

EDUCATIONAL REFERENCES IN THE HOLY QURAN

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There are many aspects of the interpretation of the Noble Qur'an and its directions have varied and taken different colors in which the interpretations have been dyed according to the interests of each interpreter between grammatical, rhetorical, scientific, jurisprudential, and educational. In this research, we dealt with a very important trend, which is the educational trend, as this trend directly affects the issues of human society by preserving it from falling into deviation, whether at the level of the individual or society, and this would solve many related issues, especially if It was inspired by the noble teachings of the Noble Qur'an. (No falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, Worthy of all Praise) (Surat Fussilat: 42).

Introduction

In the name of Allah the Merciful

Praise be to Allah, Lord of the Worlds, and prayers and peace be upon our master Muhammad and all his family and companions:

The Noble Qur'an contains a complete educational curriculum suitable for every age and generation, and the Qur'anic education curriculum is the most complete and appropriate curriculum for humans. Islam is keen for the Muslim to have his morals taken from the Noble Qur'an and the purified Sunnah of the Prophet so that he is safe from deviation and falling into sins that destroy nations.

So scientists were interested in the pedagogical aspect of their interpretations and they gave them works, these works are intended to interpret the verse pedagogically.

Through my research and research, I did not find anyone who knew the educational interpretation or established its terms and conditions. This is what prompted me to take this direction. Accordingly, the nature of the research required that it be composed of three chapters, an introduction, and a conclusion, and it includes:

Chapter One: Introduction to educational interpretation.

Chapter Two: Conditions of educational interpretation, its means, and rules.

Chapter Three: Educational Proverbs in the Noble Qur'an.

Chapter One: Introduction to educational interpretation.

The first requirement: educational interpretation terminologically

There have been many aspects of the interpretation of the Noble Qur'an and its directions have varied, and different types of interpretations of the Noble Qur'an have been taken according to the interests of each interpreter, between grammar, rhetoric, scientific, and jurisprudence. If these types have received the attention of researchers, there are other types of contemporary interpretation trends that have emerged, including the educational interpretation that we are about to study and shed light on.

Therefore, it is necessary to return the word "education" to linguistic and idiomatic dictionaries. To find out its meaning, the word education is a language known for several meanings:

1. Upbringing: it is said that I brought him up and raised him. The owner is called a lord because he has the right to raise the upbringing, and the custodian is the son of a man's wife.¹
2. Growth: it is said (Rabbah Rab'ah) and (Rabbah) meaning: nourished, and this is for everything that grows, such as children and crops.²
3. The increase: as you say: ('arbaytu) if you took more than what you gave.³

Education is defined as (It brings something to its perfection little by little)⁴

The educational trend is defined: (It is the Qur'anic interpretation adopted in dealing with verses on science and educational foundations, in a manner that focuses its attention on the educational aspect of the Qur'an, whether for the individual or society, to highlight this Qur'anic aspect through harnessing the data of educational sciences, to show the elements of the educational system of the Qur'an, to meet the needs of contemporary education for humanity)⁵

it can also be defined as (It is a science in which the Noble Qur'an is researched in terms of its indication of the will of Allah Almighty as much as human energy in educational implications and effects. It is one of the trends in Quranic interpretation that is characterized by educational features)⁶

The second requirement: the reason for the emergence of the educational trend

There are several reasons for the emergence of this trend:

1. The urgent need to study patterns of education in an era of globalization, which is today's need for extensive studies; to address educational conditions, in accordance with the curriculum drawn up by the Qur'an and translated by the Seal of the Messengers -- and the good generations walked through the extra ages in the history of Islam. There is no doubt that the study of educational methods is only in general and reference.⁷

¹ See: *almukhasas*: 5/227.

² See: *Al-Sahih Taj Al-Lughah and Al-Arabiya*: 6/2350.

³ See: *Mukhtar Al-Sihah*: 117.

⁴ *Alkuliyaat*: 314.

⁵ *Educational Interpretation of the Holy Qur'an - Buildings and Directions*: 46

⁶ *The educational interpretation of Ibn al-Qayyim - collection and study* -: 53.

⁷ See: *Features of the educational interpretation of the Holy Qur'an*: 16-17.

2. This (the direction) or (the color) of the interpretation such as the jurisprudence, social interpretation, or other trends. It was because of the Qur'an scholars' openness to educational sciences, studying them, being influenced by them, and touching on the extent of their importance and comparison with the Qur'an and its great verses.⁸

The third requirement: the advantages of educational interpretation

What distinguishes this interpretation, and can be summarized as follows:

1. This aspect of interpretation needs the educational world, or the teaching of pedagogy in the academic form to be engaged in, like the literary interpretation that cannot be achieved without the existence of literature. This interpretation cannot be achieved without the presence of pedagogical.
2. Attention to explaining the miraculous educational depth, by revealing how Allah, Blessed, and Exalted be He, raises man, and He is the most knowledgeable of his creation.
3. Arabic Language Employment Statement in Aesthetic Images for Educational Impact Making.
4. It is characterized by the elements, commonalities, and methods of raising the individual, society, the nation, and the world, and clarifying them.
5. Paying attention to methods, educational methods, tools, buildings, assets, philosophies, and the policy of rational persuasion in establishing the educational process and educational impact.
6. Standing at the educational methods of rulings, signs, stories, encouragement, and intimidation.
7. An explanation of the types and the most important educational dimensions, whether they are scientific, jihadi, moral, or physical.
8. It must be distinguished in objectivity and realism and live in daily life, or distinguished in solving educational problems presented by the world, or in discovering the satisfactory answer, or in knowing the Qur'anic point of view on the pillars and components of the Islamic educational system.⁹

The fourth requirement: the most famous interpretations in this educational trend

Through my induction of interpretations and research, it is possible to limit the educational interpretations that were keen to mention the educational content of the Qur'anic verses. It is an explanation commensurate with the educational goals that the verses seek to highlight and emphasize and link them to reality without brevity, boredom, or boring verbiage. In this, it was adopted to include a summary of previous and contemporary books of interpretation, which are:

1. Tafsir al-Tabari.
2. Al-Qurtubi's interpretation.
3. Tafsir Ibn Kathir.
4. Al-Manar interpretation- by Mohammed Rashid Reda.
5. In the Shadows of the Qur'an - Sayyid Qutb.
6. The basis of interpretation - Said Hawwa.
7. Maqasid alquran alkarim- by Sheikh Hassan Al-Banna.

⁸ See: The Educational Interpretation of the Holy Qur'an (Buildings and Directions): 46.

⁹ See: Collection of Fatwas: 15/290; See: Educational Interpretation of the Noble Qur'an - Buildings and Direction -: 46-47.

8. Zahrat al-Tafsir - by Muhammad Abu Zahra.
9. How do we deal with the Qur'an - by Muhammad al-Ghazali.¹⁰

Chapter two

Conditions of educational interpretation, its means, and rules

The first requirement: the conditions of educational interpretation

A trend of interpretation has emerged only and scientists have set controls. The Qur'anic text is not permissible for everyone to say about it what he says, for it is based on their whims and tastes, so who is authorized to sign on behalf of the Lord of the worlds. Which sky or earth has shaded a person who spoke without knowledge, guidance, or insight, deviating from the path of interpretation and deduction from the path enacted by the righteous predecessors, may Allah Almighty have mercy on them.¹¹

The person in charge of collecting educational signals must meet the conditions that can be summarized as follows:

1. The validity of the belief.
2. Find out the correct interpretation.
3. Familiarity with the Arabic language.
4. Adhering to the methods of deduction established in the books of the principles of interpretation and methods of inference.
5. Reliance on sources in interpretation and its sciences.¹²

The second requirement: the means of Quranic education

Quranic education uses multiple media to achieve its goals, including:

1. Word: Where we find the word in the Qur'anic context, giving an educational signal, performing a psychological function with multiple dimensions, such as after encouragement, after interpretation, after arousing fear, after arousing sympathy and tenderness. These different dimensions of the psychological function cooperate and do their work in charging the soul with dry emotional currents that play the role of the agent in modifying human behavior, as in His Almighty saying: (Every soul shall have a taste of death)¹³

The Qur'an expresses the word "taste" because it is more accurate in obtaining it. After all, the taste is obtained with the truth of certainty. The one who ponders this verse will find several meanings that a person is unable to explain due to its role in human integrity and modifying his behavior.¹⁴

¹⁰ The educational aspects of these interpretations were written by extracting letters and research (see: The Educational Interpretation of the Noble Qur'an, Anwar Al-Baz: 1/11).

¹¹ See: Approach to Deduction from the Noble Qur'an: 196.

¹² See: The Method of Deduction from the Noble Qur'an: 199; See: Educational Studies of the Noble Qur'an between Reality and Hope: 23.

¹³ Surah Al Imran: Verse 185.

¹⁴ See: Thirty sessions of reflection - the third group -: 39.

Even in the devotional aspect, we find the educational reference, as in the Almighty's saying (complete the Hajj and 'umrah for Allah)¹⁵, determining the term Hajj and Umrah without other acts of worship, Allah Almighty did not say, "Complete the prayer to Allah, because showing off is a lot in Hajj and Umrah, so when they were suspected of showing off, it was said in them (to Allah) that they take care of sincerity. Among the influences on sincerity is that some pilgrims write in their social networks what people know about their worship."¹⁶

2. The Qur'anic Proverb: Several studies have dealt with the educational giving of the Qur'anic proverb and the special influence factors it overflows, some of which may be through what the proverb contains. Some of them may be through the expression of the proverb itself, and this is represented by the Almighty's saying:¹⁷ (Or like a rainstorm from the sky, in which there is darkness, and thunder, and lightning. They press their fingers into their ears against the thunderclaps, fearing death. But Allah surrounds the disbelievers), and mentioning death generates fear in the soul of the infidel.¹⁸

His saying, (The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allah willed, He could have taken away their hearing and their sight. Certainly, Allah has power over all things)¹⁹, hearing and vision loss worries the soul.

3. The Qur'anic story: The style of the story is one of the most powerful and effective methods of education. Man is instinctively inclined to curiosity and to investigate the news of others, and is fond of following events and being excited by them. There is no doubt that the greatest narration of the story is in the Noble Qur'an, and the Noble Qur'an has reported the news of the previous nations in ways that provoke good emotions, deflecting evil impulses, calling for insight, contemplation, and seeking a lesson. There is no doubt that the stories of the Noble Qur'an contain from a technical point of view most of what scholars of literature have agreed upon in terms of technical elements such as time, place, events, conflict, and persons. Objectively, it has many goals, perhaps the most important of which is the educational goal, because of the precious values that it contains, and a sublime and impartial giving to preachers, educators, guides, and reformers²⁰. For example, as the Almighty said (So he drew water for them. Then he withdrew to the shade, and said, "My Lord, I am in dire need of whatever good you might send down to me)²¹, this verse reveals the two great qualities with which the honorable prophets, including Moses, were created, and they are the benefit of people and humility. Whoever combines these two characteristics will have reached a great deal in the merits of morals. The first character appears in the Almighty's verse: (he watered for them). Musa hastened to do good despite the fatigue

¹⁵ Surat Al-Baqarah: Verse 196.

¹⁶ Look: to reflect on its verses - the eighth group -: 15.

¹⁷ Surat Al-Baqarah: Verse 19.

¹⁸ See: Educational Miracles in the Noble Qur'an: 11.

¹⁹ Surat Al-Baqarah: Verse 20.

²⁰ See: Educational Miracles in the Noble Qur'an: 12.

²¹ Surat Al-Qasas: Verse 24.

and fear that afflicted him. As soon as he saw the two women waiting for the shepherds to leave, he watered for them, without prior knowledge and did not ask for anything in return. That is why Al-Khidr reprimanded him for what was mentioned on the day he said about the village in which they asked for food (So they set out until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so al-Khidh r restored it. [Moses] said, "If you wished, you could have taken for it a payment)²², as a reminder to him to do good without return, which is what he used to do before, Allah said (o he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me)²³. After doing good, he moved away because he did not expect any reward or thanks from anyone, and in order not to be embarrassed by the one who did him a favor, he moved away from him. This also indicates his fatigue and exhaustion from the journey of pursuit and fear, and doing good in such circumstances is a different matter, as a person may admire himself and his actions, but Musa called his father at that moment, and said: (My Lord, indeed I am, for whatever good You would send down to me, in need). The Lord of the worlds did not carry this work, which is helping the two women and the strength that Allah gave him, to be proud of himself, rather he acknowledged the grace of Allah over him and his poverty to his Creator, whose power is exalted. This is what was mentioned by Al-Baq'i²⁴, (In the story there is an encouragement to goodness, an urge to help in righteousness, and an invocation of kindness with effort)²⁵.

Giving favor and serving and benefiting people does not know circumstances that discourage will, rather hearts eager for reward, fatigue, and fear overcame him, but he forgot himself at that moment and offered help to those who needed it. What souls! And what a great heart! He did well and asked Allah for good, and likewise whoever desires Allah's bounty, let him seek it for the benefit of people; Allah helps the servant as long as the servant helps his brother.²⁶

The third requirement: the rules of educational interpretation

All the rules of interpretation through which educational issues and references can be benefited, can fall within the scope of educational interpretation issues, so they are common between interpretation and pedagogy, but the origin in them are interpretive and not educational issues, so some do not delude themselves and confuse the rules of pedagogy with the rules of exegesis on the pretext that they are rules of one science. On the contrary, each science has its own rules and regulations. The science of education as a science has its own rules and principles that cannot overlap with another science because in this case, the sciences will overlap to

²² Surat Al-Kahf: Verse 77.

²³ Surat Al-Qasas: Verse 24.

²⁴ He is Sheikh Ibrahim bin Omar bin Hassan Al-Rabbat Abu Al-Hasan Burhan Al-Din Al-Baq'i Al-Shafi'i, born in the year 809 AH, died in the month of Dhu'l-Qa'dah in the year 1008 AH (see: the pleasure of the virtuous with the translations of the reciters after the eighth century AH: 2/74; see: Al-Alam: 2 / 60).

²⁵ Nuzim aldarar fi tanasub alayat walsuwr : 14 / 267

²⁶ See: Thirty sessions of reflection (the third group): 75-77.

the extent that their identity, principles, and origins will be lost. Hence, the research in the rules of educational interpretation is research in the rules of the science of interpretation.²⁷

The rules of interpretation are defined as (It is the general rulings by which he arrives at deducing the meanings of the Great Qur'an and knowing how to benefit from them)²⁸

Through this definition, we can derive a definition for the rules of educational interpretation: that they are the general rules and regulations from which he derives educational meanings and references from the Holy Qur'an, meaning extracting those educational meanings that are wrapped in the text.

After mentioning the definition, examples of the rules of educational interpretation can be mentioned:

1. The rule of the inner Qur'an²⁹: Before we begin, it is better to refer to the definition of esoteric science, linguistically and idiomatically. Linguistically (its interior, from the earth that which is obscured and reassured).³⁰

As for the science of the esoteric, idiomatically: (it is the knowledge of the conditions of the heart, this knowledge is expressed in the knowledge of the method and the truth and the science of Sufism is famous for it).³¹

The esoteric interpretation is known: it is the conversion of Qur'anic words from their outward appearances to what is called inwardly, which is what Allah Almighty wants from His words and discourse.³²

Imam al-Shatibi stipulated two conditions for acceptance of the esoteric interpretation:

1. That it is correct according to the apparent requirement established in *Lisan al-Arab*, and it applies to the purposes of the Sharia.
2. This subtext meaning has a text or apparent witness in another place that testifies to its authenticity without opposition.³³

²⁷ This issue was mentioned by Dr. Muhammad Faker, an article entitled (Rules of Educational Interpretation).

²⁸ *Qa'd al-Tafsir- collection and study - Khalid bin Othman Saturday*: 30.

²⁹ This type of interpretation is common among the Imamiyyah and the people of Sufism (see: *Al-Ishari's Tafsir according to Ahl al-Sunnah*: 146).

³⁰ See: *Language text*: 1/310.

³¹ *Abjad al-Ulum*, 1/307.

³² See: *almuafaqat*: 4/210.

³³ Previous source: 4/232.

The subject of the innermost part of the Qur'an is one of the most important subjects in the sciences of the Qur'an that has received attention since ancient times, and it has many applications in the Holy Qur'an, including the Qur'anic story. The existence of the story in the Noble Qur'an is not just a work of independent art in its subject and way of expression, and not for the sake of talking about past nations and interfering in their affairs, but rather for the sake of a lesson and an exhortation. Allah Almighty has said in the court of His dear book in the story of Yusuf (Send him with us tomorrow that he may eat well and play. And indeed, we will be his guardians)³⁴, and the attempt by the brothers of Yusuf in your love for the conspiracy, and to deceive their believing father, and that is a trick that children usually resort to because the permissible play of boys and their stimulus is desirable, especially since they showed their passion and love for him and pledged to protect and take care of him, this is what the apparent meaning of the verse indicates, but if we cancel the particularities that surround the noble verse, and strip them of time - the time of Jacob, peace be upon him - and the place - Palestine - we will get the innermost part of the verse: Challenging the fathers regarding the children by the necessity of observing them and taking care of them, so that no one deceives his father with diabolical plans, with excuses such as food or toys, which would create problems and troubles.³⁵

2- The rule of caring for the reasons for revelation: The Qur'an was revealed to guide humanity to the clear argument, guide it to the straight path, and establish for it the foundations of a virtuous life whose foundation is based on faith in Allah and His Messages, and determines the conditions of the past, the facts of the present, and the news of the future. Most of the Qur'an was revealed initially for these general goals, but the Companions - may Allah be pleased with them - in their lives with the Messenger of Allah, may Allah bless him and grant him peace - had witnessed the events of the biography, and a special incident might occur among them that needs to explain the law of Allah in it, or they are confused about a matter, so they ask the Messenger of Allah - peace be upon him - about it to know the ruling of Islam regarding it, thus, the Qur'an was revealed for that incident, or this emergency question, such as this is known as the causes of revelation.³⁶

So you know the reasons for revelation: (It is the science that is concerned with knowing what some of the verses of the Noble Qur'an had about the reason it was revealed or a question about which the verse was answered at the time of revelation)³⁷

If we follow the reasons for the revelation of many Qur'anic verses, it will become clear to us that they were revealed to address social and educational problems and questions, the purpose of which is to educate a man and tame him to accept the divine rulings and settle the soul on them. This rule is represented by the Almighty's saying: (whoever contradicts and opposes the Messenger (Muhammad SAW) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination)³⁸. That the verse was revealed about Ibn Abi Abirah, the thief of the shield, and when Allah revealed verses about slandering his people, he disbelieved and apostatized, and joined the polytheists from the people of Mecca, then he dug up a wall for theft, and the wall fell on him and

³⁴ Surah Yusuf: Verse 12.

³⁵ See: *Laa'if Al-Ishaat*: 2/172; See: *Al-Tafsir Al-Munir fi Al-Aqeedah, Sharia and Manhaj*: 12/218.

³⁶ See: *Investigations in the Sciences of the Qur'an*, by Al-Qattan: 75.

³⁷ See: *The Introduction to Interpretation and the Sciences of the Qur'an*, Abdul Jawad Khalaf: 163.

³⁸ Surah An-Nisa: Verse 115.

killed him.³⁹

From the above-mentioned reasons for the descent, two indications can be taken, including:

1. That a person follows the path of repentance and returns to Allah.
2. That a person knows the consequence of stubbornness and opposing the Messenger - peace be upon him - and follows a path other than the path of the believers, for Allah will not guide him to this path, and Allah will send him on the Day of Resurrection to Hell.⁴⁰

3- The purpose of the revelation of the Qur'an: One of the important topics related to understanding the Qur'an is to know the purpose of the revelation of the Holy Qur'an. One of the best ways to diagnose the purpose of the revelation of the Noble Qur'an is for the reader to refer to the Noble Qur'an in diagnosing the objective of its revelation as several verses talk about the goal for which the Qur'an was revealed on various topics, for example, the Almighty's saying: (One day We shall raise from all Peoples a witness against them, from amongst themselves: and We shall bring thee as a witness against these (thy people): and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims)⁴¹. We can understand (everything) here in light of (the purpose of the revelation of the Qur'an). What is meant by elucidation is to clarify everything from the principles of the Sharia, the permissible and the forbidden, the laws and rulings, and the principles of human life, Allah said (Nothing have we omitted from the Book, and they (all) shall be gathered to their Lord in the end)⁴². This indicates that there is no assignment from Allah Almighty except for what is mentioned in this Qur'an, i.e., either in whole or in detail.⁴³

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Chapter three

Educational Proverbs in the Noble Qur'an

1. Allah Almighty said ("Nor do I absolve my self (of blame): the (human) soul is certainly prone to evil)⁴⁵. There are two sayings in this verse:

First: This saying is from the words of Al Aziz woman; As if to explain the reason for attending this council; she did not come to exonerate herself (Nor do I absolve myself) and the mention of the Almighty that the soul enjoins evil, this affirms that Joseph is also a human soul.

The second: This saying is from the words of Yusuf, in response to her when she said (Said [the king to the women], "What was your condition when you sought to seduce Joseph?" They said, "Perfect is Allah! We know about him no evil." The wife of al-'Azeez said, "Now the truth has become evident. It was I who sought

³⁹ See: Assimilation in Explanation of the Reasons: 1/498.

⁴⁰ See: Jami' al-Bayan in the interpretation of verses of the Qur'an: 7/469.

⁴¹ Al-Tafsir al-Munir sees the Creed, Shariah and Methodology: 5/266.

⁴² Surah An-Nahl: Verse 89.

⁴³ Surat Al-An'am: Verse 38.

⁴⁴ See: Al-Kashshaf: 2/628; see: Al-Tafsir Al-Munir fi Al-Aqeedah, Sharia and Manhaj: 14/210.

⁴⁵ Surat Yusuf: Verse 53.

to seduce him, and indeed, he is of the truthful. That is so al-'Azeez will know that I did not betray him in [his] absence and that Allah does not guide the plan of betrayers.)⁴⁶. It was appropriate for Joseph to respond with this saying, and this saying can be attributed to Joseph as a kind of care that he would not be touched by the arrogance of faith, as he is like a messenger from Allah who knows that Allah Almighty is the one who turned their plots away from him.

This is Allah's mercy with him, as he, as a human being, is deprived of infallibility, and he can be tempted, but Allah Almighty is protected from error.⁴⁷ The educational indication in this verse is that self-confidence in places of temptation is fatal.⁴⁸

2- Allah said (Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!")⁴⁹, and said (And he raised his parents to the throne and they fell before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after Shaitan (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He will. Truly He! Only He is the All-Knowing, the All-Wise)⁵⁰. We conclude from the two verses with the method of linking the end of the lesson to its beginning, or what is called the skill of preparing their minds for it.⁵¹

3- Allah Almighty said: (he cried to his Lord in secret)⁵², What is meant by the call is: the supplication that Zakaria made to his Lord - the Mighty and Sublime, Zakaria called and prayed to his Lord in secret and concealed, pleading with his Lord Almighty for good offspring, and in this verse a reference to the issue of supplication, which is that you do not need to raise your voice during supplication..., a whisper from you hears it, Glory be to Him⁵³. This is a Quranic education for the servant in the matter of supplication to Allah Almighty.

4- Allah said (I fear my relatives after me since my wife is barren. So give me from Yourself an heir, Who will inherit me and inherit from the family of Jacob. And make him, my Lord, pleasing)⁵⁴. His loyalists - who were his clan, his brothers, and his cousins - were the worst of the Children of Israel, so he feared for them that the religion would change and alter and that they would not improve the caliphate over his nation. He asked him

⁴⁶ Surat Yusuf: Verse 51-52.

⁴⁷ See: Tafsir Al-Shaarawi: 6991-6992.

⁴⁸ See: To write down its verses - Group Eight: 37.

⁴⁹ Surat Yusuf: Verse 4.

⁵⁰ Surat Yusuf: Verse 100.

⁵¹ Preparation skill: It is what the teacher does in terms of saying or doing in order to prepare the learners for the lesson, and prepare their minds for it. As for the skill of closing, it is what the teacher says or does to finish the lesson presentation, an appropriate end related to its beginning (See: Educational implications deduced from Surat Yusuf and its educational applications: 224).

⁵² Surat Maryam: Verse 3.

⁵³ See: Al-Tafsir Al-Wasat: 9/13; See: To reflect on its verses - the eighth group -: 50.

⁵⁴ Surat Maryam: Verse 5-6.

for an offspring who bequeaths his knowledge to him, not someone who bequeaths his money to him, the world is nothing according to the prophets, What is meant by inheritance is the inheritance of Sharia and knowledge, because the prophets do not inherit money.⁵⁵

5- Allah said (It is We who relate to you, [O Muhammad], their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance)⁵⁶ when a dispute arose in the matter of the youths and this matter between God, the Mighty and Sublime, he followed the news that he, the Mighty and Sublime, knows who commanded them with the right that had occurred. In these verses the Quraish answer their question, which the Children of Israel commanded them to do. And “storytelling” is to inform about something that is narrated, not with words that narrate anything at all, because that address is not about stories, and he said: We have increased them in guidance, i.e., We have made them easy for them to do righteous deeds and to devote themselves to Allah Almighty, to distance people and asceticism in this world, and these are additions to faith.⁵⁷

An educational indication is taken from the verse that young people are faster than others in responding to the invitation. Imam Ibn Kathir⁵⁸ said in this verse (Almighty mentioned that they are young and they are on the truth and the path of guidance more than the old men who have become arrogant and indulged in the religion of falsehood. For this reason, most of those who responded to Allah Almighty and His Messenger, may Allah bless him and grant him peace, were young, and as for the sheikhs of Quraysh, their common folk remained on their religion and only a few of them were safe. Thus, the Almighty told the Companions of the Cave that they were young men).⁵⁹

The preachers should increase their praiseworthy efforts with the young people to convey the call to them, and make a continuous effort with them to bring them to the group of preachers. They have strength, enthusiasm, and serenity of the soul, what the da'wah needs, and because they are men of the future. If they are guided to the da'wah and taught its concepts and meanings, and brought up on it, there is much good in that.

Among the methods of da'wah with the youth is to make them hear the stories of the good and faithful young men, and how they used to love jihad in the way of Allah, jihad with the soul, and their stories in fighting, as well as the stories of the arrogant ones who are proud of the immorality and affectionate imprisonment for them, and on top of these stories the story of Joseph with the one who told him about himself, and threatened him Jail if he doesn't do what you want, he said: the prison is dearer to me than what they call me to, The same applies to the stories of the obedient to their parents concerned with their obedience to Allah, even if that is at the cost of their lives, and at the top of these stories is the story of the slaughtered Ishmael.⁶⁰

6- Allah said: (they both proceeded, till, when they embarked the ship, he (Khidr) scuttled it. Musa (Moses)

⁵⁵ See: the pretext for the noble Shariah: 178; See: Al-Kashshaf: 3/4-5.

⁵⁶ Surat Al-Kahf: Verse 13.

⁵⁷ Al-Wajeez in Tafsir Al-Kitab Al-Aziz: 3/501.

⁵⁸ Imad al-Din, Abu al-Fida' Isma'il ibn Omar ibn Kathir ibn Daw' ibn Kathir, al-Qurashi, al-Dimashqi, al-Shafi'i, born in the year 700 AH and died in the year 861 AH (see: Nathal arrows in the dictionary of men: 65; see: Diwan al-Islam: 2/108).

⁵⁹ Interpretation of the Great Qur'an, Ibn Kathir: 5/127.

⁶⁰ See: The basis for interpretation: 6/3167.

said: "Have you scuttled it to drown its people? Verily, you have committed a thing "Imra" (a Munkar - evil, bad, dreadful thing))⁶¹, the Almighty says, informing about Musa and his companion, Al-Khidr, that they went away and stipulated that he should not ask him about something strange until he was the one who explained it on his own. So they boarded the ship, and it was presented in the hadith how they boarded the ship, and that they knew Al-Khidr, so they carried them without pay, in honor of Al-Khidr. When the ship boarded them in the sea, Al-Khidr broke it, and extracted a board from it, So Moses, peace be upon him, could not control himself when he said to him you made something dreadful.⁶²

We notice the reference in the words of Moses - he said: you broke it, the great men are not harmed, but they are concerned with the interests of the nation.⁶³

7- Allah said ("So eat and drink and cool (thine) eye. And if thou dost see any man, say, 'I have vowed a fast to ((Allah)) Most Gracious, and this day will I enter into not talk with any human being)⁶⁴, So eat some dates, drink water, and sweeten the breath of the newborn. If you see a person from among the people and he asks you about your matter, then say to him: I must remain silent for Allah, for today I will not speak to any of the people. Silence was worship in their law, not in the law of Muhammad.⁶⁵

It is taken from the verse not to argue with the foolish, and the people of interpretation said that one of the reasons for Maryam's order is to vow to remain silent is that silence from speaking in order not to argue with fools, which indicates that it is required by law. Turning a blind eye to fools and leaving arguing is desirable.⁶⁶

Allah said (the servants of ((Allah)) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!")⁶⁷, the preacher should refrain from arguing with the foolish, and not confront them with the foolishness to reflect the preachers' morals and differentiate them from ignorant people.⁶⁸

8- Allah said (they both raced each other to the door)⁶⁹, which means they hurry to the door, as for Joseph, he hurries to the door to escape while the wife of Al-Aziz hurries to seek him.⁷⁰

It refers to the legitimacy of fleeing from temptation no matter how knowledgeable, religious, and rational a person may be.⁷¹

9- Allah Almighty said in the story of Mary (She placed a screen (to screen herself) from them; then We sent

⁶¹ Surat Al-Kahf: Verse 71.

⁶² See: Interpretation of the Great Qur'an, by Ibn Kathir: 5/165.

⁶³ See: To reflect on His verses - Group Eight: 49.

⁶⁴ Surat Maryam: Verse 26.

⁶⁵ See: Al-Tafsir Al-Moaser: 307.

⁶⁶ See: Al-Kashshaf: 3/14.

⁶⁷ Surat Al-Furqan: Verse 63.

⁶⁸ See: What is learned from the stories of the Qur'an for da'wah and preachers: 1/501.

⁶⁹ Surat Yusuf: Verse 25.

⁷⁰ Alnukt Waleuyun : 3/ 27

⁷¹ This reference was mentioned by Muhammad al-Hamad in the application (he called him Hedayah Verses) and you can review the website of the Forum of the People of Interpretation.

her our angel, and he appeared before her as a man in all respects)⁷², which means she took a veil that veils her from the worshipers of Bayt al-Maqdis, so So what is the matter with some of our daughters who do not wear a veil even from the immoral, in addition to displaying themselves⁷³, this is a very important sign at a time when souls have weakened and vanity and unveiling have spread.

10- Allah said (Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return)⁷⁴, the balance of assignment to the greatest tasks is efficiency, without regard to gender, color or status, unlike what we see today, people are not qualified for this task or this work.⁷⁵

11- (stay quietly in your houses)⁷⁶, the word stay was used instead of sitting to ensure the meaning of physical, psychological, and social stability, which is absent from the understanding of those who are surprised, so they insist that it is confinement and a derogation of her freedom, as they claim.⁷⁷

12- Allah said (as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of that about which you could not have patience)⁷⁸, It is taken from the noble verse that he preserves the righteousness of his father as an object for his study or sermon, and he explains to the people that preserving children is done with the righteousness of parents, besides, in linking reasons and results, He tells them this to arouse desire and determination to do righteous deeds, so that their children may benefit from their righteousness. The instinct of man is his love for his children and his eagerness to benefit them in the present and the future, and the Muslim believes in the Holy Book of Allah, so he believes in what the verse indicates, so he is energized and motivated to do good deeds for the benefit of his children to be protected by Allah Almighty. So the words of the preacher regarding the significance of this verse are from encouragement to do good deeds.⁷⁹

13- Allah said ("O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy Sacred House; in order, O our Lord, that they may establish regular Prayer: so fill the hearts of some among men with love towards them, and feed them with fruits: so that they may give thanks)⁸⁰, He did not say make some people come to them, because just coming may not achieve the goal rather the opposite may occur, but if the hearts collapse, the bodies come in continuity, and love, harmony, and the kindness that they desperately need are achieved, and Allah answered his prayer, so the purpose was achieved.⁸¹

14- Allah said (What prevented thee from bowing down when I commanded thee?" He said: "I am better than

⁷² Surat Maryam: Verse 17.

⁷³ See: liudabiru ayatih, a general harvest of contemplation - the sixth group -: 63.

⁷⁴ Surah An-Naml: Verse 28.

⁷⁵ See: liudabiru ayatih, Group Eight -: 62.

⁷⁶ Surat Al-Ahzab: Verse 33.

⁷⁷ See: liudabiru ayatih Group Eight - 67.

⁷⁸ Surat Al-Kahf: Verse 82.

⁷⁹ See: mahasin altaawil 11/39.

⁸⁰ Surah Ibrahim: Verse 37.

⁸¹ See: liudabiru ayatih- a general harvest of contemplation - the sixth group -: 55-56.

he: Thou didst create me from fire, and him from clay.)⁸², Allah said (What is your reason for not being among the prostrators)⁸³, and Allah said (“O Iblis! What has kept thee from prostrating thyself before that [being] which I have created with My hands?)⁸⁴, the difference in phrases in the narration indicates that the cursed one included three sins in one sin: violating the command, dissociating from the group, and arrogance while degrading Adam.⁸⁵

15- Allah said ("We have tested thy people in thy absence: the Samiri has led them astray)⁸⁶, The absence of the teacher and educator in light of the prevalence of suspicions may provide an opportunity for the intellectually deviant to mislead those who are not established.⁸⁷

Conclusion

Praise be to Allah who guided us, and we would not have been guided had it not been that He preferred us over many of His servants, and praise be to Him that we succeeded in writing and completing this research: After this research, I present my most prominent findings:

1. Weakness of the fundamental aspect of the educational trend in the Holy Qur'an.
2. Some studies that dealt with the educational aspect of the Holy Qur'an were traditional and did not bring anything new.

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⁸² Surat Al-A'raf: Verse 12.

⁸³ Surat Al-Hijr: Verse 32.

⁸⁴ Surah S: Verse 75.

⁸⁵ See: Fath Al-Bayan fi Maqasid Al-Qur'an: 4/310.

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