

Psychological And Educational Implications in The Term Conciliation

By

Adhra Kazem Mahdi

College of Islamic Sciences, University of Baghdad/Iraq

Email: alnjahdhra.123456@gmail.com

Ahmed Wahid Bardi Jassem

College of Islamic Sciences, University of Baghdad/Iraq

Email: ahmed.jassem@cois.uobaghdad.edu.iq

Abstract

The title of the thesis (TAQWA "Piety", TAWAKKUL "Trusting" AND NIYYAH Intention" ARE AMONG THE FACTORS OF ADJUSTMENT) is related to the first legislative source of Islam, the Qur'an, and highlights the positive effects while adhering to the teachings of Islamic Sharia in terms of its importance in building the individual and thus society. In this study, the researcher follows the objective approach, which includes collecting verses that refer to the issue of piety, trust and intention, and studying the verses objectively according to the sources, language books, ethics, and so on. I sought to give each topic important headings, then study the topic and clarify it in general, based on narrations and hadiths, with pictures of some topics directly related to the research. Information that has nice connotations for the individual and reflects that on the community. The importance of the research necessitated dividing it into an introduction and a topic and divided into two demands, and a conclusion.

The first requirement: psychological connotations in the term conciliation and its factors

The Holy Qur'an includes a language that I use artistically and aesthetically, and the words are its texture and color, so it consumed its semantic energies and emerged from the secrets of its abundance and artistic manifestations. One of the most prominent and influential manifestations of art and beauty in the miraculous divine discourse.

The most important characteristic of psychological semantics research is that it attempts to unify between "connection" and "sensation" by dealing with the inside and the linguistic outside and looking at them through each of them, i.e., looking at the inside from the outside through the subjective psychological meanings, and looking in return from the outside from the inside. By relying on suggestive semantic data, or objective psychological significance in its broadest manifestations, and therefore psychological significance adds to the language an important and effective aspect of its effectiveness and impact, and on the other hand it shows the genius of language and good politics in meaning, and this is not without the Holy Qur'an, it is charged in terms of linguistic construction, it has an atmosphere of emotions and broad horizons of amazing contemplation.

We find psychological significance in the Quranic verses that narrate events in Quranic stories from the surahs, and we will take from the story of Mary, some of the Quranic verses and the psychological indications and beautiful description they contain, excerpting some of its fruits as the factors of success and clarifying the psychological evidence that lies behind it:

First: The factor of piety: It is one of the factors of success that we referred to earlier, and we find psychological significance in the blessed verse: the Almighty's saying: {She said, "I seek refuge in the Most Merciful from you if you are pious", the author of this blessed verse of the verse shows psychological significance. To the one in front of her, where she sought refuge in the name of the Most Merciful, in response to the general divine mercy, which is the goal of the hopes of those who are cut off from the quest for sustenance, in an attempt to ward off danger from her. So, I addressed in him the human feelings that refuse to be denied any beautiful and good description among people, and the owner of the balance said that piety: (a beautiful description that it is difficult for a person to deny himself and admit his loss, the meaning is like our saying: I seek refuge and I seek refuge in the Most Merciful from you if You were pious, and you must be pious, so let your piety deter you from attacking me and aiming at me badly."}

Second: the knowledge factor

Some of what was mentioned in the Holy Qur'an about the story of Abraham has psychological implications, and we will stop at the dialogue that took place between Abraham and his father with his call to the path of truth and guidance.

The Almighty says: {O, my father! There has come to me knowledge that never came to you. So follow me, and I will guide you to a proper path} , the commentators mentioned the manner in which Ibrahim addressed his father, where he was characterized by courtesy, kindness, gentleness, affection, endearment, good manners, and good manners. The excessive, although he was involved in the extreme, and he was not attributed to him the superior knowledge, even if it was, but rather like a companion to him, so he said: I have a group of knowledge, and something of it is not with you, and he gently wooed him, and he said: And the knowledge of evidence is on the right path, meaning follow me I will guide you on a straight path that leads to the lowest demands, far from the path of misguidance that leads its owner to the abyss. You have it from God Almighty.

It is worth mentioning that when his father forbade the worship of idols, he was included in this very important matter, taking into account his psychological condition in receiving the order. benefit you in any way?} , after which he clarified the knowledge that was revealed to him in the Almighty's saying: "Father, indeed it has come to me from knowledge," and then the prohibition of worshiping idols by the Almighty's saying: {O, my father! Do not worship Satan. Satan is disobedient to the Most Merciful} , and then tried to justify the prohibition of worshiping idols, by fearing that a punishment from God Almighty would touch him in the Almighty's saying: {O, my father! I fear that a punishment from the Compassionate will afflict you} He mentioned their descriptions that they do not hear and give the argument that their worship is invalid from two sides, one of them: that worship is a manifestation of submission and humility from the worshiper towards the idol, and as for the idols, they are inanimate, pictorial images that lack any sense that they do not hear or see, their worship is vain and has no effect on it , and guidance is in the Almighty's saying : "I will guide you to a proper path", what is meant: (meaning showing the way without reaching what is required, because it is the case of the imam and he has not yet been made an imam).

Third: The factor of seeking forgiveness: For forgiveness has wonderful psychological connotations in the Qur'anic texts, including:

The Almighty said: {I will ask my Lord to forgive you; He has been gracious to me} In his law he absolved him, as in the Almighty's saying: {Abraham asked forgiveness for his father only because of a promise he had made to him. But when it became clear to him that he

was an enemy of Allah, he disowned him. Abraham was caring and patient}. May God Almighty enable you to be guided by repentance and guidance by faith, so God Almighty will forgive his Father, and the request for forgiveness may be a metaphor for success and guidance through repentance and faith.

From the beauty of literature in Ibrahim A's saying, his father Azar said: "I will ask forgiveness for you, my Lord," even if his father expelled him and threatened Ibrahim with stoning.

Fourth: The trust factor:

Reliance is the place of the heart and movement in the request for something does not contradict reliance, and it is considered a lie for a man to say I have relied on God Almighty and harbors in his heart otherwise or is not satisfied with God Almighty's making of him, because reliance is sufficiency and reliance on Him, the Most High, the trustee is the renunciation to God Almighty, and submission to Him Glory be to Him, and contentment with His decree, and it was said to some of them: Why did you leave trade? He said: I found the sponsor trustworthy, and from the psychological significance that was mentioned in the Qur'anic texts in the word "reliance" including:

The Almighty said: {"We only say that some of our gods have possessed you with evil." He said, "I call Allah to witness, and you to witness, that I am innocent of what you associate. Besides Him. So, scheme against me, all of you, and do not hesitate. I have placed my trust in Allah—my Lord, and your Lord. There is not a living creature, but He holds it by its forelock. My Lord is on a straight path}.

The blessed verse shows what Hood A, which has a beautiful psychological connotation after threatening him with death, said from a position of strength and trust in God Almighty, he wanted to mobilize them to confront them, because facing one of the deadly tyrants thirsty to shed his blood, but because of his trust in God Almighty and discourage them from harming him. Not except by His infallibility in His saying: "I put my trust in God, my Lord and your Lord," that even if you do the utmost in your power, you will not harm me because I have relied on God Almighty. What God does not want will not catch up with me, and you cannot appreciate anything unless it is decreed.

The Almighty said: {And as he headed towards Median, he said, "Perhaps my Lord will guide me to the right way."}.

What is meant by the blessed verse is to rely on God Almighty and resolve, so the commentators mentioned what confirms this meaning, that he surrendered himself to God Almighty without knowing the way, so the Almighty's saying: With his face toward Madyan, and with his heart he turned to his Lord, asking him for a way of guidance, so God honored him with words, and everyone who turns to God completely, God will convey to him what he hopes for. This word may refer to optimism.

Among the issues of wonderful psychological significance is Moses' request for supplication in most of his affairs, and this is a kind of reliance on God Almighty in His remembrance always and with sincere certainty in Him, the Most High. We will mention some of them:

1- When he killed the Copt, he immediately sought forgiveness from his Lord and said: (He

- said, “My Lord, I have wronged myself, so forgive me.”).
- 2- When he got out of Egypt, he asked God to protect him and said: (“My Lord, save me from the wrongdoing people.”).
 - 3- When he reached the land of Midian, he said: “Perhaps my Lord will guide me to the right way.”
 - 4- When he watered the sheep of Shuaib and turned to the shade, he called upon his Lord and said: “My Lord, I am in dire need of whatever good you might send down to me.”}. Also, Moses prayed with this supplication with politeness and reverence, and asked him for more of what the Almighty had given him.

Also, the Almighty’s saying: {When Moses completed the term and departed with his family} , so the meaning of the Almighty’s saying: “And he walked with his family” denotes friendship, conversation and reliance on Him, Glory be to Him. The interpreter mentioned the story to refer to the psychological significance in the blessed verse: Moses is from Madyan heading to Egypt, and with him is his wife, and on the way, he needs the fire,... So, he rejoiced and said to his family: Perhaps relief will come from a heart of distress. Stay in your place, for I am going to the place of the Fire, perhaps I will bring you an ember with which you can use it, or I will find someone with it who will tell me what will set me free.” And from the beautifully described indication in hardship and the dark night, the good news was close to it, which confirms this what the commentators said. Mughniyeh said: “It is The good tidings of the happiness of meeting the Most High) , and the separation of the saying: (The word “walked” is used in this social context as a sign of familiarity, conversation, and an attempt to anticipate the future with abundance of trust and gentle contemplation) , and in the Almighty’s saying: {night and day} , indicates To his call, peace be upon him, without apathy, is an indication of the continuous effort that does not stop, as a prelude to obtaining victory over them, and showing reliance on God Almighty.

It was mentioned in the Noble Qur’an, in his saying: {He said, “Did we not raise you among us as a child, and you stayed among us for many of your years?}}.

Where it does not depart from its meaning in reform and growth, and the commentators mentioned the concept of education in their interpretation of the verses of the Noble Qur’an, including: The Almighty’s saying: {Lord of the worlds}. Al-Razi mentioned that the Lord must be known, and the worlds being a Lord added to the worlds, so he meant by the two worlds: He is everything that exists except God Almighty , or the word Lord: a source meaning education, meaning: his Lord raises him as his Lord is education , and Al-Qurtubi says the meaning of Lord i.e.,: the owner of them, and whoever owns something is his Lord.

The Companions of Al-Mizan mentioned religious education in obtaining human perfection, in his saying: Social perfection in terms of education and advocacy).

The importance of education by scholars and commentators lies in reforming the individual and then reforming others (reform yourself and then invite others) , meaning: (Nourishing the body and raising it with the food and drink it needs to grow strong and healthy, able to face the costs and hardships of life. The limit of perfection is the meaning of education, and everything that nourishes a person’s body, mind, spirit, sense, conscience and emotion).

Where the educators realized that the goal of education determines for them the means and ways that he takes to follow them in raising himself and others, and Islamic education focused on spiritual education because it strengthens the bond between God Almighty and His

servants, and works on building the individual since the hours of his existence on earth by performing his role in life and being able to overcome its obstacles, It is concerned with the integrated growth of the human being mentally, spiritually, psychologically and socially, purifying souls, and achieving love among people, in order to form a generation that believes in God Almighty, adheres to religious values, works with the teachings of his Islamic religion, and is in keeping with the spirit of the times.

I clarified the pillars of faith that must be recognized for everyone who abandons polytheism with God Almighty and atheism, and he has to believe in them as a whole and not in part, meaning faith in God and all His Messengers, His books, His angels and the Last Day, if God Almighty wants to say: “those who believe,” they are the ones who left polytheism with God God Almighty and atheism, and in the Almighty’s saying: “Believe.” The second indicates true faith, not in the sense of perpetuation of faith and steadfastness upon it, and belief in His Messenger Muhammad J and His saying: “And the Book that was revealed to His Messenger,” and in the Holy Qur’an that was revealed to His Messenger Muhammad J, and His saying: And the book that was descended before. The path of guidance, and far from the intent of faith.

The author of “Al-Mizan” briefly referred to its intended meaning: (Whoever disbelieves in any part of faith has strayed far astray, and what is meant by sympathy with wow is the combination in judgment so that all of them will be one subject with one ruling, meaning that the disbelief in the group in terms that it is a total misguidance far without the disbelief in some Other than that, on the basis that the Qur’anic verses speak of the infidelity of the one who disbelieves in each one of what was mentioned in the verse in detail) (.).

The author of “Al-Mizan” says in the belief in God Almighty that faith is completed in the three foundations of the religion, and the Holy Qur’an emphasized not to limit oneself to the senses only and to be keen to follow a sound mind and a pure heart.

Al-Shirazi says in explaining the belief in God Almighty, that it is a general innate belief, even among the polytheists of the pre-Islamic era , and what the Holy Qur’an clarified is evidence of that, in his saying: {And if you ask them, “Who created the heavens and the earth?” They will say, “Allah.”}.

Some claim faith and are proud of it, and forget that there are signs that indicate true faith, and the Noble Qur’an explained that, in the Almighty’s saying: {The Nomadic-Arabs say, “We have believed.” Say, “You have not believed; but say, 'We have submitted,' for faith has not yet entered your hearts. But if you obey Allah and His Messenger, He will diminish none of your deeds. Allah is Forgiving and Merciful.”}.

Al-Tabari says in her statement: “We believed in God Almighty and His Messenger and we are believers in them. So God Almighty said to His Prophet Muhammad: Say: O Muhammad to them: “You do not believe.” And you are not believers. This is what the Messenger Muhammad J commanded because they believed in their tongues, but they did not believe their words with their actions, so it was said to them, the Almighty’s saying: “Say: We are Muslim.” Say, “You did not believe.” He said: “They did not believe their faith by their deeds, so God replied that to them: Say, “You did not believe, but say, We have submitted.” By their deeds, whoever among them says: I am a believer, he has been truthful; he said: As for the one who pretends to believe in words and does not act, he has lied, and he is not truthful.

Signs of faith in the verses of the Noble Qur’an:

The first verse is the Almighty's saying: { He said, "O my father, do as you are commanded; You will find me, Allah willing, patient." }, he mentioned in its meaning the explanation of patience for the command of God and obedience to Him, in the Almighty's saying: "Father, do as you are commanded," indicating that he was patient and submitting to the command of the Most High, and the Almighty's saying: "You will find me, if God wills," proof of the love of the two God Almighty in patience over adversity and submission to His command.

The second verse is the Almighty's saying: {And be patient over what has befallen you. This is a course worthy of resolve. }, in explaining hardship and enduring harm in enjoining good, which is obedience, and in forbidding evil, which is disobedience and ugly things, whether it is mental or legal ugly deeds. , The owner of the balance indicated a clarification on enduring hardships, trials and tribulations, and attaining the paths of His Excellency, which can only be achieved through patience, which is considered one of the faculties and matters that are praised in the Holy Qur'an, and it is described that God Almighty is with the patient.

The third verse is the Almighty's saying: { Say, "If you love Allah, then follow me, and Allah will love you, and will forgive you your sins." Allah is Forgiving and Merciful. }.

The exegete stated that what is meant by love is a type of will that is impossible to relate to God Almighty, and it came here in the sense of the slave's will to worship, so it resembles the slave's will and desire to the inclination of his heart to the beloved.

But Al-Ghazali has another interpretation of love, where he said: (Love is an expression of the inclination of nature to the pleasurable thing. It is known that it is not possessed by the five senses, but rather by a sixth sense that the heart feels, and only one who has a heart can perceive it and the five senses in which beasts share with man. The human characteristic and what distinguishes it from the sixth sense, which is expressed either by the mind, by the light, by the heart, or by whatever expressions you like, has been invalidated. There is no difficulty in it or inconveniences, for the inner insight is stronger than the apparent sight, and the heart is more perceptible than the eye, and the beauty of the meanings perceived by the mind is greater than the beauty of the visible images of the eyes, so it will inevitably be the pleasure of the heart with what it perceives from the honorable, divine matters that are beyond the senses to perceive more fully and more clearly. So, the inclination of the right nature and the right mind to it is stronger, and there is no meaning of love except the inclination towards what is in the realization of pleasure , and it was narrated in the Sunnah that confirms that:

He also reported God's messenger as saying, "There are three qualities for which anyone who is characterized by them will experience the sweetness of faith:

he to whom God and His messenger are dearer than all else; he who loves a human being for God's sake alone; and he who has as great an abhorrence of returning to unbelief after God has rescued him from it as he has of being cast into hell."

The signs of the believers are summed up in a very meaningful phrase in the following blessed verse:

The Almighty says: {Believers are those whose hearts tremble when Allah is mentioned, and when His revelations are recited to them, they strengthen them in faith, and upon their Lord, they rely} , which included three characteristics for the believers, which

included the moral, spiritual and esoteric aspects, including a sense of responsibility, faith, and reliance, indicating that in a state of fear, which is the fear that a person experiences, arose when he realized responsibility, or when he did not perform the necessary tasks and functions to the fullest in compliance. Because of the command of God Almighty, or the greatness of God Almighty's position, fear and turmoil arose as a result of these matters, and the Almighty's saying: "And when His verses are recited to them, they increase their faith." Explanation of man's faith in how his watering grows day by day, and from the signs of God Almighty and then flourishes day after day. They are the connection with God Almighty, and the connection with His creation, in His saying: {Those who perform the prayer; and from Our provisions to them, they spend. These are the true believers. They have a high standing with their Lord, and forgiveness, and a generous provision.}. The well-established is influential and some find that the work is not part of faith, because they are limited to the lowest stages of faith.

From the foregoing, it becomes clear that among the signs of faith is the love of obedience and abandonment of disobedience, and I promised wonderful educational connotations, indicating a deep educational meaning, which is the fear of hearts from falling into taboos. His measure of faith, and he is patient and puts his trust in God, because he is concerned with hearts, so good intentions are required in good deeds, and all of them are factors of success by which a person reaches God's pleasure, and that is the great victory, and that is because of the Almighty's saying: {Whether you disclose what is in yourselves, or conceal it, Allah will call you to account for it}.

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