

## **Semantic Study Of The Arabic Text The Quran Verses: Educational Implications Regarding Individual Responsibility And Its Application**

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### **Abstract**

This study aimed to derive educational contents from the verses on individual responsibility mentioned in the Qur'an, and from this primary goal emerge the following sub-goals: deducing educational principles from the verses on individual responsibility, explaining the educational values deduced from the verses on individual responsibility and highlighting contemporary educational applications deduced from the verses on individual responsibility, which reached ten verses. The study relied on the descriptive approach—the deductive analytical method in extracting educational contents from the specific verses. The study results indicated that the Holy Qur'an, including its verses on individual responsibility, includes many educational contents of principles and values, which we must work to derive to be applied in the educational field. The study clarified the principles of individual responsibility that should be developed in young people, the most important of which are justice, self-control, bearing responsibility, self-struggle, and decision-making. The study also resulted in values derived from the verses of individual responsibility, the most important of which are fear of Allāh, warning against injustice to the soul, spending, purifying the soul, gratitude, good deeds, and modesty. The study highlighted the educational importance of each principle and value mentioned in the noble verses and that each value significantly impacts human life. The study also presented some contemporary educational applications that can be exploited and applied in developing individual responsibility through the family and school.

**Keywords:** Educational; Contents; Verses; Quran; Individual Responsibility; Educational; Values; Contemporary Applications; Semantic

### **INTRODUCTION**

Wafi and Mamdouh (2023) aimed to clarify the status and importance of Surat Al-Rahman and its most important topics, and to clarify the educational contents deduced from the surah in the cognitive, skill and emotional aspects, as well as a statement of the educational methods and applications included in Surat Al-Rahman, and the research also relied on the deductive approach, which is one of the methods of the descriptive approach, and one of the most important results of the study is that Surat Al-Rahman contains all the tools and capabilities (blessings) with which a person can achieve his role in the architecture and fruition of the earth, as well as Surat Al-Rahman includes some methods Educational method such as carrot and intimidation, and the method of repetition, and the style of analogy and style of rhyme, and the method of reminding the blessings, and the style of proverbs and the method of questioning, as the research showed the importance

of educational methods in the application of the contents, where they cannot be dispensed with to the application of any of the content of the educational contents, and the research as well as some of the educational contents included in Surat Al-Rahman in the cognitive aspect, namely: learning the Qur'an, the creation of man, genius and talent, and in the skill side, namely: Meditation and reflection, and the skill of statement, charity, and in the emotional aspect, namely: mercy, balance and justice The research also showed that science and education are one of the most important components of man (to master) theoretically, (and to empower) practically, as the research showed the basic differences between the vision of philosophers and the vision of Islamic human creation. And the basic role of carrot and intimidation in the educational process, as the research showed how to benefit from the educational contents found in Surat Al-Rahman in the educational process.

Al-Amoudi's study (2022) addressed the definition of educational implications, values, principles, deduction, language and idiomatically, and the definition of Surat Al-Asr in a general definition, which included the following: the name of the surah, its virtue, the number of its verses, the place of its revelation, its type, its topics, its main goal and purpose, and its suitability for what came before and after it, and explained the principle of education to achieve the pillars of faith through the surah, and the study showed the value of good deeds, its importance, the conditions for its acceptance with Allāh Almighty, and its educational effects, then showed the value of steadfastness on the truth and patience with it, and the importance of recommending the truth And the recommendation of patience, as shown by the types of patience, its degrees, its importance, and the educational effects of creating the right and patience.

Al-Badi's study (2021) aimed to identify the most prominent doctrinal contents of the verses indicating moderation. The study used the descriptive deductive approach, and reached several results, including: The study presented the moderation of Islam in the curriculum. The study clarified the belief in Allāh Almighty and the moderation of Islam among other monotheistic religions, and the study compared Judaism, Christianity and Islam and their belief in the belief in angels. The study also showed the doctrine in the prophets and messengers and the position of Islam towards the prophets of previous nations, and the study clarified the moderation of Islam in worship between the precious and the ignorant.

The study of Khattab (2020) aimed to deduce the educational, social and moral implications that guide Surat Yasin, and the researcher used both the analytical and deductive approach by referring to the sources from the books of hadith and interpretation and the reasons for revelation such as the two Sahihs (Bukhari and Muslim) and their explanations, and the interpretation of Ibn Kathir, Al-Baghwi, Al-Baydawi and Abu Al-Saud, and access to contemporary interpretations of Surat Yasin such as liberation and enlightenment by Ibn Ashour, and the results showed the surah's confirmation of the contents of faith, the most important of which is looking at the creation of Allāh Almighty, and contemplating the verses indicating his existence and great work, and considering The creation of man and the stages of his growth, followed by the emphasis on social contents, the most important of which are social solidarity, caution against strife and protection of society from union. Finally, it has moral implications, the most important of which is kindness and calling to Allāh Almighty with wisdom and good advice.

The Holy Qur'an is the eternal miracle: (Say, If mankind and the jinn gathered in order to produce the like of this Qur'ān, they could not produce the like of it, even if they

were to each other assistants (Al-Isrā', 88). The most beneficial thing for a slave in his livelihood and return is to contemplate the Book of his Lord, prolong his meditation, recite his letters, establish his limits, follow his court, devote himself to his knowledge, and teach him. Living with the Book of Allāh is a blessing that is realized by those who have been blessed by Allāh on him, and what a person is happy if he makes this book his Imam - and this is the matter of the Muslim - so he was guided by his guidance after contemplating his verses and what is the happiest society that gathers such an individual and what is the most miserable of those who deprived themselves of his guidance, so they messed up in their lives right and left, and ended up losing their lives and losing their world and the hereafter, Allāh Almighty said: (Say, [O Muḥammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds? \* [They are] those whose effort is lost in worldly life, while they think that they are doing well in work. \* Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any weight [i.e., importance]. That is their recompense - Hell - for what they denied and [because] they took My signs and My messengers in ridicule (Al-Jurjani, 1983).

The most blessed times are those spent with this Holy Book, as a person lives with the words of his Lord Almighty, and he feels that he is praying to him and elevating his stature, and he feels divine providence surrounding him and taking care of him and taking his hand to where his happiness and peasant are. Uthman (may Allāh be pleased with him) reported that the Prophet (peace and blessings of Allāh be upon him) said: "The best of you is the one who learns and teaches the Qur'an" (Al-Baghawi, 1999)

There is no doubt that man is responsible for raising himself, he must seek to educate himself, recommend and refine, and Allāh Almighty decided in his dear book in many verses on the individual responsibility of man, Allāh Almighty said: That no bearer of burdens will bear the burden of another and that there is not for man except that [good] for which he strives and Allāh Almighty said: (And We will inherit him [in] what he mentions,[826] and he will come to Us alone) (Maryam, verse 80). and Allāh Almighty said: There is no one in the heavens and earth but that he comes to the Most Merciful as a servant\* He has enumerated them and counted them a [full] counting \* And all of them are coming to Him on the Day of Resurrection alone (Maryam, 93-95). These and other texts establish individual responsibility, which is that each person is responsible for his own self, in his work, behavior and life, and then he - because of this responsibility - will be held accountable alone and will meet Allāh Almighty alone (Al-Dawish, 2019).

The current study aims to reveal the educational implications of the verses of individual responsibility mentioned in the Holy Quran. Aims of this research: deducing pedagogical principles from the verses of individual responsibility, statement of educational values deduced from the verses of individual responsibility, and highlighting contemporary educational applications derived from the verses of individual responsibility.

## METHOD

The current study relied on the descriptive approach, specifically the analytical and deductive approach by referring to the sources from the books of interpretation, the reasons for revelation, the hadiths of the Prophet, reviewing contemporary interpretations of the verses of individual responsibility, and analyzing the text of the verses to derive the educational contents of values, principles, connotations, and educational methods

referred to by the verses related to individual responsibility, and then highlighting their contemporary educational applications in the family and school. Where the deductive approach is defined as: A method of research to deduce ideas and information from texts and others according to specific and recognized controls and rules (Ali, 1998).

## RESULTS AND DISCUSSION

### Educational Principles Deduced From The Verses Of Individual Responsibility

Educational principles: It is a set of rules, foundations and ideas deduced from the verses of individual responsibility, by referring to the books of interpretation of the Holy Qur'an and the sayings of commentators and scholars.

#### 1. The Principle of Justice

Allah says: "Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it. And no bearer of burdens will bear the burden of another. And never would We punish until We sent a messenger" (Al-Isrā', 15). Abu Zahra says in his interpretation of this verse: Allāh Almighty did not create man in vain and did not bring out life to be in vain without calculation, but Allāh Almighty created man responsible for what he does, that good is good, and that evil is evil, and whoever missed the luck of the worldly life is oppressed, and in the hereafter he receives good luck, and whoever acquires sin and is surrounded by his sin, he has hell, the goodness of man is only with reward and punishment in the hereafter, as well as the fate of Allāh Almighty, and therefore the account was (Abu Zahra, 1987).

#### 2. The Principle Of Self-Censorship And Self-Accountability

Allah says: "Rather, man, against himself, will be a witness. Even if he presents his excuses" (Al-Qiyāmah, 14-15). Self-censorship is based on the Hadith, as the Prophet (peace and blessings of Allāh be upon him) said: "You are all shepherds and you are all responsible for his flock, the imam who is responsible for the people is a shepherd, and he is responsible for his flock, and the woman is a shepherd in her husband's house, and she is responsible for her flock, and the child is a shepherd in his father's wealth and he is responsible for his flock; responsible for his flock" (Al-Naysaburi, 2014).

In the Qur'an, Allāh Almighty describes the soul with three characteristics: reassuring, blameful, and bad. The reassuring woman is the one who is assured of being satisfied with Allāh Almighty as Lord, Islam as a religion, and the Mustafa as a Messenger, who is assured of Allāh Almighty's promise and promise, who is assured of the remembrance of Allāh Almighty and His bondage, and who always longs to meet Allāh Almighty, while the blaming soul is the one who blames its owner for good and evil. You blame its owner for the good, why didn't you get too much of it?! And blame its owner for evil, why did you fall into it?! As for the Emirate soul, it is the one that wants to lead its owner through guidance to the path of temptation, through bliss to the path of hell, through the Sunnah to the path of heresy, and through the halal to the path of the forbidden (Al-Nawawi, 2007).

#### 3. The Principle Of Responsibility

Allah Almighty says: "There has come to you enlightenment from your Lord. So, whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it. And [say], "I am not a guardian over you" (Al-An'ām, 104)

Al-Saadi said in his interpretation of this verse: For the Almighty of the verses of evidence, and clear evidence, indicating the truth in all demands and purposes, he

warned the servants about them, and told that their guidance and against it for themselves, he said: }Insights have come to you from your Lord {That is: verses that show the truth, and make it for the heart as the sun for sight, because of the eloquence of the word, its statement, its clarity, and its conformity with the great meanings, and beautiful truths, because they are issued by the Lord, who raised his creation, with the types of his apparent and inner graces, which are the best and for them, clarifying the verses, and clarifying Problems. }Who saw {with these verses, the sites of the lesson, and worked according to them }for himself {Allāh Almighty is the rich and praiseworthy, }and my uncle {that sight did not see, and rebuked did not snarl, and showed him the right, what was saved to him and not humility, but blindness harmful to him }and what I {ie: the Messenger }you must memorize {save your work and watch them always, but on the communication shown and I have performed, and reached what Allāh Almighty revealed to me, this is my job, and otherwise I am not an employee of it (Al-Saadi, 2000).

#### 4. The Principle of Self- Strive

"And whoever strives only strives for [the benefit of] himself. Indeed, Allāh is Free from need of the worlds" (Al-‘Ankabūt, 6). Al-Tabari says in his interpretation of this verse: Whoever strives against his enemy from among the polytheists, he strives for himself, because he does so in order to reward Allāh Almighty for his jihad, and to escape punishment, so there is no need for Allāh Almighty to do so, because Allāh Almighty is rich from all his creation, he has the kingship, creation and command (Al-Tabari, 2001).

Therefore, educational institutions should instill this value in the hearts of members of society, so that they realize that the highest level of jihad and its origin, from which its branches branch, is jihad in the soul so that it can stand on the path of truth and virtue and prepare for the subsequent types of jihad outside the soul. The human soul, like all living beings, must pledge good education, and agree to virtues and perfections, even if they are difficult, so that its susceptibility to good prevails over the susceptibility to evil, and all this lacks efforts, as it is a jihad in which all the characteristics of jihad in its own narrow sense, and it is added to it as its origin and basis, and the effects have been mentioned by calling it "the greatest jihad". The teacher and the educator do not sing in this chapter what the owner of the soul enriches, as he is more able to restrain it, monitor its outsiders, control its breath, organize its thoughts, suppress its false tendencies, its profanity and lustful whims, and the abundance of light that dispels darkness in its aspects. Self- Strive is an educational requirement that requires educational authorities to train students during the stages of their education, as the acquisition of useful knowledge can only be achieved through self-struggle, and accustoming them to the excellency of things, not the lowest. The learner realizes this fact only by providing positive pedagogical models through classroom and extra-curricular activities.

#### 5. The Principle Of Decision-Making

Allāh Almighty says: " There has come to you enlightenment from your Lord. So, whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it. And [say], "I am not a guardian over you " (Al-An‘ām, 104).

Decision-making is the backbone of human existence with its individuals, groups and organizations. The decision-making process is the conclusion reached by the decision-maker after collecting information, analyzing it, and finding appropriate

alternatives. The decision-making process is the choice of the optimal solution from a range of possible decisions (alternatives) and work on implementation, and it is also the product of the decision-making process (Imran, 2020).

Several education experts have stressed the need to teach and learn decision-making skills as one of the goals of scientific education, because carrying out any scientific endeavor or stimulant requires finding several alternatives, evaluating them and testing the most appropriate ones before undertaking this endeavor. El-Baz (1999) emphasized that teaching depends on teaching and training the learner to make and make wise decisions that depend on understanding his environment and the nature and potential of the society in which he lives (Al-Baz, 1999).

Therefore, the principle of decision-making is one of the important principles on which Islamic education was based in the upbringing of the Muslim individual, by training him on the steps of scientific thinking in collecting information on the alternatives on which he bases his decision, so that he is responsible for the decision he takes. This principle should therefore be considered in pedagogical practices throughout all educational institutions in general, and the family and school in particular.

### **Educational Values Deduced From The Verses Of Individual Responsibility**

Educational values are sophisticated human qualities that lead the Muslim who learns them to positive behaviors in different situations, and the following is a presentation of a set of values deduced from the verses of individual responsibility, which can be instilled in the hearts of students during the academic stages, in order to translate into positive behaviors that benefit their Islamic society, by referring to the books of interpretation of the Holy Qur'an and the sayings of commentators and scholars (Al-Naji, 2020).

#### **1. The Value Of Fear And Apprehension**

"And whoever earns [i.e., commits] a sin only earns it against himself. And Allāh is ever Knowing and Wise" (An-Nisā', 111). When sensing the Muslim that every damage he earns from sins, sins and sins is due to him generates a sense of fear and apprehension of Allāh Almighty because of those sins, so he becomes responsible for his actions and actions, Sheikh Al-Albani said: "It is known that fear of Allāh Almighty whips for hearts prevent the slave from committing sins, and make him accept to obey the unseen, and whoever was in Allāh Almighty knew was more afraid of him" (Al-Albani, 1998). And all the sayings of the scholars - may Allāh Almighty have mercy on them - in which a warning and a reminder to the believing slave to fear Allāh Almighty and fear him and feel his responsibility in doing obedience and avoiding sins, and Al-Afani said: "The fear is Allāh Almighty's whip carried out by those who wander from his door, which is a lamp in the heart that sees good and evil, and if fear enters the hearts, burn the places of suspicion from them, and expel the world from them (Al-Afani.2019).

Therefore, the value of fear of Allāh is one of the most important educational values that should be instilled in the hearts of the Muslim generation, as the student today is a teacher, doctor, engineer, and judge of tomorrow. The more the learner is familiar with the arts of science that he learns, the more fearful Allāh is, and his observation is keener.

#### **2. The Value Of Warning Against Self-Injustice**

"And whoever earns [i.e., commits] a sin only earns it against himself. And Allāh is ever Knowing and Wise" (An-Nisā', 111). A person should beware of the injustice of himself and that of the sins, sins and sins he commits, because they harm him, Saeed bin Ali said: "The injustice of the soul is explained by injustice and sins that are between Allāh and his slave, and the injustice of the soul was called "injustice" because the same slave is not his property, he disposes of it as he wants, but it belongs to Allāh Almighty has made it a trust for the slave, and ordered him to establish it on the path of justice, by obliging it to the straight path in science and work, so he seeks to teach her what he commanded, and seeks In doing what is due, his pursuit in other ways is injustice to himself, betrayal and reversal of justice, against which injustice and injustice are against him (Al-Qahtani, 2014; Al-Hawary et al., 2023).

a. Spend Value

"Here you are - those invited to spend in the cause of Allāh - but among you are those who withhold [out of greed]. And whoever withholds only withholds [benefit] from himself; and Allāh is the Free of need, while you are the needy. And if you turn away [i.e., refuse], He will replace you with another people; then they will not be the likes of you" (Muhammad, 38) This verse clarified that the harm of miserliness returns to the stingy person, preventing him from spending for the sake of Allah, as well as preventing him from arranging the reward, reward and benefit for his spending, al-Tabari said: Whoever skimps on alimony for the sake of Allah, he is sparing himself, because if his soul were a horse, he did not skimp on alimony for the sake of Allah (Al-Tabari, 2001).

b. Self-Purification Value

"... And whoever purifies himself only purifies himself for [the benefit of] his soul. And to Allāh is the [final] destination" (Fātir, 18). The subject of self-purification is of great importance as it is related to the world in the morals of man, his behavior, and his dealings with himself and his Lord and related to the hereafter in the fact that Allāh rewards a person according to his work, he must purify himself from sins and sins. Al-Qanuji said: "Purification is purification from the sins of shirk and immorality and the meaning that whoever purifies by abandoning sins and increasing the good deed but purifies himself because the benefit of that is specialized in him as the minister of defilement is only on him and not on others"( Al-Qanouji, 1992).

c. Gratitude Value

"... And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous" (An-Naml, 40). Gratitude is a chain of blessings, the key to increase, and the price of Paradise. Whoever is free from his righteousness, let him be a prisoner of his gratitude. Grace is like a garden, and gratitude is like a flower. Thanking Allāh is the first. Gratitude is the essence of grace and the source of increase. Gratitude is the translation of intention, and the tongue of kindness. Gratitude is the reason for increase and the path to happiness. Give thanks to those who have bestowed blessings upon you and be gracious to those who thank you. Whoever gives a little thanks deserves a lot. Grace is a bride whose dowry is gratitude (Al-Tha'alabi, 1981).

d. Righteous Work Value

"So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone" (Al-Kahf, 110). Ibn Uthaymeen said: This is why Allāh Almighty said in the holy hadith narrated by Abu Dharr - may Allāh be pleased with him - that Allāh said: "O My servants, if the first of you and the last of you, the human of you and the jinn of you were as pious as the heart of the most pious man among you, that would not increase My dominion at all." Why, Because Allāh Almighty does not benefit from the obedience of the obedient, nor is He harmed by the disobedience of the disobedient, so the work is for yourself. Among the benefits of this verse: "The first benefit: encouragement to do good deeds, as He says: "Whoever does good deeds, it is for himself"; because when you know that your work is for yourself, you will strive hard at this. The second benefit A: Every work in which there is no sincerity is harmful to its doer and not to him. Because we interpreted a good deed as something that combined two conditions: sincerity and follow-up. The third benefit: It is not possible for the reward of a good deed to reach someone else, as He says: "It is for oneself" [42].

e. Modesty Value

"Rather, man, against himself, will be a witness, Even if he presents his excuses" (Al-Qiyāmah, 14-15). Modesty is a branch of faith, and it is the crown of morals and the adornment of souls: and therefore, the heavenly books conspired to praise it. Because it protects its owner from doing what he should not do. Al-Manawi says: Modesty is a contraction that a person finds in himself, which prompts him not to accept what he finds fault with, and which is disgraceful. Its opposite is arrogance in matters (i.e., arrogance) and indifference to what is disgraceful and disgraceful. Both are inherent and acquired, but people are divided into categories in terms of the degree they obtain, and among them are those who are accustomed to many things. Modesty, and among them are those who are accustomed to little, and among them are those who are accustomed to a lot of arrogance, and some of them are accustomed to a little. Then the people of many types are in ranks, and the people of few are likewise. People of both types may increase until its opposite becomes like the non-existent, then this mountain is a reason for attaining what is acquired, so whoever takes He used modesty himself and used it, he would have the best luck, and whoever abandoned it did whatever he wanted (Al-Manawi, 1971). Accordingly, we should train ourselves, our sons and daughters through all educational institutions and social media channels to have and maintain the "value of modesty", so that our societies can return to sophistication and civility in dealing, so that we add beauty to beauty, and preserve our beautiful Islamic morals (Irwanti et al., 2023).

### **Contemporary Applications Of The Verses Of Individual Responsibility**

The Holy Qur'an has a great impact on building the personality of the Muslim, which is in the young child wiser, controlled, and useful, and the truth of those who said: "Learning in childhood is like engraving in stone", because the small emptied a heart, and less worked. If we teach our young children the Holy Qur'an, fortify them with wise remembrance, and discipline them with its manners and morals, we will be able to create a Qur'anic generation that will re-awaken this nation, awaken it from its negligence, and guide it to the path of its pride and building its civilization. The first thing that must ring

the ears of our children is the words of the Lord of the worlds — to whom falsehood does not come from his hands or from behind him.

The educational contents deduced from the verses of individual responsibility have many educational practices at the level of all educational institutions, both formal and informal, and in this regard, we focus on the role of both the family and the school in promoting the principles and values of individual responsibility deduced from the verses of the Holy Quran in the hearts of members of society.

#### 1. Family role

For the family to play its role and perform it to the fullest, it should stand on the importance, seriousness, and reality of its role as a social institution of the most important social institutions at all, because it is the first nucleus of society, its goodness from its goodness and its corruption from its corruption.

Islamic education has established in the heart of parents a sense of compassion for the children and may Allāh break their heart on their love. For the words of the Almighty: "And those who say, Our Lord, grant to us from our husbands and descendants the apple of our eyes and make us for the pious Imam" (Al-Furqan, 1926).

The role of the family appears in clarifying the individual responsibility of children by providing a good example, as children receive the first lessons in their lives through imitation, so parents must be keen to prove their adherence to the virtue of individual responsibility. This is done through the following educational practices:

- a. Instilling the values of self-censorship in the hearts of children.
- b. Training children to make decisions in some life and family situations and amending these decisions and evaluating them with wisdom and good advice.
- c. Developing the value of modesty in the hearts of children and encouraging them to do so, and it is done by monitoring their behaviors in words, clothing, etc.
- d. Promote the concept of fear of Allāh and observe Him in private and in public.
- e. Consolidating the value of good deeds in the hearts of children, and the importance of improving and mastering this work.
- f. Developing the child's thankful behavior, accustoming him to be thankful for the blessings of Allāh Almighty, and then being thankful to everyone who provides him with a service or assistance.
- g. The son must be constantly reminded of the values of self-purification, as they are the root of all good, so he should purify himself from sins and sins, in order to elevate himself and be useful to her, his family and his society.

#### 2. School Role

Delving into the philosophy of knowledge from an Islamic perspective, the researcher finds that some of them are innate and given to man from Allāh Almighty, as in the Almighty's saying: "Adam taught all the names" (Al-Baqarah, 31), and the Almighty said a story about Al-Khidr, peace be upon him: "They found a slave from our servants, whom we brought mercy from us, and we taught him from our knowledge" (Al-Kahf, 1983), and some of them are acquired and not innate, and it only comes with human fatigue and effort, as the Almighty said: "By Allah, He brought you out of the wombs of your mothers, knowing nothing, and gave you hearing, sight and hearts, so that you may be thankful" (Al-Nahl in Al-Hussaini, 2018). The second type is the function of educational institutions, especially the family and the school.

The school is one of the most important educational institutions through which the principles and values of individual responsibility are instilled in the hearts of

students. The teacher can achieve his mission in raising a good generation on individual responsibility through the following things:

- a. Rooting the concept of individual responsibility in the hearts of young people .
- b. Investing favorable events to instill the principles and values of individual responsibility .
- c. Assigning students with work and duties that develop individual responsibility in them.
- d. The school can also play its role by including in its study programs and operational plan activities that promote the principles and values of individual responsibility in the hearts of students.
- e. Curriculum planners can include courses with topics and vocabulary that reinforce the principles and values of individual responsibility in students.

## CONCLUSION

The Holy Qur'an, including the verses of individual responsibility, includes many educational contents of principles and values, which we must work to derive in order to be applied in the educational field. The study clarified the principles of individual responsibility that should be developed in the hearts of young people, the most important of which are: justice, self-censorship, responsibility, self-struggle, decision-making. The verses of individual responsibility, the most important of which are: fear and fear of Allāh, warning against self-injustice, spending, self-purification, thanksgiving, good deeds, modesty. The study presented some contemporary educational applications that can be exploited and applied in the development of individual responsibility through the family and school. Responsibility in Islam is characterized by individual responsibility, so a person is only asked for what he has done or caused.

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