

## The principles of measurement and evaluation from the perspective of the Holy Quran (analytic study)

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### Abstract

This study aims at finding out the principles of measurement and evaluation from the perspective of the Holy Koran through analyzing the content of Koranic verses related to the terminology of measurement and evaluation. The study is distinguished from other studies in that it elicits fixed principles and characteristics of measurement and evaluation directly from the Koran and away of humanistic interpretations that are liable to change now and then. The results of the study show that there are a number of permanent and comprehensive basics of measurement and evaluation including: the principle of purposeful creation and succession in the ground, and the principle of unity, and balance. The study also reveals that there are many characteristics related to measurement and evaluation. That is, it is a process which is comprehensive, balanced, objective, flexible, positively and cooperative in which all concerned parties take part. It aims at well-function, is related to morals, and is a permanent process. In the light of study findings a number of recommendations are suggested.

**Keywords:** Measurement and Evaluation, the Holy Quran.

### Introduction

Education plays an essential role in the life of man, because it is a process intended to prepare him completely, with the aim of investing his power, and developing his talents and abilities, so that he grows up in a sound manner and because a good citizen characterized by ethics, and worship Allah appropriately, Allah says (And I did not create the jinn and mankind except to worship Me) Thariyat 56.

The process of educational Assessment is considered an essential part in education, through which aims and goals are checked, and problems and difficulties of daily life are solved, and decisions made concerning those difficulties (Sax, 1981). Whatever was the decision to be made, we seek to have sound decision which is also accurate, and suitable decision must also be made on time, which results in maximum profits and the least losses (Al-Smadi & Addarabee, 2004).

With the huge technological and scientific development and the spread of the various cultures among Islamic people, the culture of Muslims because a combination of Eastern and Western cultures (Farhan, 1991; Hiyari, 2001A), so attention to educational assessment and evaluation increased among psychologists and educators (Mehrens & Lehman, 1991). Despite these developments, the books and references on educational development reflected the philosophical beliefs of their authors (Abu Zaina, 1996; Sharqawi and others, 1996), and we find few writings on educational assessment and evaluation from the perspective of the Holy Quran.

Reflecting on the human philosophies show, that they are human perceptions about the universe, Man and life. Those perception change with the passing of time and are affected by interests and emotions sometimes. The bases of these philosophies were reflected on the educational assessment and evaluation is an essential part, which led to various terms and concepts based on the various theories in educational assessment and evaluation (Zoubi, 2006; Aljallad, 2004).

Therefore, we can say that the mission of education is the achievement of aims and goals, regardless of the philosophy it is based on, which led to various behaviors in different societies (Al-Kindi, 1995). Served methods, Standard and controls were introduced in order to achieve these goals and aims and assisting them in order to make decision related to them (Allen & Yen, 1979; Hills, 1981; Nitko, 2001). So, the roles of educational assessment and evaluation as well as the models and methods varied according to the philosophies adopted by the community\_aims (Al-Nabhan, 2004), the concept of educational assessment and to its important and its need.

Assessment principles were used in the past in every culture and nation. Regardless of the evolution theory which was introduced by Charles Darwin in his book (*The Origin of Species*) which is based on the denial of god. And disbelieving for what is mentioned in the divine books; the pretext that they follow the scientific Impartial research, while it, in fact, contrary to scientific research methodology denial of the major facts (Odeh, 2005), Francis Galton in 1884 established the first laboratory for human assessment (Ahmed, 1981). In the holy Quran, there are obvious allusion to the educational assessment and evaluation. Allah says (Indeed, all things we created with predestination and measures) Qamar 49, and (And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing.) Ya Sin 38

Measurement was first defined in 1951 by Stevens (1951), the later defined measurement as a process through which events and things are expressed quantitatively based on set rules.

Martuza (That referred in "As cited in Mehrens & Lehman", 1991) defined it as a set of procedures through which the behavior of the learner is expressed through numbers or symbols based on set rules. Chase (1978) defined it as the process of giving number to things and events in a regular manner which reflects the quality. Thorndike and Hagen (1986) defined it as a complete process, in which the aims of a certain educational aspect are identified in addition to the degree of their achievement. Jaber (1983) and Abu Libda (1987) and other researchers suggest that educational measurement and assessment are different concepts, each of them refers to certain procedures, and they are related both to educational decisions. Evaluation, according to Thorndike and Hagen (1986) is an entire process in which goals and aims are identified, concerning an educational aspect as well as its degree. Odeh (2005) suggest that evaluation is a formal process in which data are collected and analyzed, for the purpose of determining the degree of achievement of the goals and making decisions concerning them, in order to overcome weaknesses and to provide sound growth through the reorganization of the educational setting. Worthen and Sanders (1987) defined evaluation as the process of identifying the value of things through data in order to make sound decisions. Mansi (1996) defined it as making judgments about educational process in terms of the goals.

Researchers agree that measurement is important for evaluation, but not essential in it, which means that evaluation can be completed without undertaking measurement. However, measurement precedes evaluation, because measurement is concerned with using a tool or a set of tools for identifying the level of a certain emotional or mental ability. Researchers agree also that measurement is a quantitative process, the results of which are expressed in numbers, which evaluation is qualitative and quantitative at the same time (Hills, 1981; Nitko, 2001).

In the holy Quran the word (Evaluate) and its derivatives occurred with different meanings in various verses, Allah says (Indeed, this Quran guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward.)Al-Isrā 9The first occurrence in the verse, the word evaluation means (better) and the second word means (corrected). And has been linked to the concept of evaluate term of assessment, where many believe that both gives the same meaning, but there is a slight difference between them. The assessment is to give value to everything and the value of the thing depends on the person and the need of Aevaṭh values varying in importance to humans (Allam, 2000).

The researcher reviewed the literature related, but was unable to find a study dealing with the bases and properties of measurement and evaluation from the perspective of the holy Quran. However, few studies exist which have an indirect relation to the topic of this study:

The study of Hasan (1989) aimed at exploring the basic principles of educational, evaluation from the perspective of Islamic religion, and identifying their differences from modern philosophic. The researcher conducted a comparative analytical study of the Quranic verses and prophet's sayings related to evaluation. The results of the study suggested the presence of a number of educational principles included in the Islamic perception, such as depending on capabilities, Counseling, continuity, objectivity and relatedness to piety.

Zyoud and Elliaan (1998) showed that there is some of principles should be taken into account when planning and execution the evaluation process if this process is successful and achieve the goals, the most important: that includes all aspects of the subject to be evaluated for consistency with the objectives to be achieved, to have Calendar diagnostic and therapeutic at the same time, that will make a difference in the self of the student, that takes into account the economy in time, effort and cost in addition to the possibility of its application in many situations

In a study conducted by Rashid (2000) the aim was the identification of the philosophy of educational measurement and evaluation from the perspective of Islamic school. The researcher reviewed Quranic verses and the prophet's saying, related to educational measurement and evaluation in Islam. The study revealed the existence of derived from the Holy Quran and the prophet's sayings, which incorporate all walks of life and activities of people.

Hiyari (2001B) see that if we are to achieve leap of scientific educational, that make us move toward the front rows with other nations, but we are the best as it was Muhammad and his nation in the first time of Islamic history, we must exercise all intellectual beliefs in all aspects of life, and take All the findings of the West and the East in line with the origins of Islam, while making continuous effort to bridge the scientific gap between us and them. At this stage, we find that the Koran will be as a general guide directed to march to the folds containing verses from the underlying science.

It is evident that there is a dearth of research related to the bases and properties of educational measurement and evaluation from the perspective of the holy Quran. The study of Hasan (1989) was an exception. The study of Rashid (2000) dealt with the philosophy of measurement and evaluation from an Islamic perspective, and revealed the presence of two types

of evaluation: Divine and human. The present study is characterized by deriving the bases and properties of educational measurement and evaluation in the holy Quran, through the analysis of the Quranic verses related.

### **( Problem and Questions of the Study)**

May not without Educational Measurement and Evaluation book, especially those that rely basic or books scheduled for courses measurement and evaluation at universities and junior colleges references, mention general principles in Educational Measurement and Evaluation and the problems associated with them, and within these principles, those relating to the comprehensiveness, continuity and balance

Based on the paradoxes and contrasts exercised by our nation, as a result for its abandonment of the divine methods, and imitating other philosophic (Hiyari, 2001A), this study aims at deriving the bases and properties of the process of educational measurement and evaluation, which are based on the principles and standards derived from the Holy Quran, so that our nation develops and regains its glory related to the Holy Quran.

So, the problem of the present study is related to the absence of bases and properties for the educational measurement and evaluation which are derived from the holy Quran at the various educational institutions. The researchers think that it is suitable to conduct this study in order to overcome this problem, and to attempt to provide a set of bases and properties which may illuminate the road in front of those working in fields related to educational measurement and evaluation – so that they become able to measure and evaluate the activities of people in a sound manner – and identify the relationship between life and the Fundamentals derived from the Quran. Particularly, this study aims at answering the following two questions:

- 1- What are the bases of measurement and evaluation in the holy Quran?
- 2- What are the characteristics of measurement and evaluation according to the holy Quran?

### **(Importance of the Study)**

The importance of this study is based on the following facts:

\* The need for studies related to educational measurement and evaluation from the perspective of the holy Quran, so that we can benefit from that great resource in identifying the bases and properties of educational measurement and evaluation.

\* It is aimed that this study will set the standards of measurement and educational. Evaluation in order to identify errors and weaknesses as well as the obstacles and difficulties facing, Muslims, and attempting positive steps aiming at overcoming these difficulties and achieving the goals of the Muslim individual.

\* This study is expected to set the bases of measurement and evaluation on the light of the divine method, and identifying its properties, based on the Quran.

\* Teachers of Islamic Religion and teachers of other subjects may benefit from the findings of this study, so that they undertake measurement and evaluation tasks according to the book of Allah.

### **(Aims of the study)**

The aims of this study are as follows:

- 1- Identifying the based of educational measurement and evaluation from the perspective of the holy Quran?
- 2- Identifying the properties of educational measurement in the holy Quran.

### **(Limitations of the Study)**

This study was limited to the researcher's analysis of the Quranic verses after reviewing their interpretations, and were used in deriving the bases and properties of educational measurement and evaluation.

### **(Method of the study)**

The researchers employed the analytical method with the Quranic verses related to the topic of the study. Those verses are related to the concept of educational measurement and evaluation, and will direct and guide us I formulating a set of ideas, for the purposes of answering the questions of the study.

### **(Results of the study)**

For the purposes of answering the first question, related to the bases of educational measurement and evaluation in the Holy Quran, the verses related to the topic were analyzed, and bases were derived based on Quran.

### **(First Basis : Purposeful Creation and succession on Earth)**

This basis means that Allah is the creator of all things and beings, and all the universe is created, Allah says (It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things.)Al-Baqarah29 and He says (Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself above the Throne, arranging the matter [of His creation]. There is no intercessor except after His permission. That is Allah, your Lord, so worship Him. Then will you not remember?)Yūnus 3.

In order to succeed, Allah created the world for Man in order to be served and taken care of: Allah says (And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed in that are signs for a people who give thought)Al-Jāthiyah 13.

Allah, the almighty reveals that Man was created for sublime purpose, which is the worship of Allah and improving life on Earth, Allah says (That is Allah , your Lord; there is no deity except Him, the Creator of all things, so worship Him. And He is Disposer of all things.)Al-'An`ām 102.

Allah, the almighty says that life, in all its forms, is created by Allah. Allah says and He says ([This] worldly life is only amusement and diversion. And if you believe and fear Allah, He will give you your rewards and not ask you for your properties.)Muhammad 36.

The purposeful creation was reflected in the educational measurement and evaluation process based on the Holy Quran:

A- The Earth is a place for work and for testing the activities of Man and his behaviors. The evaluation is not restricted to worships such as prayers and pilgrimage, but included all types of activities of Man which are directed toward worshipping Allah and succession. Allah says (Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do)An-Nahl 97 .

B- Emergence of the process of Internal – Evaluation, which helps man in identifying what is accepted by Allah and that which is forbidden, Allah says (And that there is not for man except that [good] for which he strives, and that his effort is going to be seen Then he will be recompensed for it with the fullest recompense)An-Najm39-41 .

C- Allah endowed Man with mind and wisdom, as well as free choice (free will) and revealed to him the ways of evil, and urged him to be faithful to Allah. Allah says) Indeed, those who have believed and done righteous deeds - indeed, We will not allow to be lost the reward of any who did well in deeds) Al-Kahf30.

### **(Second Basis : Divinity and theism)**

This basis means that There is no god but Allah, who is unique in his characteristics (Allah says) (Say, "He is Allah, [who is] One, Al-'Ikhlāṣ 1).

This basis is reflected on the process of measurement and evaluation:

- A- Man ought to be always ready and in control and supervision of himself, so that he achieves the aims of his creation.
- B- Measurement and Evaluation on Earth are concerned with Man's activities, and Allah is the creator of Man and the universe and he punishes wrongs and knows everything. Allah says (Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do) An-Nahl 97.

### **(Third Basis) : Balance and Harmony)**

This basis means that Allah has created everything in balance and harmony. The demands of life on Earth and those of Afterlife are balanced. Allah says: (But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters) Al-Qaṣaṣ77.

The basis of balance can be seen in the dimensions of the universe and its parts, which are governed by laws which organize the relationships between things in a wonderful and intricate manner.

Allah says (And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing)Yā-Sīn38 and He says (And they prevent [others] from him and are [themselves] remote from him. And they do not destroy except themselves, but they perceive [it] not. If you could but see when they are made to stand before the Fire and will say, "Oh, would that we could be returned [to life on earth] and not deny the signs of our Lord and be among the believers.)Al-'An`ām26-27 and He says (And a sign for them is the night. We remove from it [the light of] day, so they

are [left] in darkness, and the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing, and the moon - We have determined for it phases, until it returns [appearing] like the old date stalk. It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming.) Yā-Sīn36-40 and the says (It is Allah who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you and subjected for you the ships to sail through the sea by His command and subjected for you the rivers. And He subjected for you the sun and the moon, continuous [in orbit], and subjected for you the night and the day) 'Ibrāhīm32-33.

This basis was reflected in the educational process in genera, and in the processes of measurement and evaluation in particular as we will show below:

A- The balance in using the tools of the educational measurement and evaluation in order to check for the desired goals, and the acquired talented according to the sublime purpose related to worships, the balance is exemplified in the compatibility between sayings and deeds, Allah says (O you who have believed, why do you say what you do not do? Great is hatred in the sight of Allah that you say what you do not do.) Aş-Şaf2-3).

Islamic education evaluates the saying and deeds of people in order to eliminate negative deeds and altitudes and encouraging positive ones.

B- The process of measurement is applied to all the members of society, and to all walks of life, Allah says ([And Luqman said], "O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted.) Luqmān16 and He say (And man supplicates for evil as he supplicates for good, and man is ever hasty.) Al-'Isrā' 11.

This balance is applied between Man and Himself and between Him and others, and between Man and other creatures.

### **(Results of the Second Question)**

For the purpose of answering the second question, which is related to the characteristics of educational measurement and evaluation according to the topic were analyzed, and seven characteristics were derived. They are:

#### **(First: Educational Measurement and Evaluation is a comprehensive and balanced process):**

The process is not restricted to one aspect, but applies to all aspects of life. And the function of the process is the creation of balance in the personality of the individual, and the community as a whole. The process applies also to life on Earth and the second life. Comprehension and balance were reflected in educational measurement and evaluation as we will show in the paragraphs below.

A- The compatibility between words and deeds, and the hidden with the obvious. The Quran evaluated verbal and physical behaviors of Man. Allah says (O you who have believed, fear Allah and be with those who are true.) At-Tawbah119, and He says (O you who have believed, why do you say what you do not do, Great is hatred in the sight of Allah that you say what you do not do.) Aş-Şaf 2-3, and He says (That He may question the truthful about their truth. And He has prepared for the disbelievers a painful punishment.)Al-'Aḥzāb8, and He says (And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet)Maryam 54.

It is worth mentioning that Man is obliged to complete his work accurately for the sake of Allah, not people responsible and authorities. Allah says (And of the people are some who say, "We believe in Allah and the Last Day," but they are not believers. They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not) Al-Baqarah4.

B- Educational measurement and evaluation is a process that involves all the members of society, regardless of their social statuses, Allah says (So he began [the search] with their bags before the bag of his brother; then he extracted it from the bag of his brother. Thus did we plan for Joseph. He could not have taken his brother within the religion of the king except that Allah willed. We raise in degrees whom we will, but over every possessor of knowledge is one [more] knowing.)Yūsuf76.

So, all educational and social institutions as well as all individuals in society should conduct the processes of measurement and evaluation, through correcting words and deeds according to Islamic rules and principles. So, the student as well as the teacher and decision makers is subjected to the process of education measurement and evaluation. Allah says (Their messengers said, "Can there be doubt about Allah, Creator of the heavens and earth? He invites you that He may forgive you of your sins, and He delays your death for a specified term." They said, "You are not but men like us who wish to avert us from what our fathers were worshipping. So bring us a clear authority.")Ibrāhīm 10.

C- The process of educational measurement and evaluation involves balance between the two lives of Man. Allah says (But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters.)Al-Qaşaş 77.

Life on Earth is a shade and a testing setting. And life after death is time for rewards and punishments. Allah says (O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver.) Luqmān33 and He says (Or do you think that you will enter Paradise while Allah has not yet made evident those of you who fight in His cause and made evident those who are steadfast?)'Āli `Imrān142.

So, educational measurement and evaluation process is a comprehensive process that takes into consideration all aspects of life, and employs the various tools of educational measurement and evaluation in order to solve problems that emerge.

D- Educational measurement and evaluation applies to all aspects of life (comprehensiveness) Allah says (And I did not create the jinn and mankind except to worship Me)Adh-Dhāriyāt 56.

The concept of worship in Islam is wide, and applies to all aspects of life. The maintained relationship between Man and Allah gives his life meaning, and directs his deeds gives his life meaning, and directs his deeds towards the purpose of his being, Allah says (Al-`Aşr) and He says (It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection.)Al-Mulk15, He says (The Day He will assemble you for the Day of Assembly - that is the Day of Deprivation. And whoever believes in Allah and does righteousness - He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment)At-Taghābun9.

### **(Second: Educational Measurement and Evaluation is an objective stable)**

Objectivity means arriving at a sound judgment without bias or distortion of facts, through collecting valid and reliable data.

A- The process of measurement relies on accuracy, fairness and equality among the groups subjected to measurement and evaluation. This is indicated in the following holy verses (And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember)Al-'An`ām152.

B- The processes of educational measurement and evaluation are based on available date without addition or deleting. Allah says (And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake - then the freeing of a believing slave and a compensation payment presented to the deceased's family [is required] unless they give [up their right as] charity. But if the deceased was from a people at war with you and he was a believer - then [only] the freeing of a believing slave; and if he was from a people with whom you have a treaty - then a compensation payment presented to his family and the freeing of a believing slave. And whoever does not find [one or cannot afford to buy one] - then [instead], a fast for two months consecutively, [seeking] acceptance of repentance from Allah. And Allah is ever knowing and Wise. But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment. ) An-Nisā'92-93.

C- Avoiding rushing into making judgments, before data are collected appropriately, so that sound judgment can be made upon evaluating the situation and checking the validity of data and evidences. Allah says (O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.) Al-Ĥujurāt6.

D- Measurement and evaluation take into consideration Inter- Individual differences. People differ in various aspects – mentally, emotionally and physically, as a result of the differences in genetic and environmental factors they are subjected to. Measurement takes these differences into consideration. Allah the allim-duty says (Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.")Al-Baqarah286, and he says (Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allah has given him. Allah does not charge a soul except [according to] what He has given it. Allah will bring about, after hardship, ease.) Aţ-Ťalāq7.

### **(Third: Educational of Measurement and Evaluation are positive processes).**

Those processes direct efforts and energies of Man towards the deeds accepted by Allah, so, goodness is achieved for people and society. Allah says (And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed in that are signs for a people who give thought)Al-Jāthiyah13, and He says (You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.)Āli `Imrān110, and He says (For each one are successive [angels] before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves.

And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.)Ar-Ra'd11.

**(Fourth: Measurement and Evaluation are cooperative processes among all those concerned with Evaluation based on their capabilities).**

Cooperation is related to the fulfillment of individual and community interests in all walks of life. Allah says (O you who have believed, do not violate the rites of Allah or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking bounty from their Lord and [His] approval. But when you come out of ihram, then [you may] hunt. And do not let the hatred of a people for having obstructed you from al-Masjid al-Haram leads you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.) Al-Mā'idah2, and He says (The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is exalted in Might and Wise.)At-Tawbah71, and He says (You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.)Āli 'Imrān110.

**(Fifth: Educational Measurement and Evaluation Aim of Achieving Accuracy)**

Measurement and evaluation according to the holy Quran do not evaluate deeds and activities of individuals on the basis of comparison with group's activities and deeds, or with his peers within the group, because that means satisfaction concerning the success of the individual regardless of the accuracy. Accuracy says requires the highest levels of skills. Allah says (And say, "Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do)At-Tawbah105.

**(Sixth: Educational Measurement and Evaluation have purposes related to ethics)**

The general purpose of evaluation is the improvement of educational process as well as its development, in order to achieve the comprehensive development of the personality of the individual who is the focus of the process. The issue of ethics is related to measurement and evaluation in education as it is revealed through the following paragraphs:

A- Evaluation is a purposeful process seeking to embed the spirit of achievement in order to support the pride of people. Allah says (They say, "If we return to al-Madinah, the more honored [for power] will surely expel there from the more humble." And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know.)Al-Munāfiqīn8.

B- Measurement and evaluation in education seek to purify the Islamic community from corruption and evils as well as Satan, the enemy of Man, Allah says (Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy, And that you worship [only] Me? This is a straight path.)Yā-Sīn61-62 And he says (Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment) Al-Mā'idah33, and the says (Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know.)An-Nūr19, and He says (O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you - then it is those who are the wrongdoers.) At-Tawbah23, and He says also (And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.)Āli 'Imrān103.

C- Educational Measurement and Evaluation seek to achieve Love, resisting injustice, and dealing kindly with people. Allah says (And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?")An-Nisā'75.

D- The processes of educational measurement and evaluation seek to develop self-supervision and evaluation among individuals towards their deeds and words. The individual himself makes judgments concerning the goodness of his deeds. Allah says: (There is no blame upon you for that to which you [indirectly] allude concerning a proposal to women or for what you conceal within yourselves. Allah knows that you will have them in mind. But do not promise them secretly except for saying a proper saying. And do not determine to undertake a marriage contract until the decreed period reaches its end. And know that Allah knows what is within yourselves, so beware of Him. And know that Allah is Forgiving and Forbearing.)Al-Baqarah235. And He says (And, [O Muhammad], you are not [engaged] in any matter or recite any of the Quran and you [people] do not do any deed except that we are witness over you when you are involved in it. And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register.)Yūnus61, and He says (He knows that which deceives the eyes and what the breasts conceal)Ghāfir19.

E- Educational measurement and evaluation, aim at developing the spirit of fair competition, in order to gain paradise. Allah says (For each [religious following] is a direction toward which it faces. So race to [all that is] good. Wherever you may be, Allah will bring you forth [for judgment] all together. Indeed, Allah is over all things competent.) Al-Baqarah148, And He says (Race toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty.)Al-Ĥadīd21.

### **Seventh: Educational Measurement and Evaluation is a continuous process.**

Educational measurement and evaluation in philosophies are restricted to evaluation temporary programs, with specified aims and for a specified period. However, educational measurement and evaluation according to the holy Quran can be explained as follows:

A- The continuity of external evaluation by authorities – based on the command of Allah, Allah says (O you who have disbelieved, make no excuses that Day. You will only be recompensed for what you used to do.)At-Tahrīm7.

B- The continuity of self- Evaluation, which is conducted by the individual. Allah say (Rather, man, against himself, will be a witness, Even if he presents his excuses) Al-Qiyāmah14-15.

C- Continuity of Making judgments and decisions. The process continuous, as soon as a phase is completed, anew phase is initiated. All the activities of Man are evaluated. Allah says (And we place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, we will bring it forth. And sufficient are we as accountant.)Al-'Anbyā47.

### **(Discussion of Results)**

Concerning the first question, which is related to the bases of educational measurement and evaluation according to the holy Quran, the results revealed that educational measurement and evaluation according to the holy Quran were based on stable and comprehensive bases of interest to every individual in society, regardless of his status, and derived from the conceptualization of Man, life and the universe. Those bases are useful for every place and time. The researchers were able to derive those bases and to classify them into three basic bases: The basis of purposeful creation and succession on Earth, the basis of divinity and theism, and the basis of balance and harmony. Those bases differ from the bases of educational measurement and evaluation in the various schools of philosophy, which vary in their aims and bases, of philosophy, which vary in their aims and bases, and the most of which were restricted to the tools characterized by a degree of validity and reliability suitable for the items to be evaluated among educational aspects. This led into a wide variation in measurement and evaluation in various philosophic, which are based on changeable bases from a generation to the next.

Concerning the second question, which is related to the characteristics of educational measurement and evaluation according to the holy Quran, the results of the study revealed that those properties and characteristics were related and comprehensive, and involved all walks of life and the deeds of Man. They were classified into seven basic characteristics, being practical, comprehensive, balanced, positive an cooperative and drastic in which each person concerned participates, and they are characterized by accuracy and bung related to ethical continuous purposes.

The results related to the second question revealed also that the characteristics of educational measurement and education according to the holy Quran differ from the characteristics identified in philosophical schools, which indicate that the processes of educational measurement and evaluation are characterized by stability, comprehensiveness and balance, and based on their aims and purposes in the philosophy adopted by the educators.

The difference is revealed in that the holy Quran is comprehensive and deals with all the aspects of human life – which includes worships, deeds laws and directions whose purpose is related to directing and guiding human behavior towards good and pious deeds. This process involves all those concerned with evaluation, in order to achieve the standard of accuracy, not the comparison between the performance of the individual and the performance of his peers, on which educational measurement and evaluation are based in human philosophies.

Thus, the holy Koran have been previously all the scientific research conducted on the concepts of measurement and evaluation and the principles of them. It is thus one of the great challenges in the universe and a way to bridge the gap of differences of opinions.

### **(Recommendations)**

Based on the results of the present study, the researchers provide the following recommendations:

- 1- Employing the bases and characteristics of educational measurement and evaluation in the holy Quran in our daily lives in an appropriate manner and encouraging their adoption.
- 2- Educational institution in the Islamic society ought to formulate their aims, and prepare their programs and design their methods and curricula in the light of the understanding of the bases and characteristics of educational measurement and evaluation from the perspective of the holy Quran.



- 3- Conducting comparative studies between educational measurement and evaluation according to the holy Quran, and the corresponding processes in philosophies, on the basis of the bases and characteristics which were revealed in this study.
- 4- Conducting complementary studies of this study in other aspects such as searching in the areas of measurement and evaluation of the holy Koran perspective even contribute to the enrichment of human knowledge in educational institutions and to achieve good and righteous in this world.
- 5- Conducting a study based on a questionnaire that based on survey method to be distributed to teachers, to show the extent of their commitment to the principles of measurement and evaluation derived from the holy Quran.

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