

The method of sympathy in the Noble Qur'an

By

Shahid Abdel-Zahra al-Khatib*

University of Kerbala / College of Sharia and Islamic Sciences, Department of Quranic Studies and Fiqh, Iraq
shaheed.a@uokerbala.edu.iq

Zamen Hikmat Hamza

University of Kerbala / College of Sharia and Islamic Sciences, Department of Quranic Studies and Fiqh, Iraq

Muhammed Hussein Abboud Shmeis Al-Taie

University of Kerbala / College of Sharia and Islamic Sciences, Department of Quranic Studies and Fiqh, Iraq.

Durgham Karim Kazem Hashem Al-Mousawi

University of Kerbala / College of Sharia and Islamic Sciences, Department of Quranic Studies and Fiqh, Iraq.

Hamid Jassem Abboud

University of Kerbala / College of Sharia and Islamic Sciences, Department of Quranic Studies and Fiqh, Iraq.

Muhammad Nazem Muhammad Al-Mafarji

University of Kerbala / College of Sharia and Islamic Sciences, Department of Quranic Studies and Fiqh, Iraq.

Abstract

There is a vast difference between the terms method and methodology; The method represents the clear path, and their plural is methods. All the heavenly religions have one method, which is to elevate the human being to the highest levels of perfection and human advancement. As for "methodology; it is the science that studies how to build curricula, test them, modify them, and refute them. They are tools for thinking and for gathering facts." It is a necessary introduction to the establishment of any science to be studied. Controlling the methodology of reparation of thoughts in the Qur'an facilitates access to scientific reassurance, as the noble Qur'an methodology has brought about a major revolution in the souls, and has changed the ideas inherited between them such as the power of burglary, domination, and control over others, and replaced it with fraternity, cooperation, and defense force, about the weak and the oppressed. It is permissible to call the methodology of the Noble Qur'an the (methodology of reparation of thoughts). So, it cleanses the soul from the clutches of vice, treats it from lapses, and reprehensible residues that dominate the heart, and replaces it with healthy virtues, and then elevates the human soul with refinement and creativity to reach self-perfection of the soul.

Keywords: The method - Consolation - Reparation of Thoughts - Generosity - Awlo al-Azm (possessors of constancy).

1. The Method: The clear path, and the path that the researcher follows in order to reach the desired results.
2. Consolation: Sharing with others their concerns and sorrows and contributing to lifting injustice from them.
3. Reparation of Thoughts: The reassurance of wounded hearts, and the tranquility of

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- afflicted souls, through support them, and the cultivation of love and trust in their souls.
4. Generosity: The Blessed Giving and the Extensive Prosperity in Living.
 5. Awlo al-Azm: Most of the prophets who were subjected to harm from their people, but they were patient with them, and took responsibility despite the stubbornness and arrogance they faced.

The first topic: reparation of thoughts (consolation)

The pillars of consolation are the basic components on which reparation of thoughts is based, which is expressed in social responsibility or care. It is not done (reparation of thoughts); Unless it fulfills four basic pillars on which the actual relationship and interrelationship between these pillars is based. In the absence of one of these pillars, the concept of (reparation of thoughts) is not achieved. Thus, the pillars of reparation of thoughts were divided into four Sections:

First: The Pillar of the reparation (consoling)

By this we mean the person who performs the process of giving, it is based on the process of giving or gift, and this axis represents the individual giver who initiated the gift of giving, and who extends a helping hand to the needy, whether this aid is material, moral, personal or obligatory; everyone is obligated to almighty Allah, society and personal conscience. Everyone is responsible according to his ability. The Almighty said: "Allah does not burden a soul beyond that it can bear" (Al-Baqarah: 285)." (And Abu Ali Al-Ash'ari narrated on the authority of Abu Abdullah Al-Sadiq (peace be upon him) who said: Fear Allah and be just, for you are blaming people who are just. And be just, that is, in your families, your connections, and all of those over whom you have guardianship, and it was mentioned in the honorable hadith: "All of you are shepherds and all of you are responsible for his flock" (Al-Majlisi, 1403 AH, p. 38). The one who is reparation is the benefactor and the spender who feels responsible towards others, and this spending is not accepted; Unless it is from a satisfied soul, full of goodness, friendliness and gratitude, so that it will return to him with reward, then everything that a person offers of good or evil returns to him. From that the Almighty's saying: "The example of those who spend their money in the way of God is like that of a grain that grows seven ears, and in each ear, there is a hundred grains, and God multiplies for whomever He wills, and Allah is wide and all-knowing." (Al-Baqarah: 261). We can say that Mighty Allah - is the reparater (first benefactor). And the eternal helper, as he who takes charge of everyone, and all creatures need his reparation, he is the reparater of all the reparaters, his giving does not end, He gives to whomever he wills from among his servants and withholds his giving from whomever he wills "(Abu Talib Makki, 1417 AH, p. 399). The Almighty said: "That is the Grace of Allah, which He bestows on whom He wills." (Al-Ma'idah: 54). It was mentioned in the hadith of the fourth imam (Al-Sajjad) - peace be upon them - "I am the one who gave me time, so I did not care, and you covered me so that I was not ashamed, and I acted with sin and I transgressed" (Al-Majlisi, 1403 AH, p. 78). The Glorious Qur'an was filled with many examples of cases of sympathy and benevolence (reparation of thoughts), and as an example of it:

1 - Allah repaired the thoughts of the prophets from (Awlo al-Azm):

Prophets are examples of human perfection. Allah chose them among His creation to create human civilization on earth and sent them messengers to purify the human soul from filth and elevate the soul. They are the stars of goodness and guidance throughout the ages of history, sent by Allah to reform human societies. By those who are called Awlo al-Azm among them, we mean that elite of the prophets to whom the Glorious Qur'an referred. As Allah Almighty said, "So be patient as the messengers of determination were patient..." (Al-Ahqaf: 35).

The prophets were exposed to all kinds of hardships and calamities from their people, and they did not respond to them (Muhammad Al-Sanad, 2014, p. 111). Awlo al-Azm are characterized as the bearers of heavenly messages whom the almighty Allah described in the Glorious Qur'an with a firm and strong will, who were afflicted with problems and hardships from their people more than others and were patient in conveying their messages" (Muhammad Al-Sanad, 2014 AD, p. 303). And these are:

A- Prophet Noah - peace be upon him -:

He is the second father of mankind after the Prophet of God Adam, and he is considered the first of the heavenly messengers, as he sent him to his people and informs them of the worship of monotheism for Allah - Glory be to Him - and abandoning the worship of idols, except that they belied the Prophet Noah (peace be upon him), and belied his message, and did not believe in him, 1417 AH, p. 174). The Almighty said: "So he invoked his Lord, "Indeed, I am overpowered, so help." (Al-Qamar: 10). So he complained about his condition to Allah - Glory be to Him -, so Allah answered his call, comforted him and redressed his mind when he sent down the most severe punishment on them, so he opened the gates of heaven on them with pouring water, and brought about the flood, that is, the water of heaven poured on them severely and a punishment flowed for them for their exposure to the Prophet Noah" (Al-Tusi, 1409 AH, Part 9, pg. 447). And Allah saved the Prophet Noah (peace be upon him), and his people from those who boarded the ark of salvation, and with this Allah reparated the thoughts of his Prophet Noah and was kind to him and poured out His mercy upon him, for injustice blinded their insight.

The Almighty said: "And indeed, every time I invited them that You may forgive them, they put their fingers in their ears, covered themselves with their garments, persisted, and were arrogant with [great] arrogance." (Noah:7).

B- Prophet Ibrahim - peace be upon him

The Almighty said: "And Allah took Abraham as a friend" (An-Nisa: 125). That is, he loved him with a complete and flawless love, and Allah took him as a friend, reparated his thoughts, and Almighty Allah was grateful to him for his obedience to his Lord, his sincerity in worship and his haste for the pleasure of Almighty Allah (Al-Tusi: 1382 AH, p. 340). Allah consoled the Prophet Ibrahim - peace be upon him - and did good to him when he saved him from the fire of the unbelievers: "Set fire upon him, defending their idols, and taking their revenge on him, except that Allah commanded the fire to turn cold and peaceful" (Muhammad Taqi Al-Philosophy, 2004 AD, p. 332). The Almighty said: "O fire, be coolness and safe for the Prophet Ibrahim" (Al-Anbiya: 69).

T - Prophet Musa - peace be upon him

As the Qur'an dealt with the story of the third prophets with possessors of constancy, the Prophet Musa - peace be upon him - from many aspects, and explained Allah care for him since his birth, and his deliverance from the oppression of Pharaoh, by throwing him into the Nile, and his upbringing in the house of his enemy, and then his resurrection with the message, "Allah cast upon him the love of people, so everyone who saw him was attached to the love of the Prophet Musa (peace be upon him), and he was in Allah care and protection from enemies." (Al-Tabatabai, 1417 AH, p. 151). The Almighty said: "And I bestowed upon you love from Me that you would be brought up under My eye" (Taha:39). After the affliction suffered by the Prophet Musa (peace be upon him), the Almighty said: "So he became afraid, looking about in the city" (Al-Qasas: 18). Allah reparated his mind with the advice of a man from the family of Pharaoh who was hiding his faith. Allah guided him to advise him to get out

of Egypt before they attacked him and killed him (Makarim al-Shirazi: 1428 AH, pg. 502). The Almighty said: "And a man came from the farthest end of the city, running. He said, "O Moses, indeed the eminent ones are conferring over you [intending] to kill you, so leave [the city]; indeed, I am to you of the sincere advisors.'" (Al-Qasas:20).

And after his (peace be upon him) suffering increased, by leaving his family and his country, fleeing from Pharaoh's plots and brutality, he complained about his condition to Allah Almighty by saying: "O my Lord! truly am I in (desperate) need of any good that Thou dost send me!" " (Al-Qasas: 24), so Allah honored him with the best of giving, and repaired his mind, so Allah granted him the best of giving with security, safety, sustenance, and family in exchange for what he had lost. And after his strength was strengthened by the message and Allah supported him with miracles, Allah sent him to his people and repaired his mind by his brother Haron (Al-Alusi, 1415 AH / 1994 AD, p. 64), to purify him from Pharaoh and his soldiers, the Almighty said: "And, indeed We gave Our Grace to Musa (Moses) and Harun (Aaron) and saved them and their people from the great distress" (Al-Saffat: 114-115).

W- Prophet Jesus (peace be upon him): He is the fourth prophets of the possessors of constancy, his story is distinguished from the rest of the prophets by the miracle of his birth, and that his message was for a people of believers and not unbelievers, and they are (Bani Israel) who were followers of the Prophet Moses, but they distorted his law so he came confirming the law of the Prophet Musa (peace be upon him), and they were more hostile. The Almighty said: "When Allah said, O Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you [in submission to Allah alone] superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ." (Al Imran: 55). Allah, Glory be to Him, justified the killing of the Prophet Christ, and denied what they claimed of killing and crucifixion. Rather, it is an attempt to kill him, and put an end to what he brought, except that Allah helped His servant and redressed his mind, after blinding their insight, and they killed a person who looks like Christ (peace be upon him) (Muhammad Baqir Al-Hakim, 1374 AH, pp. 335-336), the Almighty said: "And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them" (An-Nisa: 157).

C - The prophet Muhammad - (may Allah prayers and peace be upon him and his family): Allah redressed the Prophet, the Seal of the Prophets, and the Master of the Messengers, Muhammad (peace and blessings of Allah be upon him and his family) after the suffering he faced from the polytheists from the beginning of the public call, as the first to stand against him and fight him was From the people of his clan, and his secret departure from Makkah in the month of Rabi' al-Awwal of the thirteenth of the Prophet's mission, after the criminal scheme that had been planned by them to waste his blood among the tribes. The Banu Hashim cannot demand his blood, except that the one who sent him will not leave him alone, for he is in the care and protection of Allah, after the Prophet Muhammad (peace be upon him) came out and his heart was wracked with pain at the separation of his country, in which he was raised and raised, so God favored him after he was planted in his heart was safety and reassurance, and he redressed his mind when the clear conquest was written for him and supported him with his help from him (Makarim Al-Shirazi, 1385 AH, p. 353). The Almighty said: "Indeed, [O Muhammad], He who imposed upon you the Qur'an will take you back to a place of return." (Al-Qasas: 85).

2 - The believing women: The believing women have a prominent role in establishing the pillars of divine monotheism, faith ideals, and human values, including: the mother of the Prophet Musa (peace be upon them) after she complied with the command of Almighty Allah,

he promised her to return her son to her arms, after she was deprived of Her son came to divine fulfillment by returning him to his mother's arms, so Allah forbade him all breastfeeding, Allah Almighty said: "So We restored him to his mother that she might be content and not grieve and that she would know that the promise of Allah is true." (Al-Qasas: 13).

This is a kindness from Almighty Allah, and a reparation for the loss of her sad heart, for the loss of her son, "and so that he should not breastfeed except from his mother's pure milk, since Allah kept the nurses away from him." (Al-Razi, 1401 AH, Vol. 24, pg. 582). "It seems to the researcher that this prohibition is formative so that the Prophet would not breastfeed from the milk of a woman contaminated with haram, such as unlawful eating, bribery, crime, and usurping the rights of others" (Makarem Shirazi, i 1385, p. 193)

3 - The pious believers: And the Almighty said: "Indeed, the righteous will be in a secure place" (Al-Dukhan: 51), "they are in a safe place that neither fear nor harm befalls them" (Al-Tabataba'i, 1417 AH, Vol. 18, p. 149), the Almighty said: "They who believe and do not mix their belief with injustice - those will have security" (Al-An'am: 82). Allah has repaired the minds of believers who believed in Allah and protected themselves from oppression by giving them security. Strong faith in Almighty Allah removes anxiety and fear from their heart, that is why you find their souls reassured, and they have the strength of determination and will, and the smile does not leave their faces even in the battlefields." (Makarem Al-Shirazi, i 1385 AH, p. 16), Worship Allah and avoid disobedience. It seems to the researcher that the pious is the one who protects himself from sins and disobedience, and in this way he is close to Allah surrounded by the light of guidance, as they seek to please Almighty Allah, and the believers.

The second topic: the one who is benefactor to him

He is a person who needs the sympathy of others, that were exhausted by the circumstances of life and narrowed by the means of salvation, because most of those who followed the prophets and joined them are the weak, who are considered the weakest classes of society, who found mercy and safety in the prophets, to restore their rights in life, that defending the oppressed and protecting them, A human duty imposed by religion and imposed on empowered believers, and reparation of thoughts was considered a specific type of self-jihad, and it was termed - may Allah prayers and peace be upon him and his family - the greater jihad, even if he had to use force to support the oppressed (Makarim Al-Shirazi, i 1379 AH, p. 29). Among that is the Almighty's saying: "Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom." (At-Tawbah: 60).

1- ***The needy:*** - (The poor - the wayfarer) "Poverty is the opposite of richness, and poverty means need, and the poor person who owns the sustenance of his day is better off than the poor, who does not have anything." (Ibn Manzur, 1414, p. 488), the Almighty said: "And He found you poor, and made you rich self-sufficient" (Ad-Duha: 8).

2- ***Orphans:*** - "An orphan is a child who has lost his father and has not yet reached puberty. He who has lost his mother is not called an orphan. The origin of the name comes from negligence and slowness. The orphan was called by this name. The fact that a child who loses his father is slowed down by others, and they ignore his entitlements" (Ibn Manzur, 1414 AH, p. 645). The orphan who was deprived of parental affections, Allah did not deprive him of mercy and divine kindness. The Islamic Sharia emphasized caring for the orphan, treating him kindly, being courteous, redressing his mind, and safeguarding his rights; So that he does

not fall prey to the desires and souls of the greedy, for although the orphan may not be poor in money, he may be poor emotionally. Emotional poverty is one of the most severe crises that an orphan goes through, so we see that religion is keen to deliver their legitimate rights and charity to them in many resources (Izz al-Din Bahr al-Ulum, 1432 AH / 2011 AD, p. 15), so we see that Islamic law emphasized the care of orphans, and attention to them financially, socially, educationally and psychologically.

3- ***Those who are pitied (the seated):*** They are the ones who suffer harm, the permanent infirmities, including: (the blind, the dumb, and the lame), and these are the handicapped, or what they are called the people with special needs, which is the most in need of money, moral support, and social All of life's hardships gather in them. Therefore, they need care of all kinds and forms, and we have the same example of Imam Ali (peace be upon him) caring for orphans. He hated to see the needy of his flock suffering from hunger and humiliation, so he asked them to write even on the ground, So that the eye of the needy does not fall into his eye, and he feels humiliated and embarrassed (Muhammad Taqi Al-Modrasi, 1431, pp. 217-218). Among the commandments of Imam Ali (peace be upon him) to the governors: "And make a section for those in need of you, in which you devote your person to them, and you sit for them in a public assembly, in which you humble yourself to Allah who created you, and keep away from them your soldiers and your guards, and your condition until their speaker speaks to you, without stuttering, for I heard the Messenger of Allah (may Allah prayers and peace be upon him and his family) say in more than one place: "A nation in which the weak is not taken his right from the strong without stuttering will not be sanctified" (Sharif al-Radi, 1408 AH, Part 3, p. 102), Therefore, the council of the governor should be suitable for the attendees, so that they can feel reassured, so that he does not sit with the general public, and the handicapped is a place in which they are exalted. And if the governor is humble, the prestige of the place, and the surroundings of the soldiers and those present complicate the tongue of the needy, and leave in himself a negative impact in which he feels belittling.

4- ***Divorced woman:*** Allah has honored women and cherished them under Islam, after they were robbed of their rights, and it was incumbent upon a man to support his wife even if he was poor, out of mercy and kindness, and the responsibility that human instinct imposed upon him before Islamic legislation, from a jurisprudential point of view. "The taxpayer must earn a living in order to collect the alimony of the one he is obligated to spend on him, such as the wife and children, and that is desirable for desirable matters, such as extending to families and helping the poor" (Al-Sayyid Al-Sistani, 1414 AH / 1993 AD, p. 255). A divorced woman is a woman from whom the marriage contract has been removed, that is, stripped of the legal bond of marriage (Al-Jarjani, 1403 AH / 1983 AD, p. 61). Divorce is one of the most hated lawful things in the sight of Allah Almighty, but if the love between the spouses is repulsive, the emotional entity of the family is destroyed, and the psychological disorder of the family prevails due to the separation of the spouses (Dhahabiat Abbas, 1425 AH, pg. 40), and their resentment in character and morals, and the love and kindness between them turns into hatred and it became impossible for them to return, and separating them is the best solution for both of them, and in order not to cause harm between them, they have to separate in good faith to avoid problems, and to compensate for the harm that he left behind. The alimony is not considered a punishment for him, but rather it is repentance for the material and moral damages that he left behind. Allah has repaired her by legislating a law to compensate her, and to relieve pain and heartbreak as a matter of sympathy and honoring her; Therefore, he must keep these matters in mind, and separate willingly (Wafa Maatouq, 1405 AH / 1985 AD, pp. 21-22). The Almighty said: And for divorced women is a provision according to what is acceptable - a duty upon the righteous. " (Al-Baqarah: 241)

And to reparated the minds of them, Allah made divorce two times, to give them a longer period, so that they might reverse their decision, because of the strength of the bond between them. He made divorce the last solution. Either he divorces her permanently without taking it back, or he takes her back and intends to abstain from the divorce (Al-Tabataba'i, 1417 AH, Vol. 2, p. 255), he said. Almighty: "Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment. " (Al-Baqarah: 229). Al-Bazanti narrated on the authority of Abd al-Karim ibn Amr on the authority of al-Hasan ibn Ziyad on the authority of Abu Abdullah al-Imam al-Sadiq (peace be upon him): "A man should not divorce his wife and then take her back, and he has no need for her and then divorce her.". This harm that Allah the Mighty and Sublime has forbidden, except to release and then review with the intention of holding back" (Al-Saduq, 1413 AH, p. Al-Tabataba'i, 1417 AH, Vol. 2, p. 234), the Almighty said: "And it is not lawful for you to take anything of what you have given them" (Al-Baqarah: 229). And the enjoyment of the divorced woman is obligatory, in order to redress the woman from the loneliness of divorce, and to compensate for the harm, bitterness, depression, and psychological harm she suffered from bad reputation, and to raise her morale, and to ward off suspicion and suspicion about her (Wahba Al-Zuhaili, 1418 AH, p. 385), and likewise, if the woman wants to separate from her husband of her own free will, she must compel his mind, and satisfy him with compensation, by paying a ransom and a fine for bringing about the marital union, and this is what is called khul' (Makarim al-Shirazi, 1379 AH, p. 161). And this is what the noble verse mentioned in the Almighty's saying: "But if you fear that they will not keep [within] the limits of Allah, then there is no blame upon either of them concerning that by which she ransoms herself." (Al-Baqarah: 229). From the foregoing, it appears that reparation of thoughts is not limited to men only, as well as women, and it includes everyone who breaks the hearts of others.

The third topic: The subject of the method of reparation of thoughts: - They are the gifts that compensate the hearts of the oppressed, and that bring joy to their hearts, and relieve their psychological pressure, and that is commensurate with their requirements, the Almighty said: "And as for the petitioner, do not repel [him]." (Duha: 10), the petitioner who has a need, do not drive him away, and return him disappointed, whether he is poor in need of money or food, or a seeker of knowledge, advice, or advice in a matter, or he may need work or a job, for every age has needs that differ from Previously, it was previously limited to provisions, the late and the science (Al-Tabarsi, 1415 AH, vol. 10, 385). And Almighty Allah is the Giver of all blessings, so one of His names is Al Wahhab (The Giver of All), meaning the Giver of blessings and gifts. And gifts may be worldly and material, and they are transient and do not remain, and there are other gifts in the paradise of eternity, and it is the permanent and constant giving. The Almighty said: "And indeed the Hereafter is better for you than the present (life of this world)" (Al-Duha: 4), and that all material gifts are considered a prelude to moral gifts, as they bring him joy and pleasure. The gifts can be divided into:

1- **Material (madi) giving:** "Its origin is (give), and giving is handling, and they used something in the sense that one of them took it from one another, and they disputed it, as in his saying he gave money" (Ibn Manzur, i 1414 AH, pp. 68-70), and the origin of the material is from the extensions, and it is everything in which the capacity of the extension remains, so the matter is the continuous increase, and everything that is an extension for others is (material), and "material gifts are everything that extends to others" (Lisan Al-Arab, i 1414 AH, pp. 396-398). And the word "madi" is attributed to giving as in the kitab, kitabi (book, my book), the Almighty said: "To each [category] We extend - to these and to those - from the gift of your Lord. And never has the gift of your Lord been restricted." (Al-Isra: 20). To sacrifice it instead of the Prophet Ismail (peace be upon him). The Almighty said: "And We ransomed him with

a great sacrifice” (Al-Saffat: 107), and it will be a Sunnah (tradition) for all generations in compensation and reparation for their patience, loyalty to Almighty Allah and the strength of their faith, and this giving continues in honor of them, and every year millions of sacrifices are sacrificed in honor of, and in revival of that great redemption (Makarem Al-Shirazi, i 1379 AH, p. 367). Therefore, Almighty Allah, even during the Hajj season, commands us to slaughter sacrifices, and to feed the poor, to console them and redress their thoughts, and to give them affection, and to share in food and drink. The Almighty said: “So eat of them and feed the miserable and poor” (Muhammad Al-Sabouni, 1428 AH. Part 2, pg. 582), and in the Almighty’s saying: “Every time Zechariah entered upon her in the prayer chamber, he found with her provision” So the provision was fruits from Almighty Allah at a time other than it’s time.

2- **Moral gifts:** it becomes clear to the researcher that reparation of thoughts is not limited to material giving, every giving is considered reparation of a mind, whether this giving is material or moral such as knowledge, smiling, caring for patients, visiting them, and others, every giving grants affection among members of society It is the redress of mind, including: -

A- The word (Alkalima): speech has a great influence on the soul, “the word (alkalima) is derived from the word (alkalm) meaning the stillness of pain,” and the influential word is the first step of artistic construction” (Ahmed Matlab, 1980, p. 50). The good word is the one that expresses the truth, and aims to reform, to stir up the desires of goodness in the souls, and to heal broken hearts with soft, easy, and good words, and among good words is advice and a reminder to the truth. If a person says a soft word, the souls will be pleased with it.” (Islamic legislation, its methods and purposes, 1413 AH, p. 391), the Almighty said: “And speak to him with gentle speech that perhaps he may be reminded or fear [Allah].” (Taha: 44)• The prophets used to be gentle despite the harm they faced from them. Good words come out of the heart before a person utters them with his tongue, and from good words that affect the hearts of others: greetings and salutations, sermons, and reading the Noble Qur’an have the most impact on oneself and on others.

The fourth topic: - The effect of reparation of thoughts

Reparation of thoughts has a good effect on the hearts of people, as it returns its results to the individual and society.

First: The effect of reparation of thoughts on the benefactor (the giver): Reparation of thoughts has a great effect on changing the human soul, the Almighty said: “Those who spend their wealth (in Allah's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve” (Al-Baqarah: 274)

1- **A sense of responsibility towards others:** It helps in creating positive energy through getting rid of miserliness and striving for God. Reparation of thoughts holds the thread of balance in the human self. If a person repairs his relations with society, he is able to reform himself with others (Yusuf Madin, 1427 AH, pp. 83-84), Imam Ali (peace be upon him) said: “Whoever reconciles what is between him and Allah, Allah will fix what is between him and people. And whoever fixes the matter of his hereafter, Allah will fix his worldly affairs for him, and whoever has a preacher from himself, Allah will guard him.” (Al-Sharif Al-Radi, 1431 AH / 2010 AD).

2- **Feeling of gratitude:** “Gratitude means acknowledging the blessing, apparent and hidden, whether it is apparent or hidden, and acknowledging it to the one who is blessed, complying with his commands and prohibitions, and submitting to him.” (Al-Mazandarani,

1421 AH / 2000 AD, pg. 70), and Al-Jarjani defined him.” A favor corresponds to a blessing, whether with the tongue, hand, or heart, and it was said that the benefactor should be praised by mentioning his kindness, so the servant thanks Allah. That is, he praises him by mentioning his kindness, which is his blessing, and Allah thanks the servant. That is, he commends him by accepting his kindness, which is obedience to him” (Al-Jurjani, 1424 AH), and from it is the Almighty’s saying: “And if you give thanks, I will increase If you are grateful, I will surely increase you [in favor] you” (Ibrahim: 7). Gratitude and thanksgiving to Allah give man an increase and psychological comfort. As for gratitude: who sees his inability to thank, and it was said: the giver is all in his power to thank the one who gives thanks with his heart, tongue, and limbs, in belief and recognition. Who is thankful for prosperity, giving, as for the Gratitude; The one who is thankful for the calamity and for the prevention.” (Al-Jarjani, 1424 AH / 2003 AD, p. 56).

3- ***Enhancing one’s self-confidence:*** The believing soul is not humiliated by any circumstance, so it does not lose its value when external circumstances such as fear and poverty, its self-esteem does not change under the shadow of external pressures, but rather increases in strength and insight. This is generated in the person as a result of firm belief in the source of strength, confidence, trust, sincerity of servitude, and reliance on Him (Qasim Issa Ahmed, 1437 AH, pg. 480). This is what we see in the Prophet Yusuf (peace be upon him) when he was subjected to pressure by the wife of Al-Aziz, and he was getting stronger and resorting to supplication, as in the Almighty’s saying: “He said, "My Lord, prison is more to my liking than that to which they invite me” (Yusuf: 33), and it becomes clear to the researcher that Those who possess self-esteem, cannot be matched by any other pride, whether it is money, prestige or authority, and they cannot replace their self-esteem, and their belief in their beliefs, with any other pride (Qasim Issa Ahmed, 1437 AH, p. 481).

4- ***It increases his prestige among the people:*** A person’s consideration for others and redressing their thoughts increases their honor and status among his people, so we see this characteristic that is distinguished by the head of the family and the tribe, who are chosen by their people, who dominate them over them, so they exalt his position, and people turn to them to fulfill their needs, and that is because of their generosity

5- ***Patience in the face of affliction:*** Patience is the most severe form of self-control when confronted with external crises - according to the opinion of psychologists. Sociologists believe that patience is controlling oneself in the behavioral pattern within society, so Islam reinforced this good quality in a person. Within the contexts of a Muslim’s psychological education, the Almighty said: “And seek help through patience and prayer” (Al-Baqarah: 45), so patience is the greatest cure for the soul, as it is like a vaccine. And patience is the most important way to defend against pain, and misfortunes such as diseases that increase a person’s strength and immunity

Second: - The effect of reparation of thoughts on society: Society is considered an extension of the soul, so reforming society, and redressing it begins with the soul, the Almighty said: “Allah does not change a people's lot unless they change what is in their hearts” (Thunder: 11), “So society begins From the individual and the advancement of society, and its success is not complete without the efforts of its children, and their solidarity with each other in the initiation of alleviating and resolving pressures” (Mahmoud Hassan, 1969, p. 707). Social responsibility means a set of efforts made by the community, the owners of agencies, governments, and community leaders, including public and private institutions in terms of giving, and support to the needy and busy members of society, in order to adapt to living with others, in a healthy and dignified environment. (Mahmoud Hassan, 1969, p. 20).

1- Reducing hunger and poverty: The problem of hunger and poverty is one of the worst problems that afflicts the individual, God Almighty said: “(He) Who has fed them against hunger, and has made them safe from fear.”

2- Reducing psychological crises: And that is by overcoming anxiety, as Muslims believe in fate and predestination, and this is what helped them to live in safety. No human being befalls except what God has written for him, the Almighty said: “No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy - In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful” (Al-Hadid: 22-23).

3- Reforming society through its psychological insight: And we can know it as “a method of showing the reality of the problem, revealing its nature”, and realizing awareness in it through knowing his understanding of the nature of the pressures he was exposed to, especially since these pressures are temporary and it is possible for him to overcome them with the passage of time (Mahmoud Talaat Issa, 1965 AD, p. 63- 64).

4- Preoccupation with the soul: Recreation and filling the emptiness of those who are forced to work is one of the most important things that help him to overcome his worries, forget them, and think about how to raise his morale, and thus focus his efforts on the nature of his work, and how to be creative in his field of work (Mahmoud Hassan, i. 1969, p. 672).

Results

- 1- consolation is a human concept that is not available to all individuals.
- 2- There are multiple social classes that need consolation.
- 3- The community of the prophets is a righteous social class whose weapon is supplication and reverence to God - Glory be to Him - and their goal is social reform.
- 4- Reparation of thoughts is a purification for money and a purification for souls.
- 5- Islamic jurisprudence is the first to establish the rules of consolation and reparation for others, regardless of their religion and race.

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