

# دراسة مدى إمكانية الإعجاز التربوي في القرآن الكريم مع التركيز على تفسير الميزان

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## الملخص

القرآن الكريم معجز من وجوه متعددة؛ فهناك الإعجاز الأدبي، والإعجاز التشريعي، والإعجاز العلمي... إلخ. ومع مرور الوقت وتقدم العلوم، تجلّى الإعجاز العلمي للقرآن في مختلف المعارف تدريجيًا، ويرى بعض الباحثين أن التربية هي أحد أبعاد الإعجاز العلمي. ومن هنا، فقد قُسم الإعجاز التربوي في القرآن إلى ثلاثة أنواع؛ وجود قضايا علمية مطابقة للواقع (أخبار الغيب)، وإحداث تغييرات (أو ثورة) بواسطة القرآن (الإعجاز التاريخي)، واستنباط نظام تربوي أرقى من القرآن. تتناول هذه الدراسة أبعاد الإعجاز التربوي للقرآن في تفسير الميزان، وتسعى إلى إيضاح كيف يمكن للتعاليم القرآنية أن تؤدي إلى تحولات جذرية في النظم التربوية. ومن خلال تحليل القضايا التربوية والتأثيرات التاريخية للقرآن، يهدف هذا البحث إلى تقديم أدلة تُظهر قدرات القرآن التربوية على إحداث تغييرات إيجابية في الفرد والمجتمع. (بيان المشكلة) تناولت هذه الدراسة بيان ودراسة مدى إمكانية وجود إعجاز تربوي في تفسير الميزان باعتباره من القضايا المهمة في التربية. (الهدف) دراسة مدى إمكانية الإعجاز التربوي في هذا البحث هي من نوع الأبحاث الأساسية النظرية، وأسلوب تنفيذها كان عن طريق الدراسات المكتبية والتحليلية والوصفية، وذلك لأن هذا البحث يقع من جهة في نطاق العلوم الإسلامية الذي يحتاج للرجوع إلى النصوص العلمية والتفسيرية القرآنية ذات الصلة، وإلى معاجم اللغة لاستخراج تعريف الإعجاز التربوي وأنواعه، وكذلك ادعاء وجوده في آيات مختلفة. وقد تم تحليل المعلومات المستخلصة بطريقة وصفية-تحليلية بشكل موثّق أو مستدلّ. (المنهج) يُظهر البحث أنه رغم الإشارة في تفسير الميزان إلى آيات في مجال الإعجاز التربوي، إلا أن وجود الإعجاز التربوي لا يستفاد من هذه الآيات فعليًا، ولا يمكن حتى اليوم قبول ادعاء وجود إعجاز تربوي في القرآن بشكل قاطع. (النتائج).

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### المقدمة

يحتوي القرآن الكريم بصفته المعجزة الخالدة للنبي محمد ﷺ على وجوه متعددة للإعجاز تشمل الأدبي والتشريعي والعلمي. ومع مرور الوقت وتقدم العلوم، تجلّت الجوانب العلمية لإعجاز القرآن في مجالات مختلفة بشكل أكبر. ويُعد الإعجاز التربوي للقرآن أحد الوجوه المطروحة في العصر الحديث، ويشير إلى الدور الفريد للقرآن في تربية الفرد والمجتمع. وتتمثل المشكلة الرئيسية لهذا البحث في دراسة مدى إمكانية وجود مثل هذا الوجه من الإعجاز مع التركيز على تفسير الميزان للشيخ ناصر مكارم الشيرازي. وقد تم اختيار تفسير الميزان بوصفه محور هذه الدراسة نظرًا لمنهجه العلمي والتربوي ومكانته الخاصة في العالم المعاصر.

تكمن أهمية هذا البحث في أن ادعاء الإعجاز التربوي يُقدّم القرآن ليس فقط بوصفه كتاب هداية، بل كنموذج فريد وغير قابل للمحاكاة في بناء النظم والأساليب التربوية. ويمكن أن يكون لهذا الأمر آثار نظرية وعملية واسعة في مجال علوم التربية والتربية الإسلامية. والهدف العام لهذا البحث هو التمحيص وتقييم إمكانية تحقق ادعاء الإعجاز التربوي للقرآن في ضوء تفسير الميزان. أما الهدف الخاص فهو دراسة الآيات المستشهد بها في هذا التفسير وتحليل الحجج المقدمة في هذا الصدد. والسؤال الرئيسي هو: هل يمكن، مع التركيز على الآراء المنعكسة في تفسير الميزان، الوصول إلى إثبات صريح للإعجاز التربوي للقرآن؟ نطاق الدراسة من حيث المحتوى يقتصر على مفاهيم الإعجاز والتربية والتفسير العلمي، ومن حيث المصدر، فهو يركز على تفسير الميزان والمصادر المكتبية الأخرى ذات الصلة.

### المنهجية

هذا البحث من النوع النظري-الأساسي، وقد أُجري بهدف تطوير الأسس النظرية في مجال علوم القرآن والتربية. تصميم البحث وصفي-تحليلي، وتم إنجازه بالطريقة المكتبية. المجتمع الإحصائي لهذا البحث هو جميع النصوص والمصادر المكتوبة المتعلقة بموضوع الإعجاز التربوي للقرآن، مع تركيز خاص على تفسير الميزان ومؤلفات الشيخ ناصر مكارم الشيرازي الأخرى، وكذلك كتب ومقالات باقي الخبراء في هذا المجال. وقد تم أخذ العينات بطريقة قصدية، وتم دراسة أهم المصادر ذات الصلة وأكثرها ارتباطًا سواء كانت تفاسير أو كتب علوم قرآنية أو مقالات علمية أو معاجم متخصصة.

الأداة الرئيسية لجمع البيانات هي استخلاص المعلومات من المصادر المكتبية. ولضمان صدق (صلاحية) البيانات، تم استخدام مصادر معتمدة ومعروفة في مجال التفسير وعلوم القرآن. كما تم تأمين الثبات (الموثوقية) من خلال الرجوع المباشر إلى المصادر الأصلية والاستشهاد الدقيق بالصفحات. طريقة تحليل البيانات هي طريقة نوعية من نوع تحليل المحتوى. وفي هذه الطريقة، تم استخراج المفاهيم الأساسية مثل "الإعجاز" و"التربية" و"الإعجاز العلمي" و"الإعجاز التربوي"، ثم تم تحليل العلاقة المنطقية بينها وبين الشواهد القرآنية (مع التركيز على تفسير الميزان) ونقدها. ومرحلة تنفيذ البحث كانت كالآتي: ١. جمع المصادر والدراسة الأولية؛ ٢. تحديد المفاهيم الأساسية والأسس النظرية؛ ٣. دراسة الخلفية البحثية؛ ٤. استخراج وتصنيف الآراء المتعلقة بالإعجاز التربوي في تفسير الميزان والمؤلفات الأخرى؛ ٥. تحليل هذه الآراء ونقدها على أساس معايير الإعجاز المقبولة؛ ٦. الاستنتاج النهائي.

## النتائج

يمكن تنظيم نتائج هذا البحث في عدة محاور رئيسية:

١. **التعريف والأسس النظرية:** أظهر البحث أن الإعجاز في الاصطلاح هو أمر خارق للعادة يقترن بدعوى النبوة ويصاحبه تحدي (منازلة). كما أن للإعجاز العلمي للقرآن سمات مثل بيان قضايا علمية مجهولة في زمن النزول (أخبار الغيب). وقد طُرح الإعجاز التربوي كفرع من فروع الإعجاز العلمي غالباً في ثلاثة أشكال: (أ) وجود قضايا علمية تربوية مطابقة للواقع تُكتشف بعد قرون. (ب) إحداث تحول أو ثورة تربوية في المجتمع من خلال القرآن. (ج) استخراج نظام تربوي أرقى من القرآن.
٢. **تحليل الآيات المختارة في تفسير الميزان:** يبيّن دراسة تفسير الميزان أن الشيخ ناصر مكارم الشيرازي أشار في مواضع إلى الدور التحويلي للقرآن في مجال التربية، لكنه لم يستخدم عبارة "الإعجاز التربوي" بشكل صريح. ويشير تحليل خمس مجموعات من الآيات التي نوقشت في المقال إلى النتائج التالية:

- آية ١٧٣-١٧٤ آل عمران (ثبات الإيمان): رغم الإشادة بالتأثير المدهش للقرآن في إيجاد الشجاعة والتوكل لدى المؤمنين بعد غزوة أُحُد ووصفه بأنه "على حدود الإعجاز"، إلا أن هذا الحدّث ليس فريداً من نوعه وقد تكرر عبر التاريخ؛ وبالتالي فهو ليس دليلاً على الإعجاز التربوي بمفرده.

- آية ٢ الجمعة (معرفة الله): تأثير القرآن في تربية المجتمع الجاهلي وإنقاذه من الشرك والجهل، يدل على عمق التأثير التربوي للقرآن، لكن هذا أيضاً مبني على أساليب تربوية معروفة مثل الموعظة والحكاية يمكن للأخريين تطبيقها.

- آية ١٠٣ آل عمران (التماسك الاجتماعي): تم تقديم إيجاد الأخوة والمودة بين الأعداء القدامى (الأوس والخزرج) بوصفه "معجزة اجتماعية" للإسلام. وهذا الأمر وإن كان مدهشاً، إلا أنه يتعلق أكثر بالإعجاز التاريخي والاجتماعي للقرآن منه بالإعجاز التربوي بالمعنى الدقيق.

- آية ١٦ الحديد (ذكر الله): قصة التأثير المنزل لهذه الآية على "الفضيل بن عياض" وعودته المفاجئة من قطع الطريق، تُعد مثلاً على تحول أخلاقي عميق. لكن هذا أيضاً حدث خاص، وبشكك الباحث في انتظامه وإمكانية تعميمه بوصفه "أسلوباً تربوياً معجزاً".

- آية ٢٣٣ البقرة (حقوق الأطفال): لم يتم في هذا البحث قبول رأي مصطفى رجب حول وجود إعجاز تربوي في هذه الآية (لأسباب مثل اختيار ألفاظ عاطفية). بل إن ابتكار القرآن في وضع أصول قانونية وتربوية لعلاقة الوالدين بالطفل، يندرج أكثر في نطاق الإعجاز التشريعي.

٣. الإجابة على سؤال البحث: بناءً على التحليل أعلاه، فإن الإجابة على السؤال الرئيسي للبحث هي بالنفي. فمع أن تفسير الميزان يعترف بقوة القرآن التحويلية وعمقه التربوي في آيات مختلفة بل ويصفه بأنه "على حدود الإعجاز"، إلا أن الأدلة الصريحة التي لا لبس فيها والتي تثبت أن القرآن "يملك إعجازاً تربوياً" بالمعنى الدقيق للكلمة (أمراً خارقاً للعادة وغير قابل للإتيان من قبل البشر) لا توجد في هذا التفسير. وما وُجد هو قضايا وأساليب تربوية عميقة وفعالة منشؤها إلهي، لكنها لا تُعد صورة من صور معجزة القرآن.

## الخاتمة

تناول هذا البحث دراسة إمكانية إثبات الإعجاز التربوي للقرآن مع التركيز على تفسير الميزان. وكانت أهم نتيجة توصل إليها هي أنه رغم الإشارات القيمة للشيخ ناصر مكارم الشيرازي إلى الدور الثوري والمعجزي للقرآن في تربية الأفراد والمجتمعات، إلا أنه لا يمكن قبول ادعاء وجود وجه مستقل يُسمى "الإعجاز التربوي" في إطار هذا التفسير بشكل صريح وقاطع. والأسباب الرئيسية لذلك هي عدم مطابقة الأمثلة المطروحة تماماً للتعريف الدقيق للإعجاز (مقارنته بالتحدي وكونه خارقاً للعادة بشكل غير قابل للمنافسة)، وكذلك إمكانية تفسير هذه التحولات في إطار الإعجاز التاريخي أو

الاجتماعي أو التشريعي للقرآن. وتتناسب نتائج هذا البحث أكثر مع الأسس النظرية للإعجاز التي تؤكد على عنصر التحدي وعجز الآخرين. فالتحولات التربوية التي أحدثها القرآن، وإن كانت عميقة وسريعة، إلا أنها في ماهيتها من نوع "الهداية" و"تأثير كلام الله" التي يمكن أن تكون لها درجات متفاوتة ولا تحقق بالضرورة جميع شروط الإعجاز. ومن الناحية النظرية، يوضح هذا البحث الحد الفاصل بين "تربية القرآن الأرقى" و"الإعجاز التربوي"، ويؤدي إلى دقة أكبر في طرح هذا الادعاء. ومن الناحية العملية، تؤكد نتيجة البحث بدلاً من البحث عن وجه خارق للعادة، على الاستفادة الأعمق من النظام التربوي الخالص للقرآن بوصفه برنامجاً شاملاً وإلهياً. وبالطبع، فإن هذا البحث يقتصر على تفسير واحد (تفسير الميزان). كما أن الطبيعة النوعية والتحليلية للمناقشة تجعل الحكم متأثراً إلى حد ما برأي الباحث. والاعتماد فقط على المنهج المكتبي هو أحد القيود الأخرى.

## Feasibility Study of the Quran's Educational Inimitability: Emphasis on a Sample Interpretation

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### ABSTRACT

**Statement of the Problem:** The Holy Quran is inimitable in various aspects: it contains literary inimitability, legislative inimitability, scientific inimitability, and others. Over time and with the advancement of various sciences, the Quran's scientific inimitability has gradually become apparent. Some believe that education is one dimension of its scientific inimitability. Consequently, the educational inimitability in the Quran has been categorized into three types: the existence of scientifically accurate statements in accordance with reality (reports of the unseen), the creation of changes or revolution through the Quran (historical inimitability), and the derivation of a superior system from the Quran. This research examines the dimensions of the Quran's educational inimitability in the Sample Interpretation and strives to demonstrate how Quranic teachings can lead to fundamental transformations in educational systems. By analyzing educational statements and the historical impacts of the Quran, this study seeks to provide evidence indicating the Quran's capacity to creating positive change in individual and society. **Objective:** This research explains and assesses the feasibility of educational inimitability in the Sample Interpretation, which is one of the important issues in education. **Method:** The feasibility assessment of educational inimitability in this research is theoretical, and conducted through library, analytical, and descriptive studies. This is because the research falls within the domain of Islamic sciences, requiring reference to related scientific and exegetical Quranic texts and lexicons to extract the definition, types, and claim of educational inimitability in various verses. The obtained information was analyzed using a descriptive-analytical method with documented reasoning. **Findings:** The research indicates that although the Sample Interpretation refers to verses related to educational inimitability, this inimitability cannot be directly inferred from them. At present, the claim of educational inimitability in the Quran cannot be explicitly accepted.

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## Introduction

One of the most important issues that has preoccupied Muslim thinkers since the revelation of the Holy Quran is explaining its various types of inimitability as the Quran possesses numerous forms of inimitability. Due to the Quran's grandeur and depth, each era allows scholars and contemplative minds to discover new aspect of its inimitability across different fields. In the realm of recognizing and enumerating all types of the Quran's inimitability, there are differences of opinion among Scholars and exegetes.

The multiplicity of the Quran's types of inimitabilities can be attributed, on one hand, to human limitations, and on the other hand, to the nature of the Quranic text itself. This is due to the limitations of human knowledge, the restricted scope of human cognition regarding the universe, and the limited capacity of human tools, including empirical science. It also relates to the Quran, which encompasses sublime content, precise points, subtle wisdom, parables, narratives, and reasoning. Undoubtedly, over time, the grandeur of the Quran and certain aspects of its scientific inimitability become more apparent to scholars. Care must be taken to ensure that explanations of inimitability are accurate, and that mere wonders and marvels are not mistakenly presented as evidence of the Quran's inimitability.

## Background

Some scholars have examined educational inimitability in the Quran and reached specific conclusions on this topic. This research, however, focuses specifically on demonstrating the existence of educational inimitability in the Quran, with an emphasis on the Sample Interpretation. The following section summarizes these studies.

1. The book *Al-Bahth fi al-I'jaz al-Qur'ani* by Dr. Mostafa Rajab, published by Kafr El-Sheikh Publishing (Al-'Ilm wa al-Iman for Publishing and Distribution) in 2009, mentions examples of the Quran's educational inimitability in its second chapter. Another book by the same author, *Al-I'jaz al-Tarbawi fi al-Qur'an al-Karim* (published in 2006 by Jadara Publishing and 'Alam al-Kutub al-Hadith, Amman), discusses verses related to stories such as the Companions of the

Garden, the Believer of Antioch, the Children of Israel, and Noah's son. However, the book does not address these verses according to the conditions stipulated in the definition of educational inimitability, as the examples mostly pertain to ethical discussions.

2. *Min Wujuh al-I'jaz* by Muhammad Farid, published in Beirut, addresses some claims of educational inimitability, including verses related to marriage, women, care for orphans, and kindness to parents. However, the book does not provide a comprehensive explanation and remains largely theoretical.

3. *Al-I'jaz al-Tarikhi wa al-Adabi wa al-Tarbawi fi Surah Mubarakat Yusuf*, by the Egyptian professor 'Abd al-Halim 'Awais, was published in January 2006 (Jumada al-Ula 1427 AH). The book mainly focuses on historical events; although it provides substantial discussion on literary inimitability, its treatment of educational inimitability remains unclear due to the absence of a specific definition.

4. *La Ya'tuna bi-Mithlih* by Muhammad Qutb, published in 1422 AH / 2002 AD by Dar al-Shuruq, Cairo, discusses expressive, invitational, legislative, scientific, and educational inimitability. He argues that educational inimitability is reflected in God's creation of an exemplary community from various Arab tribes, a claim that is open to scholarly debate.

5. *Al-I'jaz al-Nafsi wa al-Tarbawi fi al-Qur'an al-Karim wa al-Sunnah al-Mutahharah*, by Dr. 'Abd al-Rahman al-'Issawi (Beirut, 1428 AH), largely does not address the topic of educational inimitability.

6. *Qur'an and Education, Volume Six*, by Dr. Muhammad Ali Rezaei Esfahani and a group of Quranic researchers, examines both scientific and educational inimitability. The dimensions of educational inimitability are discussed from pages 187 to 198. Examples include verse 233 of Surah Al-Baqarah, which is analyzed in detail, as well as verses 41 to 45 of Surah Maryam, where Dr. Mostafa Rajab's claims are reviewed. The book was published in 1399 AH by the Center for Research on Interpretation and Quranic Sciences Publishing.

7. In the article "An Examination of the Quran's Educational and Ethical Inimitability," Mahmoud Rahmanyman Kushkaki and Seyyed Fatemeh Mousavi introduce ethical inimitability as a key dimension of

the Quran's inimitability. They argue that the Quran provides a comprehensive ethical system capable of guiding individual education. Its ethical transformation-at the individual, social, and divine levels-is firm and stable, accompanied by a sensitive and measured doctrinal transformation (Kushkaki and Mousavi, 1402 SH, p. 77).

### Conceptual Analysis

#### *Education (Tarbiyah)*

Lexically, tarbiyah means "raising and nurturing," that is, progressively developing something until it reaches its ultimate and perfect state (Raghib Isfahani, 1412 AH, vol. 2, p. 29). Ibn Faris, in *Maqayis al-Lughah*, defines tarbiyah as increase, growth, and development (1404 AH, vol. 2, p. 483). However, in technical terms, tarbiyah is "the stimulation and provision of means for the growth, nurturing, and flourishing of all human potentials, aiming to achieve the desired perfection and felicity" (Beheshti, 1397 SH, p. 36). Moreover, Beheshti emphasizes that the term "process" should be included in this definition, as education is a process that provides the foundation for the development of human potentials.

#### *Interpretation (Tafsir)*

*Tafsir is derived from the word fassara, meaning "to clarify and make apparent"; it is used to express rational and intangible concepts (Raghib Isfahani, 1424 AH, p. 47).* In exegetical terminology, tafsir is "the removal of ambiguity from a difficult word that inadequately conveys the intended meaning" (Ma'rifat, 1379 SH, vol. 1, p. 17). However, from the perspective of Ayatollah Makarem, tafsir involves "removing the veil from the face". Does the Quran, which is 'light' and 'clear speech,' have a veil over its face that we should remove? He clarifies that the Quran, being "light" and "clear speech," has no veil; rather, it is we who must remove the veil from our own souls and lift the curtain from the eyes of our intellect to comprehend the concepts of the Quran and perceive its spirit (Makarem, 1371 SH, vol. 1, p. 20). By synthesizing the viewpoints of exegetes, it can be concluded that "tafsir

is the uncovering and removal of ambiguity from the words and sentences of the Quran, as well as the explanation of their purposes and objectives” (Rezaei Esfahani, 1394 SH, vol. 1, p. 26).

### *Inimitability (I'jaz)*

The word i'jaz is lexically derived from the trilateral root ('a j z) and denotes incapacity, inability, or the cessation of something; it may also refer to weakness (Farahidi, 1409 AH, vol. 4, p. 215). According to Ayatollah Makarem, “i'jaz” or “mo'jizah” (miracle) is the act of rendering another incapable. It is applied in situations where a person prevents another's action, escapes an adversary's grasp, compels an opponent to submission, or secures oneself (Makarem Shirazi, 1374 SH, vol. 1, p. 84). By rejecting the restriction of the Quran's inimitability to eloquence and rhetoric, he asserts that new aspects of its inimitability are continually revealed. He enumerates the aspects proven so far, including eloquence and rhetoric, legislative inimitability, inimitability in expressing doctrines and ideological issues, laws, unknown scientific matters, reports of the unseen, and the absence of contradictions among the Quranic verses, among others (Makarem Shirazi, 1374 SH, vol. 1, p. 83 onward).

Sheikh Tusi provides an important definition of inimitability: “A miracle serves as the path to recognizing the truthfulness of a prophet; it must appear through him and constitute either the establishment of something unconventional or the negation of something conventional. It must satisfy two conditions: violation of the customary order and conformity with the prophetic claim” (Tusi, 1399 AH, p. 340). Allamah Tabatabai defines a miracle as an extraordinary event beyond customary experience, indicating supernatural intervention in natural and material affairs. A miracle must not contravene rational or necessary principles (Tabatabai, 1362 SH, p. 211). Ayatollah Ma'rifat defines a miracle as any extraordinary event associated with a challenge (tahaddi) and a call to contest, which withstands the challenge without being invalidated (Ma'rifat, 1417 AH, vol. 2, p. 25).

### Scientific Inimitability

Based on a synthesized definition of inimitability-as an extraordinary matter associated with a challenge and call to contest-the scientific inimitability of the Quran can be explained along four main axes: 1. Scientific disclosure: the Quran states a scientific fact that was unknown before the revelation of the verse. This fact is discovered by empirical scientists long after the revelation, and it could not have been obtained through ordinary means in that era (Rezaei Esfahani, 1380 SH, vol. 1, p. 85). 2. Reports of the unseen: the Quran mentions natural events or historical developments unknown at the time of revelation, which occur exactly as reported. Such events cannot be predicted by ordinary means. 3. Derivable scientific systems: political, economic, educational, or other systems that can be extracted from the Quran, which others cannot produce in similar form. 4. Transformative impact: the Quran's role in transforming social, political, economic, and educational aspects of early Islamic society, or any society where it is implemented, in ways that cannot be achieved under normal circumstances (Rezaei Esfahani, 1394 SH, vol. 6, pp. 181–182). Only the first type is widely accepted as scientific inimitability.

Understanding the concepts in this research requires familiarity with scientific exegesis, as it relates to the approach of educational inimitability. In other words, the science of education is derived from insights provided by scientific exegesis of the verses. Until a verse is analyzed through the scientific method, its application to educational science cannot be established. Consequently, educational science is extracted from within scientific exegesis, which must remain attentive to educational principles.

### Scientific Exegesis

Ayatollah Makarem is among those who endorse the correct approach to scientific exegesis. In describing scientific exegesis he states: "It is sometimes observed that science enters the field and interprets the Quran. By 'science,' I refer to established and definitive discoveries, not hypotheses, which are subject to change over time; the constant, unchanging Quran cannot be applied to evolving hypotheses.

For example, the duality of male and female in plants, discovered after the 17th century AD, and the Earth's rotation on its axis are now established facts, no longer subject to change" (Rezaei Esfahani, 1375 SH, pp. 336–337).

### **Criteria for Valid Scientific Exegesis in the Sample Interpretation**

Ayatollah Makarem emphasizes several criteria necessary for scientific exegesis. He asserts that definitive and established natural sciences must be employed. Moreover, in deriving scientific inimitability, interpretations should be genuine, and the verses' indications should be clear and explicit, in accordance with literary rules. He also emphasizes:

1. Interpret the Quran based on established scientific knowledge, disregarding hypotheses.
2. Adhere to the principles and rules of exegesis in interpretation.
3. Consider the language of the Quran in scientific verses as literal and meaningful.
4. Pay attention to the Quran's guidance and human-development aspects.
5. Interpret scientific verses according to definitive reason and rational analysis (Makarem Shirazi, 1374 SH, p. 149).

Based on these criteria, scientific exegesis can be classified into three categories which are:

- a) Extracting scientific knowledge from the Quran.
- b) Imposing or applying pre-existing scientific theories onto the Quran.
- c) Employing scientific knowledge to understand and explain the Quran's scientific allusions.

Among these, the third category, representing a moderate approach, is generally accepted as valid scientific exegesis.

### **Viewpoints on Educational Inimitability**

Exegetes have long discussed educational inimitability in various forms, as summarized below:

1. The late Allamah Balaaghi, at the beginning of his exegesis *Ala' al-Rahman fi Tafsir al-Quran*, states that "the Quran possesses other aspects of inimitability" and highlights its role in dispelling the darkness of the Age of Ignorance in early Islam. He describes deviations in pre-Islamic education, the prevalence of ignorance among people, unethical practices, neglect of knowledge, and the moral deviation of the elite. He argues that these factors contributed to the unfamiliarity with virtuous ethics among the people, resulting in errors in recognizing virtues and determining their boundaries (Balaaghi, 1352 SH, pp. 1–15).

**Analysis:**

Balaaghi considers both ethics and education, and he effectively expresses the inimitability of the Quran from this perspective. He addresses the educational and ethical transformation brought by the Quran compared with previous scriptures. By explaining the conditions of pre-Islamic Arab society prior to the Quran's revelation, he highlights the educational role of the Quran (Hemmat Benari and Nazemi, 1395 SH, p. 35).

2. "The educational teachings and strategies of the Quran are universal and applicable to all. Observing them leads to ethical correction and educational reform. Moreover, these educational perspectives cannot be invalidated by human disciplines, including sociology and psychology, which demonstrates the educational inimitability of the Quran as revealed through divine guidance to the Prophet (peace be upon him and his family)" (Gholami and Rahmani, 1396 SH, p. 457).

**Analysis:**

The assertion raises important questions: Is any teaching that corrects ethics and cannot be contradicted by human sciences automatically a proof of educational inimitability? Should the Quran or human sciences such as psychology serve as the primary source of education? What should be done in case of contradict between the two? Something that is revealed to people for the first time most likely can also be contrary to the sciences of that time. During the era of the Prophet (peace be upon him) when the Quran was being revealed, was it in accordance with humanities or not? During the Prophet's era, many

Quranic educational rulings were initially contrary to prevailing social practices. Thus, in assessing educational inimitability, priority must be given to definitive and universally applicable principles, rather than contemporary or potentially tentative sciences..

3. Rezaei Esfahani has envisioned the role of the Quran from the perspective of transforming approaches in educational inimitability in three categories: The first category: Propositional inimitability (existence of scientific propositions in accordance with reality – reports of the unseen) "meaning that the Quran presents propositions in educational sciences that were previously unknown. With the advancement of modern sciences, these propositions have been validated and recognized as correct and effective theories" (Rezaei Esfahani, 1392 SH, vol. 6, p. 187). The second category: Transformative inimitability (creating changes or revolution through the Quran). "The Noble Quran was revealed in an environment marked by scientific and cultural ignorance as well as economic, political, and social backwardness. However, Its teachings generated a transformation, including cultural, scientific, economic, and social revolutions, especially in the field of humanities. This historical leap, which occurred mainly in the field of humanities, driven by educational principles derived from the Quran, exemplifies its historical inimitability. That is, the scientific influence of the Quran in educational transformation, by changing educational laws and principles, caused a leap in growth in this field. Similar effects could potentially be observed in other societies over time. meanwhile, this point can be presented by historically examining the effects of the Quran.". (Ibid., p. 188) The last category: Systemic inimitability (deriving superior systems from the Quran): "The Quran presents comprehensive educational and other systems, each with specific foundations, objectives, methods, and teachings. Compared with human-made systems, these reveal the superiority and effectiveness of Quranic systems (Ibid.)."

**Analysis:**

Among the four approaches identified by Rezaei Esfahani, propositional inimitability appears most consistent with the concept of educational inimitability. It requires demonstrating that the Quran

presents educational propositions not found elsewhere prior to their revelation. Moreover, it is compatible with the term "educational inimitability." In propositional inimitability, one must be able to prove educational propositions that were not presented anywhere else prior to their revelation. This matter will be further examined in the verses later. However, systemic inimitability seems unacceptable within the semantic scope of inimitability because it seems more problematic, as the Quran's discussions are dispersed across various verses. A human could theoretically reorganize scattered points into a system, meaning the systematic nature may be attributed to the compiler rather than the original author (Mir Mahdi Zadeh and Emadi, 1401 SH, p. 77). Nevertheless, this form of inimitability cannot be entirely dismissed, since future research might derive previously unrecognized educational systems from the Quran. Transformative inimitability, although a function of the Quran, does not constitute an independent approach to educational inimitability. Transformation alone does not prove inimitability, as other means can also induce change. While historical evidence shows that some individuals were profoundly transformed through exposure to Quranic teachings, this effect does not, by itself, establish inimitability (Ibid).

### **Educational Inimitability in the Sample Interpretation of Verses**

An examination of the Sample Interpretation reveals several instances reflecting educational inimitability from Ayatollah Makarem's perspective. Although His Eminence does not explicitly discuss educational inimitability in his works, he highlights methods through which the Quran exerts educational influence. The following analysis focuses on the verses in which such effects are discernible.

#### ***1. Strengthening Faith***

Faith has a profound effect on human behavior. The Quran states: "Those to whom the people said, 'Indeed, the people have gathered against you, so fear them.' But it only increased them in faith, and they said, 'Sufficient for us is Allah, and He is the best Disposer of affairs'" (Āl 'Imrān 3:173–174)". These are the individuals to whom some

people-referring either to the caravan of ‘Abd al-Qays or, according to another narration, to Nu‘aym ibn Mas‘ūd, who conveyed this report-said: “The enemy forces have gathered and are prepared to attack you; therefore, fear them”. However, this warning did not instill fear in them; rather, it increased them in faith, and they responded: “Allah is sufficient for us, and He is the best Protector”.

According to Ayatollah Makarem, when informed of the enemy’s gathering, the believers did not fear; instead, their faith strengthened. They returned safely to Medina, benefiting from God’s favor without engaging in direct confrontation. The comparison of Muslim morale on the battlefield of Badr with that during the incident of Hamrā’ al-Asad illustrates a remarkable transformation: a population lacking high morale and sufficient personnel, many wounded, rapidly developed firm resolve and readiness to pursue the enemy. This demonstrates the mobilization of both spiritual and material capacities through steadfast faith.

His Eminence notes that such swift and profound transformation highlights the educational impact of Quranic guidance and the Prophet’s effective leadership. This influence approaches the level of inimitability, although it does not constitute educational inimitability per se (Makarem, 1371 SH, vol. 3, pp. 178–179).

#### **Analysis:**

In this noble verse, the educational significance lies in the transformation it produced: believers displayed steadfastness and reliance on God under circumstances that would normally induce fear. Despite being wounded and lacking sufficient morale and personnel, they acted contrary to expectation, demonstrating extraordinary resolve. The crucial question is whether a transformation of this nature can be understood as anything other than inimitability. In this regard, it may be argued that the Prophet’s Qur’anic guidance brought about a revolutionary transformation among the people, which – according to His Eminence’s view – may be regarded as being on the level of inimitability, though not as educational inimitability per se. Moreover, if this phenomenon were truly an instance of inimitability, similar occurrences should not have manifested in other conflicts. Yet,

comparable examples were frequently observed during the eight-year Sacred Defense. Consequently, with respect to this noble verse, it cannot be maintained that an instance of educational inimitability took place; rather, what occurred was an extraordinary action arising from firm and unwavering faith.

## 2. *Knowing God*

Knowing God is central to human development, guiding individuals from misguidance to enlightenment. The Quran states: "It is He who has sent among the unlettered a Messenger from themselves, reciting to them His verses, and purifies them and teaches them the Book and wisdom, and indeed they had been before [i.e., prior to his coming] in clear error." (Al-Jumu'ah 62:2). Ayatollah Makarem, in interpreting these verses, emphasizes that God entrusted the Prophet (peace be upon him and his family) with a mission that manifests inimitability, highlighting divine grandeur and serving as proof of God's existence. He explains that "Ummiyyīn" refers to unlettered people, emphasizing that the Prophet emerged from this very group to deliver a book beyond the capacity of human invention, especially given his lack of formal learning or scholarly environment. The transformation he engendered in his society—from darkness to the light of divine guidance—is likened to a verdant garden emerging from a desert, a manifest miracle testifying to the Prophet's truthfulness (Makarem, 1371 SH, vol. 24, p. 107). And as for "*dalālin mubīn*" (manifest error), which is stated at the end of the verse as the background of the Arab people, reflects the pervasive misguidance of the Age of Ignorance, including idol worship which they carved from stone and wood with their own hands and sought refuge in these senseless beings in their difficulties, infanticide and even took pride and boasted in this action, saying: Let not our honor fall into the hands of strangers!, and morally deviant rituals which among was prayer and worship by clapping and whistling beside the Ka'bah, and even women would circumambulate the House of God completely naked and consider it worship!. The Prophet's mission, through the blessing of the Book and wisdom, eradicated these errors, educated and nurtured the society, and established ethical and creedal principles, demonstrating the transformative power of divine guidance (Makarem, 1371 SH, vol. 28, p. 108).

**Analysis:**

In the interpretation of this noble verse, reference is made to certain superstitious beliefs prevalent among the Arabs during the Age of Ignorance (Jāhiliyyah). Given the existence of such beliefs and deeply rooted moral deviations, the question arises as to whether they could be easily abandoned in favor of sound ethical values. In a society characterized by such conditions, the establishment of correct beliefs and ethics necessitates a transformation of inclinations through proper insight, which must then be realized gradually. What is under discussion here, therefore, is not merely a change in the state of a single individual, but rather a profound revolution at the level of society and even the world at large.

Within educational theory, one of the fundamental components of any educational system is the educational domains, which refer to the biological and existential spheres involved in human formation. Among these domains, the creedal, devotional, and ethical domain is regarded as one of the most significant (Theoretical Foundations of Fundamental Transformation, 1390 SH, p. 299). When insight is strengthened in any of these three areas, it inevitably influences both inclination and behavior. Accordingly, with respect to this noble verse, and in light of the aforementioned interpretive statement that such societal influence constitutes a form of inimitability, it may be argued that this represents a type of educational inimitability. This is because the influence occurred precisely within the creedal, devotional, and ethical educational domain, thereby enabling a transformation of society.

Nevertheless, it should be noted that the Prophet (peace be upon him) employed a variety of educational methods – such as storytelling, the manifestation of miracles, and assistance to the needy – in order to enhance people’s insight and knowledge. As a result of this God-centered knowledge, individuals developed an inclination toward Him. Therefore, it cannot be claimed that mere revolutionary transformation among the people, in and of itself, constitutes educational inimitability. Indeed, these very methods were also employed by other educators, including the Infallible Imams (peace be upon them) and eminent religious figures, in their efforts to guide humanity. Should such instances, then, also be regarded as educational inimitability?

If educational inimitability is to be affirmed, it must be demonstrated that the Prophet adopted an educational method that was entirely beyond the capacity of others to employ.

### 3. Convergence

God says in the Quran: **"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..."** (Āl 'Imrān: 103)\*

Regarding this noble verse, it is mentioned that, one day two men from the tribes of "Aws" and "Khazraj," named "Tha'labah ibn Ghanam" and "As'ad ibn Zurārah," stood facing each other, each enumerating the honors that had befallen his tribe after Islam. "Tha'labah" said: Khuzaymah ibn Thābit (Dhū al-Shahādātayn) and Ḥanzalah (Ghasīl al-Malā'ikah), who are among the honors Muslims, are from us, and likewise 'Āṣim ibn Thābit and Sa'd ibn Mu'ādh are from us. In response, "As'ad ibn Zurārah," who was from the Khazraj tribe, said: Four men are from our tribe who great service in disseminating and teaching the Quran: Ubayy ibn Ka'b, Mu'ādh ibn Jabal, Zayd ibn Thābit, and Abū Zayd. Furthermore, "Sa'd ibn 'Ubādah," the chief and orator of the people of Medina, is from us. Their conversation escalated into a dispute, creating the risk of open conflict. When news of this situation reached the Prophet, he immediately intervened and, through his distinctive manner of expression and prudent leadership, defused the crisis and restored peace and harmony among them.

Ayatollah Makarem believes the above verse was revealed as a general ruling, called all Muslims to unity with effective and emphatic expression. (Makarem, 1371 SH, vol. 3, p. 27) Yesterday's enemies turns to brothers today: ***"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..."*** Then the Quran points to the great favor of unity and brotherhood and invites the Muslims to reflect on the sorrowful state of the past and compare that "dispersion" with "unity", saying: "Do not forget that in the past how you were enemies with each other, but God, through Islam and faith, connected you and your hearts

together, yesterday's enemies, became today's brothers." It is noteworthy that the word "favor" (*ni'mah*) is repeated twice in this sentence, thus reminding of the importance of the blessing of agreement and brotherhood. (Makarem, 1371 SH, vol. 3, p. 30) Another point is that the issue of bringing together the hearts of the believers is attributed to Himself, saying: God created affection among your hearts. With this expression, a reference is made to a social miracle of Islam. Because if we properly consider the background of the previous enmity and hostility of the Arabs – how deep-rooted grudges had accumulated in their hearts over many years, and how a minor and simple matter was enough to ignite a bloody war among them, especially considering that ignorant, uneducated, and semi-savage people are usually stubborn and inflexible and are not easily willing to forget the smallest past issues – then the importance of this "great social miracle" of Islam becomes clear, and it is proven that through ordinary and usual means it was not possible to make from such a dispersed, grudge-bearing, ignorant, and unaware nation, a united, unified, and brotherly nation within a few years. (Ibid., p. 32)

#### **Analysis:**

In this noble verse, God Almighty emphasizes social unity and cohesion. Within educational principles, there exists a crucial principle known as convergence, to which God explicitly alludes in this verse; accordingly, particular attention must be paid to this principle in the context of social education (Mişbāh, 1400 SH, p. 301). In the national educational system document, another significant educational domain is social education, which seeks to cultivate the biological and existential spheres that reinforce social values. In light of the noble verse, which highlights one of the most fundamental social values—namely, unity—God declares that social unity is contingent upon the closeness of people's hearts. For this reason, the creation of affection is attributed directly to God: "He brought affection between your hearts." This form of divinely inspired friendship draws hearts together, and its tangible outcome manifests as social unity. Accordingly, based on this noble verse, one may regard the cultivation of mutual affection among hearts as one of the components of educational inimitability in the realm

of social education, the ultimate fruit of which is social cohesion and unity. Thus, in this verse, the Qur'an presents a distinctive model of social education which, within its own domain, is markedly more comprehensive and effective than the social frameworks advanced in Western paradigms.

#### **4. Remembrance of God**

In numerous verses of the Qura'n, human beings are call to the remembrance of God: **"Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient."** (al-Ḥadīd: 16)

This noble verse is one of the stirring verses of the Noble Quran that captivates the human heart and soul, tears the veils of negligence, and cries out: Has the time not come for the hearts of the believers to become humbly submissive at the remembrance of Allah and what has truly revealed? And not to be like those who before them received the Heavenly Book, but due to the length of time their hearts hardened? Therefore, throughout history, we see many polluted individuals who, upon hearing this verse, were so shaken that in one moment they bid farewell to all their sins, and some even joined the ranks of the devout and worshippers, including the famous story of Fuḍayl ibn 'Iyād. (Ibid., p. 345)

"Fuḍayl," who in biographical books is introduced as one of the reliable narrators from Imam al-Ṣādiq (peace be upon him) and among the famous ascetics, and at the end of his life resided near the Ka'bah and passed away there on the day of 'Āshūrā. He was at the beginning of his career a dangerous bandit whom all people feared. While passing near a village, he saw a young girl and became fond of her. Burning love for the girl compelled Fuḍayl to climb the wall of her house at night, and he intended to attain union with her at any cost. At this moment, in one of the surrounding houses, a vigilant person was busy reciting the Quran and had reached this very verse: **"Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah..."** This verse struck the polluted

heart of Fuḍayl like an arrow. He felt pain and burning within his heart. He was shaken strangely. He thought for a moment: Who is this who is speaking? And to whom is he giving this message? He is saying to me: O Fuḍayl! "Has the time not come for you to awaken, to turn back from this erroneous path, to wash yourself from this pollution, and to grasp repentance?!" Suddenly Fuḍayl's voice rose, and he kept saying: "Yes, by God, the time has come! Yes, by God, the time has come!" He had made his final decision and, with a lightning-like leap, jumped out from the ranks of the wicked and took a place in the ranks of the fortunate. He turned back and descended from the rooftop wall and entered a ruin where a group of travelers were consulting with each other about moving towards a destination. They were saying: Fuḍayl and his gang are on the way; if we go, they will block our path and plunder our wealth! Fuḍayl was shaken and severely reproached himself, saying: What a bad man I am! What wretchedness has befallen me? I have come out of my house at night with the intention of sin, and a group of Muslim people have fled to the corner in fear of me! He turned his gaze toward the heavens and, with a heart filled with repentance, uttered the following supplication: "O Allah, I repent to You and place my repentance within the sanctuary of Your Sacred House. O God, I am burdened by my wrongdoing and grieve over my own insignificance; heal my pain, O Healer of all afflictions. O Most Pure, free from all imperfection; O You who are in no need of my service and who suffer no loss from my betrayal-by Your mercy, forgive me, and release me, a captive bound by the chains of my own desires, from these very shackles." God accepted his supplication and bestowed His grace upon him. He then departed from that place and returned to Mecca, where he resided for many years and came to be counted among the righteous and the saints.! (Ibid., p. 346)

#### **Analysis:**

God Almighty, in this noble verse – which is one of the verses that stir humans in ethical education – expects in this way that the veils of negligence be set aside and the hearts of the believers become humbly submissive at the remembrance of God and what has been revealed of the truth. Such verses create a revolutionary transformation in humans and bring them from the abyss of sin to the spring of faith. Fuḍayl was

one of the members of dangerous bandits during the time of Imam al-Ṣādiq (peace be upon him) and had deviant ethics and beliefs to the extent that he was not a very reputable character. Fuḍayl fell in love with a girl... He even decided to climb the wall of the girl's house at night and... At that moment, from a surrounding house, he heard the sound of the noble verse: *"Has the time not come for those who have believed that their hearts should become humbly submissive..."* He became lost in thought. At that moment, a revolution and inner transformation occurred within him. Considering that, all his resolve was on entering and attaining the girl's house, but his heart became humbled upon hearing the verse, and he awoke and refrained from entering the house.

The noble verse specifies one aspect of ethical education in educational inimitability in such a way that before the educational dimensions were strengthened in Fuḍayl, with the help of this verse, a revolution was created in him, which leads some to claim educational inimitability in this verse. But can it be claimed that if another person also hears this verse, they will desist from their sinful work and be guided? Can it be claimed that this verse is an inimitability? Is it not possible that humans read other verses are guided and turn back from their wrong actions? Therefore, mere sudden transformation and revolution cannot lead to the claim that this verse is educational inimitability, although it may fall within the realm of ethical inimitability, but that is outside the scope of this discussion.

### 5. Children's Rights

The rights of children have been explained in verses, including;

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُرَاعِيَ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلِّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

(Al-Baqarah; 233); "Mothers shall breastfeed their children for two full years, for whoever wishes to complete the nursing [period]. Upon the father is the mothers' provision and their clothing according to what is acceptable. No person is charged with more than his capacity. Neither should a mother be made to suffer harm on account of her child, nor should a father [be made to suffer] on account of his child, and upon the [father's] heir is [a duty] like that [of the father]. And if they both desire weaning

through mutual consent and consultation, there is no blame upon them. And if you wish to have your children nursed by a wet nurse, there is no blame upon you as long as you give her what you will in an acceptable manner. And fear Allah and know that Allah is Seeing of what you do."

Mostafa Rajab, in relation to the above verse, presents a claim of educational inimitability from four perspectives. (Rajab, 2006, p. 179)

a.) The selection of the words *walad* (ولد) and *wālidah* (والده). The Quran's use of the word "*waladuhu*" (ولده) and "*waladuhā*" (ولدها) in this noble verse alongside similar words such as *ṭifl* (طفل), *ibn* (ابن), *bint* (بنت), *raḍī'ah* (رضيعه), as well as the use and employment of the word "*wālidah*" (والده) instead of "*umm*" (ام) and "*murḍi'ah*" (مرضعه) is a kind of inimitability in the subject of education. To prove his claim, he argues that these expressions of the verse evoke emotional arousal in parents and, in fact, when stating the laws governing parent-child relations-which are fundamentally laws with a dry, non-emotional spirit-saying "*his child*" motivates the father and mother not to harm their child.

b.) Inimitability in the use of the word *lā tuḍārr* (لا تضر). Mostafa Rajab addresses three recitations (*qirā'āt*) of verse 233 of Al-Baqarah as follows: First, the recitation of 'Āṣim and others: "*lā tuḍārr*" (لا تضر) where the "*lā*" is prohibitive (*nāhiyah*). It is worth mentioning that in this case, the verb can be understood as active or passive (*lā tuḍārra / lā tuḍāra*). Second, the recitation of Ibn 'Amr, Ibn Kathīr, and Ya'qūb: "*lā tuḍārr*" (لا تضر) where in this case the "*lā*" in the verse is a negating particle (*lā al-nāfiyah*) and is considered among instances where a declarative (*khābar*) comes with the meaning of an imperative (*inshā'*). Third, the recitation of Abū Ja'far al-Madanī: "*lā tuḍārr*" (لا تضر) where the "*lā*" in the verse is considered prohibitive and implies prohibition, not negation.

Mostafa Rajab chooses the second recitation and, based on it, presents his claim of educational inimitability in the verse from two angles. The first angle is that he believes that due to the "*lā*" being negating, it presents a more emphatic (*ablagh*) prohibition, and consequently its effect in deterring a person from harming their child is much greater; because when someone is told, "You do not harm your

child," its impact is greater than saying, "You must not harm your child." Thus, it strips the educatee of the courage to oppose. The second angle lies in the indication of the present tense verb (*fi 'l mudāri*) to the present and future. In explanation, it must be said that harming in the present and future is realized by the will and choice of the parent, and reward and punishment are attached based on their behavior. Therefore, it is as if God Almighty has prohibited a behavior that necessarily and implicitly contains a warning of punishment, and this means the ultimate inimitability in arousing human will and directing and striving for its actualization by parents. (Ibid., p. 177)

c.) Considering tranquility and perfection in marriage and education as two fundamental principles.

Marriage and family have multiple principles, among which affection (*maḥabbah*) and perfection (*takāmul*) are considered the most fundamental. This verse has dealt with these two principles well, indicating that suspending these two principles by anyone is equivalent to opposing and being incompatible with the divine will, which itself is a kind of harm (*iḍrār*) and corruption (*ifsād*). Moreover, it causes harm to society; because the psychological distress of the current generation will undoubtedly affect society in the future. (Ibid., p. 178)

d.) Inimitability in the comprehensiveness (*shumūl*) of "*iḍrār*" (harm).

As is evident, the verse is about harming the child concerning breastfeeding and its remuneration. However, by employing and selecting the word "*lā tuḍārr*" to convey its intent, the Quran has stepped beyond the subject and instance of the verse and has referred to harming in an absolute sense. This itself has caused it to encompass all types of harm, including physical, spiritual, psychological, financial, etc. Therefore, it can be concluded that this manner of expressing harm through conciseness (*ījāz*) and absoluteness (*iḥlāq*) is inimitability.

#### **Analysis:**

The claim advanced by Mostafa Rajab regarding this verse cannot be substantiated for the reasons outlined above. Nevertheless, one significant point that Rajab fails to address in any of his discussions concerns the establishment of educational and legal principles governing parent-child relations, as well as the recognition of women's status and

the practice of consulting them in Islam-matters that constitute genuine innovations. This set of principles is clearly indicated by the verse in question and is articulated therein with notable success.

Accordingly, one may argue with respect to verse 233 of Sūrat al-Baqarah that this verse, through its pioneering approach, laid down the educational and legal foundations of children's rights on a global scale. On this basis, it may be regarded as an instance of legislative inimitability (*i'jāz tashrī'ī*) of the Qur'an in the field of education. In this connection, it must be noted that one of the essential prerequisites for establishing inimitability is the historical demonstration that the rights of children and parents articulated in this verse had not been previously presented and that they were introduced for the first time by the Qur'an (Rezaei Esfahani, 1392 SH, p. 41). This leads to the first point of inquiry: did such principles exist prior to Islam or not?

Professor Esfahani emphasizes that, according to contemporary specialized knowledge in the fields of medicine and psychology, a mother's milk during the first two years of life plays a decisive role in the physical growth and psychological development of the infant and is regarded as the most complete and optimal nourishment for the child (Heidari et al., 1393 SH, p. 45). In contrast, pre-Islamic Arab culture considered the milk of a pregnant woman to be harmful to the child (*ibid.*) and therefore refrained from breastfeeding during pregnancy. Abū Kabīr al-Hudhalī alludes to this belief when he praises Ta'abbata Sharran for being free from such milk (Ibn Qutaybah, *al-Shi'r wa al-Shu'arā'*, 1414 AH, vol. 2, p. 670).

In light of the foregoing discussion, the pertinent question arises as to whether these pieces of evidence are definitive (*qaṭ'ī*) or merely presumptive (*ẓannī*). If they are definitive, the claim of educational inimitability may be accepted; otherwise, it becomes necessary to seek more robust and compelling proof.

Of course, the above verse points to a series of educational principles in the family, which are: the principle of parental consultation with each other regarding the child's affairs; the principle of not harming the child; the principle of mutual parental consent in family matters; the principle of non-compulsion in duties; the principle of parental affection-centricity in matters concerning the child through expressions like "*waladuhu*" (ولده),

"*mawlūdun lahu*" (مولود له), and "*wālidah*" (والده); the principle of considering the mother's emotions in her desire for the child's guardianship; the principle of tranquility and relieving psychological pressure in the family; the principle of maximum effort to create mutual satisfaction in expressing methods of resolving disputes; the principle of control, supervision, and management of the child's nutrition by parents, especially during infancy. The Age of Ignorance (*‘aṣr al-jāhiliyyah*), which is specific to the pre-Islamic period, is historically limited to the period of intermission (*fatrah*) before the advent of Islam. (Ālūsī, 1415 AH, vol. 1, p. 15). Meanwhile, some have limited it temporally to the period between 200 to 150 years before Islam.

### Conclusion

The educational inimitability of the Noble Quran causes individual and social educational transformation in such a way that others are incapable of producing the like of this type of education with its specific characteristics. In educational inimitability, despite three approaches – extracting the Quranic educational system, creating transformation and revolution in Muslims, and the Quran's educational propositions – emphasis can be placed on the third category, i.e., the educational propositions in the Quran.

From Ayatollah Makarem's viewpoint, ethical inimitability in the Quran can be claimed, but for it to explicitly be educational inimitability in the Quran, it requires a series of definitive historical premises and evidence, which were not found in the scientific exegesis of the verses; otherwise, those verses cannot be considered inimitability in educational methods, but one can believe in a series of purely educational propositions in the Quran.

Mostafa Rajab's view regarding educational inimitability concerning the breastfeeding verse is not accepted. However, Professor Rezaei believes that this inimitability can be claimed concerning the establishment of educational and legal principles for parent-child relations, as well as valuing women and consulting them in Islam, which is considered a kind of legislative inimitability of the Quran in the field of education. Because historically, there is evidence to prove inimitability, indicating that it was not presented as above before Islam.

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