

The educational contents derived from Surah Al-Baqarah in the interpretation of the inspired Qur'an

Roaa Shaker Neamah¹ & Esraa Hasan Khalaf²

College of Islamic Sciences, University of Baghdad

roaa.shaker@cois.uobaghdad.edu.iq¹, esraa.hassan@cois.uobaghdad.edu.iq²

Abstract. The educational contents of the Holy Quran in general include all the details of life, and of his personality and supports. Education in this concept is necessary for the whole human life, as there is no decent life except through education, Islam laid sound foundations for the education of society, which was brought by the seal of the prophets and messengers, our Lord Muhammad (peace and blessings of Allaah be upon him and his companions), and the method followed by Mr. Muhammad Fadl Allah in his Tafsir book (inspired by the Qur'an) is unique from all current interpretations, and it contained This interpretation is based on a lot of educational implications, and I was helped in this by the style and approach favored by Allah in that interpretation, as it is easy to approach, research and flexibility by all mental levels.

Keywords. educational contents, inspired Quran, Surah Al-Baqarah

First: definitions of research concepts

1-educational contents: defined as a set of principles, values and educational methods that work on the upbringing of the Muslim man at all different stages of his 1

2-introducing the interpreter (Mohammed Fadlallah)

- Muhammad Husayn ibn ' Abd al-Rauf Ibn Najib Ibn Muhyiddin Ibn Nasrallah ⁽²⁾ Son of Muhammad ibn Yusuf ibn Badr al-Din ibn Ali.

- Sayed Muhammad Hussein Fadlallah was born in the city of Najaf on the nineteenth of February 1936 , where he grew up in a scientific and juristic atmosphere next to the shrine of the Amir of the faithful on Ali Street . ⁽³⁾

- The interpreter Fadlallah grew up in a family of piety, religiosity and wealth of knowledge;

- He founded many educational, social and cultural institutions in various regions of Lebanon, and passed away in a year ⁽⁴⁾

3-introduction to the cow Surah:

Surah Al-Baqarah is the second surah in terms of ranking in the Holy Quran, it is a Madinah, and the first Surah revealed in Madinah has a number of 286 verses, and it has the longest verse in the Quran, which is Ayat al-Din No. 282.

Surah Al-Baqarah is called by this name, and Allah knows because of what is mentioned in it from the story of Moses (peace be upon him) with his people about the dead

man whose killer he did not know, so Allah ordered Moses to order his people to slaughter a cow whatever it was.

The virtues of Surat Al-Baqarah:

Surah Al-Baqarah has many virtues, including: it has the greatest verse in the Qur'an, and it is the preservative and sufficient for those who have read it, and it is an exorcist of demons from houses.⁵

Second: the educational contents derived from prayer

One of the most prominent features of the Islamic curriculum is that it is a method of worship, but worship in this curriculum needs to be clarified, as it is not limited to the well-known rituals of worship such as prayer, fasting and zakat. But it is a deeper meaning than that too. It is slavery to God alone. God is the only one who can do all things in this world and in the hereafter. Then she is the constant link with God in all this.

In fact, this connection is the whole method of education, from which all branches branch off and eventually all return to it.⁶

In the true Islamic religion, prayer has multiple goals, many judgments and various effects, including spiritual, psychological, social and moral effects, and so on, the educational effects of the duty of prayer, and that prayer is more attached to the human soul and the greatest source of vitality and activity of various kinds, such as spiritual, physical and social activity.

Prayer is a method of spiritual education

The interpreter mentioned the role of prayer, saying, "This is what has made Islamic prayer a mental method of intellectual education in what is faith, and a spiritual method of spiritual education in what is faith, and an open movement to God in what are the feelings of monotheism in worship, and the movement of needs in life, so that a person feels connected to God from the He is connected to him from the position of his faith and existence, and this is what made Prayer a pillar of religion, considering that its intellectual content, in reading, reciting, kneeling and prostrating, represents an approach to intellectual, spiritual and practical education in life".⁷

It is noticeable that the verses of prayer are often accompanied by the obligation of Zakat, so you rarely find that prayer is remembered other than Zakat, and perhaps this is due to the importance of the two obligations over the others. the Almighty said (and establish prayer and pay zakat and whatever good you offer yourself you will find with Allah, God is all-seeing in what you do) the interpreter mentions the favor of Allah in interpreting this verse, where he says: " Allah commands him to forgive and forgive the people of the book, by ordering them to establish prayer and paying zakaah, and by promising the truth that they will find with Allah all that they offer in front of them of the good, because he is clairvoyant of what they do, and does not single out his knowledge burdened with an atom in the Earth or in heaven. This is an educational Quranic method, in each of the resources in which Allah directs some commands or prohibitions to people, he follows this with other costs that confirm the aspect of the practical faith character in the same believer, and by talking about what he meets in front of him of the reward promised by Allah, in order to remain open to good deeds with a spiritual force The position of conscious obedience that faces internal and external obstacles and difficulties in an Islamic spirit that knows the results in advance, does not waver, does not weaken and does not collapse. We may not need much effort to know the harmony of prayer and giving alms with the command of forgiveness and forgiveness, because they open the heart of the believer to God from the window of worship, and to man from the window of giving, so he gets-from here and there-the inner spiritual atmosphere that knows how to forgive, forgive and tolerate closeness to Allah Almighty. ⁽⁸⁾

He continues in the interpretation of this verse (and establish prayer), which strengthens the element of goodness and pushes you to patience, and opens your minds and hearts to submit to Allah in what he commands you of forgiveness and forgiveness, because prayer is the refuge of the believer's soul to God, so he meets him in the spirituality of pure slavery that brings him closer to God is where he relieves all emotional subjective feelings, to live meditation and reflection on the concentration of relationships with others on the immutable spiritual base, and that the establishment of prayer is not a matter of performing it at all, but rather of doing its spiritual rights in its practical form, by turning to Allah-Almighty-and his appeals and cutting off to him from what is other than him, and making the heart aware of his greatness and pride, for with this feeling faith grows, trust in God strengthens, the soul The souls of the worshippers deserve victory because prayer gives them moral strength and confidence in the power of God⁽¹⁰⁾ And come and give Zakat) in which you live a spirit of giving in affirming responsible relationships with others, in the face of the difficult problems they suffer from, so you become more aware of following the general reality around you in your view of those around you, moving not from within the knot but from within the public interest in positions of Allah's satisfaction; when there is brotherhood, love, satisfaction, cooperation, love and mercy 11 this is what you offer in your hands to Allah in compliance with his commands, and what good you offer to yourselves, of obedience, charity, and the good that moves in the other person, (you will find with Allah) rewards, contentment, Paradise, and Bliss. Allah is all-seeing in what you do, for he is the one who knows what you are pleased with and what you declare about the issues of goodness in the internal or external reality of your selves, so he will grant you a reward for that with goodness and charity.⁽¹²⁾

The true prayer that Islam wants provides the believer with spiritual and psychological strength that helps him to overcome the difficulties (O you who believe, help with patience and prayer, Allah is with the patient)) Surah Al-Baqarah:153. And be fearwho think that they have met their Lord and that they will return to him.Surah Al-Baqarah. :

The interpreter mentioned the favor of Allah in the interpretation of this verse, a person may face in his working life the pressure of lust, which insists on him in a kind of internal fire, in order to succumb to the call of instinct, and leave the call of Allah and may fall under the pressure of greed, which calls him to leave his faith and principles His existence, and he succumbs to its deviating influences far from the line of God, so how does he face it all

These two verses evoke in man his faith in God through the practical means of faith, so that man may stand on the line of truth in the dangerous slope, and God speaks of two means: patience and prayer.

As for patience, it is a strong position in which a person governs himself based on his will and faith, and it is one of the positive Islamic morals that builds a strong and coherent psychological base for a person, which prevents him from collapsing and crushing under the weight of physical, psychological and external weaknesses, this leads him to adhere to all the requirements of faith and⁽¹³⁾

As for prayer, it is the believer's refuge to his Lord, in which his soul, conscience, heart and mind limp, so that he meets God in moments of joy and openness, and it relates to the great meanings extended in God's mercy. If a person connects his heart with God, his soul opens up to his great morality, with which he wanted us to be created in life; and when a person achieves this openness, and he lives in such a spacious atmosphere, his level of interest in small issues decreases, and then he will not arouse in himself anything that people used to arouse their feelings and life. ⁽¹⁴⁾

And because the treatment in patience with prayer and patience is great for the soul to endure, as well as prayer, because they take away from the movement of human life and patience is required here to be patient with what they refrain from of the bliss of the world and its decoration, and prayer fights arrogance in the soul. The recipe of faith is indivisible. Patience is not achieved without prayer, and prayer is mastered only with patience.⁽¹⁵⁾

The interpreter mentioned to us the most important data in the interpretative aspect, where he said, " This is some talk in the interpretative aspect of the two verses, so what about the practical data that we come up with in our contemporary Islamic reality?" Here we can draw inspiration from two points :

First point: we take advantage of the first verse to emphasize the devotional aspects such as prayer and fasting, and the psychological and moral elements such as patience and the like in building the character of a Muslim man, in order to keep him away from the atmosphere of intellectual and practical deviation, because that is what gives him the power of impulse in the practical side, and helps him to continue on the Straight Path .⁽¹⁶⁾

The second point: we take advantage of the second verse to focus on the method of preaching, which is based on recalling the afterlife in the field of urging action, and returning man to God, because man has a emotional area associated with emotion and emotion and not related to abstract thought, it may not be enough to raise it talking about Islam's solution to life's problems, and about the nature of philosophy, which includes various aspects Rather, it is necessary to link all this with the issue of fate, man's attitude towards God, and his confrontation with him on the day of resurrection at the moments of comprehensive reckoning, in which he is held accountable for all that he has done, good or evil. ⁽¹⁷⁾

Prayer has comprehensive educational effects in the life of a Muslim man, and this educational effect extends with a Muslim man throughout his life, especially since prayer is a ritual whose performance does not fall off from a person in any case, prayer is an invaluable basic wealth, for those who are aware of its purposes, and realized its role in achieving spiritual and behavioral recommendation, social development in the life of Muslims, and the work of To include them among the great wealth that society possesses in order to advance its status, and it was not considered a simple partial view.

Third: the educational contents derived from fasting

A person who meditates on the philosophy of fasting in Islam finds that it is nothing more than an educational process in which the soul is educated, refined and upgraded for the better. fasting is a school for Muslim generations, which Islam desires from a young age to accustom souls to goodness, jihad and obedience to Allah alone. Therefore, Islam is a powerful means of taming the will to withstand the impulses of lust, the impulses of fancy and the temptations of life. I will stand at the most important educational effects of this obligatory proceeding from the Almighty saying ((O you who believe, fasting was written on you as it was written on those before you, so that you may be pious)) Surah Al-Baqarah 183

The interpreter mentions Allah's preference for fasting with some of its provisions, where he stated: "This is a new devotional legislation that Allah wanted his worshippers to worship him in, in order to achieve for themselves the spiritual and practical construction through this, as in the case of other cults that God did not make an absorption in himself or a coma in his sanctuary, so that they His launch into man's consciousness of his relationship with his Lord, in terms of slavery, responsibility and openness, made her assure him of his pure, pure humanity, far from all malice, falsity and hypocrisy, and from all weakness, hatred and deviation, and close to the spiritual meanings that inform man of his life in the image that God loves and pleases, she meets life through his meeting with God". ⁽¹⁸⁾

In this context, Islamic worship was considered one of the pillars of Islam, considering its relationship to building the Islamic Personality of a person in what he thinks, works and practices of public and private relations, in what he plans for the goals, and what means are used, through the multiplicity and diversity of its methods and diversity, and in what evokes feelings, and what drives him impulses and ideas.

We may notice in the splendor of the devotional legislation in Islam, that he moved worship within the framework of giving, so he considered giving as worship, and launched it into life, and decided that working towards halal demand is worship, and raised it in the line of Defense Of Man and his great values in life, jihad for the sake of Allah is a worship in which man worships his Lord, and May every action intended for man be given the face of his Lord in every matter of personal and public life, the quality of worship that brings him closer to God. ⁽¹⁹⁾

This is what we are inspired by the Holy Verse : (O you who believe, fasting has been prescribed for you) as it is obligatory for you to do it, as a legitimate worship with which you draw closer to God, and in which you achieve many spiritual, moral and physical benefits, (as has been prescribed for those before you), you are not the First Nations on whom this kind of practical detention is imposed, because the case is not a case of It is a general condition in the whole person in terms of the relationship of the special abandonment of some things in the balance of his life, as is the relationship of the special act in other aspects of them, and fasting may differ in its nature and vocabulary between one nation and another, but the principle is the same.²⁰

After examining the Quranic texts that Allah has sealed by saying :(May you be pious) to suggest that piety is the end of fasting or a result of it, due to the internal self-control that prevents him from practicing many of the usual things for him, including his appetites, restaurants and bars, based on his full awareness of the divine supervision over him in every small and big.

This is what the single word "piety" expresses by what it represents of discipline in front of what God wants from him and what he does not want, so that God does not lose him where he wants him and does not find him where he ends it.²¹ .By doing so, he brought up his will to leave the forbidden desires and patience for them, so it would be easier for him to avoid them, and she would be able to promote obedience and interests and persevere over them, so steadfastness over them would be easier for him (22). fasting was among the cults specialized that it is for Allah Almighty alone; because it stripped my soul, and The slave and his Lord. ⁽²³⁾

The interpreter Fadlallah stressed in another place "that the Islamic legislation that Allah has revealed to life is not limited to one aspect, but includes all aspects, because life does not represent in its human course separate aspects from each other, but represents the entanglement and connection between various parties, so we do not imagine the spiritual subjective side isolated from the social side, because the power of the spirit The social value of a person lies in the intrinsic spiritual value of his personality, and the actions launched through spiritual motives in the movement of a person in society have a great impact on their growth, safety and development, and this is what we notice in prayer, which is a spiritual worship, it includes a spiritual subjective dimension, realizing the meaning of slavery to God in The first dimension may even have a great impact on deepening the second dimension, considering that man's slavery to God represents his practical responsibility in discipline before the will of God in what he likes and what he does not like, in the life of the individual and society, and we note In fasting, I want him to bring meaning to man Slavery to God, who meets with a firm will based on piety, as well as meets the human spirit in its pure feelings about the manifestations

of misery, hunger and thirst in the lives of other people, with what fasting provokes from these feelings by provoking hunger, thirst and deprivation within the soul and body, so the individual and social value ⁽²⁴⁾."

In conclusion, I would like to say that fasting has clear educational effects, and if the fasting person is able to fast without any of his shortcomings, he can undoubtedly feel the impact of the educational aspects in his fasting.

Fourth: the educational derived from zakat

As for Zakat, it develops a person's personality and builds his morale, he is the one who does good and does good, and also helps those in need, so he is humane and feels satisfied and reassured.²⁵

As the interpreter explained, God's favor is that when he sees that Zakat achieves the humanity of giving to the human soul, making it live by the mother of others and their needs and aspirations, it is not an honor, but a function and responsibility in his need of others.²⁶

Therefore, we find that prayer is accompanied by Zakat in the Holy Qur'an in several places, and he explained this by saying, explaining: (,and to man from the window of giving, so he gets from here and there the inner spiritual atmosphere that defines How to forgive, forgive and forgive a closeness to Allah Almighty).²⁷

The soul always submits to what is more correct in its feeling and the greatest impact on its conscience, as Muhammad Rashid Riza stated in his explanation that the reason for preventing Zakat and due expenses is that the love of money is higher in the heart of the one who is prevented than the love of Allah.²⁸

The interpreter explained the virtue of Allah in his almighty saying:}who hoard gold and silver and do not spend it for the sake of Allah, they are heralded with a painful punishment}(repentance: 34), the legislative direction in prohibiting the hoarding of gold and silver, that they collect money and then get out of it the rights of Allah and save it in order to strengthen their economic The interpreter is inspired by the virtue of Allah, which is a perverse phenomenon represented by those who live life for money far from any goal related to people's lives, they have money of great value in their.²⁹

The interpreters stated that there is divine wisdom, God Almighty, when he directed not to hoard money, but its purpose is not to keep money stagnant, but it is mobile, which results in the movement of factories and factories and thus the employment of labor, so investing it here is the movement of life and therefore benefit it in the architecture of the Earth, other than not investing it, factories and factories stop and people stop working , and The movement of economic activity is booming and the world is emerging from the triple-digit inflation, depression and unemployment that occupied the World.³¹

One of the characteristics of Islam is the balance between this world and the hereafter: o you who believe, do not be distracted by your money or your children from mentioning Allah and whoever does that, those are the losers (hypocrites: 9).

The interpreter shows us the favor of Allah that the verse of the treasure is general for all people and does not concern one time without another, it is universal for all people.³²

Then he explains to us in the Almighty saying :men who are not distracted by trade or selling from mentioning Allah and establishing prayer and paying Zakat are afraid of a day when Hearts and eyes turn (al-Nour: 37) it is a spiritual gift in which worship of Allah and the desire to be close to him turn into a tunnel movement for the disadvantaged groups, so man comes out of the state of abstract self-absorption into practical reality, which It relates to one's own life and the lives of others.

Poverty in our modern life is unemployment not because it leads to poverty and destitution, but because it is one of the most important meanings of poverty in the life of societies today, so Zakat resources have been a tool to generate employment opportunities and solve unemployment problems that threaten the lives of others.³⁴

Zakaah, as he mentioned to us, fulfills the Giving of the soul, it purifies the soul from scarcity and stinginess, as well as purifies the one who takes it from envy and hatred; because when a poor person in need sees people around him living a life of prosperity and luxury, and they do not extend a helping hand to him, he rarely delivers his heart from envy, hatred and hatred for them and for the whole society. Thus, the bonds of brotherhood are broken, the passions of love are gone, the unity of society is torn apart. Moreover, envy and hatred are pests that gnaw at the individual's psychological and physical being, and cause him many diseases such as stomach ulcers and blood pressure, and they are also pests that gnaw at the whole being of society,³⁵ therefore the Prophet (peace and blessings of Allaah be upon him) warned against them.

In conclusion, we can see in the benefits of educational zakat for the Muzaki himself and for taking Zakat, and not limited to it, but extended to society as a whole from the purification of hatreds and grudges to spreading the principle of solidarity and strengthening the economic system, thereby occupying a high position.

Fifth: the educational contents derived from Hajj

The Almighty said: , hajj is one of the acts of worship that Allah Almighty has imposed on his servants once in a lifetime, it must be completed by performing all its duties of acts of worship by which a Muslim must mean the face of Allah, so a person feels the need for closeness to Allah through which the Hajj ritual has included the purposes and There are stone Al-Baqarah: ,³⁶ benefits, ethics and provisions, including educating the believer on patience through self-control and showing good morals. life on Hajj is different and unnatural, and its circumstances are different. the system of life is different from what a person is used.³⁶

It should be clarified that the Hajj ritual is not limited only to educating oneself on discipline and patience, which in turn returns one to the spirit of discipline, but also educates oneself on chastity and transcendence, and in it educates oneself on generosity, kindness, generosity, giving, cooperation and communication instead of the spirit of superiority over others.³⁷

Therefore, Hajj is a school of" your choice makes you feel morally good."³⁸ Our True Religion came only to call for good manners in all fields.

This is because the hajj has come to equalize people and not to give preference to one category over another or one person over another, as stated in Almighty's saying : So then fill up where the people are overflowing and ask God for the

In the Holy Verse, the interpreter has explained to us that it is an acknowledgement of the abolition of all differences that distinguish one person from another, and therefore the absence of superiority, so no one is favored over another except by piety.

Every Muslim feels that he is in one house with others, and the hearts of believers are refined by the sanctity of the Hajj [40](#) and therefore worship in Islam is nothing but practical educational programs to form the personality of a Muslim.

Sixth: the educational contents derived from the dialogue

Dialogue is a human phenomenon, and it is one of the arts of speech and conversation based on communication and understanding, and it was adopted by peoples in their communication and interaction, as adopted by the prophets and apostles in calling people to monotheism [41](#) in Surah Al-Baqarah, the interpreter mentioned to us many points of dialogue, including what came between the Prophet Ibrahim (peace be upon him) and the tyrant in the Almighty saying: (Have you not seen to whom Abraham had a pilgrimage in his Lord that Allah the King has come, when Abraham said, My lord, who revives and dies, he said, I revive and die, Abraham said, Allah brings the sun From Morocco, the unbeliever faded away, and Allah does not guide the unjust people (Al-Baqarah: 258).

This is where the dialogue between the prophet and Nimrud took place, as the Prophet Ibrahim took a decisive and strong position From the issue of divinity by putting forward the idea of life and death, as Nimrod came up with an idea by exploiting the naivety of his followers and that he is able to revive and die through his ability to keep the condemned to death alive, he thereby gives him life and executes him, ending him with death, thus becoming a God, and what followed this dialogue about the cosmic phenomena associated with the sun He did not have an answer to this argument, and perhaps this tyranny in which Nimrud is because of the position of the king that Allah has given him, Allah (Almighty and Almighty) gives his worshippers opportunities in order to test and afflict them with it in the world, and perhaps this dialogue, as the interpreter told us, is guided by man With the danger of advanced positions that he gets in the world from a king, Jah, or money on his view of himself and his attitude towards them, which may deviate and get out of balance to reach the limit of tyranny. [42](#)

God Almighty wanted to warn us that the purpose of this dialogue and argument is not to win the Prophet by victory, but the goal is to reach the truth, and this is the goal of all the prophets and apostles. [43](#)

Here our Prophet Ibrahim (peace be upon him) wanted to prove the oneness of Allah and his worthiness for worship. every reasonable person realizes that whoever possesses death, resurrection, resurrection and publication is the truth, but the disbelieving King denies him..

There are two examples in the first verse, the opposite of the second, the first is about the blindness of the heart that fills the heart of Nimrud by saying: (he his of the Prophet Ibrahim (peace be upon him), whose heart is filled with light when he came to him with an argument that Nimrud could not answer. [45](#)

And we benefit from this dialogue, as the interpreter explained, is to confront those who are trying to disguise the simpletons on people by deceiving them with naive methods, whether it is related to matters of faith or other matters of life by spreading cultural awareness on the one hand, emphasizing the objective reality of people who have some positions of power such as power, money, face, etc. so that people And to balance in appreciating the positive aspects of his personality by comparing with the negative aspects of them so as not to inflate himself in their feelings, many rise to a degree they do not deserve, and he himself does not swell in his view of himself if people rush towards him through the aura of sanctification and exaltation. [46](#)

This Quranic method of dialogue should be learned by choosing light words instead of heavy words, because the message goal of dialogue with people is to reach their minds in a way

that creates a psychological atmosphere to listen to the opposing point of view and enter into a calm dialogue on the issues that are disputed.[47](#)

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