therefore, English Language learners should always be equipped with patience and tolerance during the time allocated by the teacher. During this period of time learners should do their best to find answers and solutions instead of sheltering to their teacher seeking hasty responses. English teachers should keep on encouraging their students to try again and again till they solve either the problem or at least parts of it. They should also equip their students with some hints or prompts that may help them find answers to the questions raised.   To conclude, learners should be faced with such illogical dilemmas to challenge their minds, abilities, competencies and even their knowledge. Training English learners to exploit time given to them for the sake of finding solutions is of paramount importance. Learners in general are hasty and they tend to jump to conclusions choosing the shortest and easiest ways. Here, English teachers' role should equip learners with all skills needed to resolve problems they face in their life. Teachers should also adopt innovative roles that enhance creativity and critical thinking.

10. Recommendations

10.1. Recommendations for English language teachers

Teachers should adopt no-traditional techniques while teaching students the English language skills. First, they need to use learning contracts that may help both teachers and learners spot the skills needed to be met upon the completion of the addressed aims or objectives. Second, genuine and challenging activities are to be conducted in English classes. Third, English teachers should allocate time for each activity and stick to time allocated instead of yielding to learners' tries to get answers from teachers without spending the necessary time on the activity assigned. Fourth, unlike Alkhader, English teachers should continue the journey with their students even when they show lack of patience, spontaneous answers or violation of the contract terms.

10.2. Recommendations for policy makers

The Palestinian Ministry of Education should adopt a new policy that focuses on finding out all the pedagogical and psychological implements in the Holy Quran. It should also apply these techniques, ways of teaching and learning strategies at their schools instead of depending only on theories of western psychologists.

10.3. Recommendations for further researches.

Other researches on the pedagogical and psychological implements in the holy Quran in other Surahs should be conducted. Other educational and psychological aspects depicted in the Holy Quran should be investigated. Critical thinking skills seen in the verses of the Holy Quran should also be investigated.

About the Author:

Mahmoud Itmeizeh has a PhD. Degree in Applied Linguistics/TEFL. Since 2013, he has been teaching undergraduate students majoring in Applied English Language at Palestine Ahliya University. Currently, he serves as the head of Applied English Language Department for Palestine Ahliya University. https://orcid.org/0000-0001-9885-9996

References

English references

Al Islam. The Official Website of the Ahmadiyya Muslim Community. Retrieved from https://www.alislam.org/quran/search2/quranSearch

Jahjouh, Y. (2011). Science Processes and Thinking Skills as Deduced from The Holy Quoran and Their Application in Science Teaching, *Journal of Islamic University*, *19*, (1),277-325. Al-Aqsa University, Faculty of Education, Gaza. Retrieved from: http://www.iugaza.edu.ps/ar/periodical/

Lefa, B. (2014). *The Piaget Theory Of Cognitive Development: An Educational Implications*. Retrieved from https://www.researchgate.net/publication/265916960.

Mahmoud, M. (2013). Educational Implements in Surah Yousef. Al-Fateh Journal, no.53, Diyala
        University, Faculty of Education, Iraq.
Piaget, J. (1983). Piaget's theory. P. Mussen (ed). *Handbook of Child Psychology*. 4th edition.
        Vol. 1. New York: Wiley.
Tahir, M. (2015). Pedagogical Motivational Techniques of Teaching from Islamic Perspective:
        International Journal of Management and Applied Science, ISSN: 2394-7926, Volume-1,
Issue-9.   Retrieved   from   http://www.iraj.in/journal/journal_file/journal_pdf/14-196-
1446203457213-218.pdf
The Noble Quran (All Languages). Retrieved from https://quran.com/?local=en

Arabic References
البيراوي ، فوزيه (2009). الاعجاز التربوي في للقران في طرق التدريس، رسالة ماجستير في التفسير وعلوم القران، الجامعة
        الاسلامية، غزه.
الحسني، نوال (2008). مبادئ تربوية مستنبطة من أوائل سورةالعلق وتطبيقاتها التربوية في الأسرة ـ المسجد ـالمدرسة،
        وسائل الإعلام في المجتمع السعودي ، رسالة ماجستير غير منشوره. جامعة ام القرى. المملكة العربية السعودية.
السلمي، سلطان (2014). المضامين التربوية المستنبطة من سورة التحريم وتطبيقاتها في واقع الأسرة المعاصر رسالة،
        ماجستير غير منشوره، جامعة ام القرى، المملكة العربية السعودية.