

# An educational review on the self- manifestation of theosophy in the legislative system from the perspective of the Holy Quran; With emphasis on promise and threat

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## مراجعة تربوية حول ظهور الحكمة الإلهية في النظام التشريعي من منظور القرآن الكريم ، الوعد والوعيد أنموذجاً

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## **Abstract:-**

The issue of divine promise and threat is one of the most used terms in the Qur'an, which has a special function in the system of guiding and educating of people. The main goal of this research is to investigate the educational theosophy in the legislative system from the perspective of the Holy Quran with emphasis on promise and threat. The importance of this research is due to the fact that the Holy Qur'an, as a divine inspiration and speech, is the best model in human life, And since the purpose of this enlightening book is to guide and educate people, it has used the wisest and most progressive methods of education, among them is, " promise and threat".. The findings of the research showed that Allah has used these promises to reward those who have faith and righteous deeds: 1) forgiveness and great reward; 2) benefiting from heaven and immortality in it; 3) Caliphate on earth. Also, Allah has made a promise to these groups in parallel with the use of blessings: 1) unbelievers; 2) hypocrites; 3) Children of Israel; 4) Low sellers. The results obtained from the research indicate that the Holy Quran, in its guidance and education process, always insists on the combination of promise and threat and encouragement with punishment. The principle in monotheistic education and training is to prioritize promise over threat, good news over warning, encouragement over punishment, and reward over punishment. Based on the "currency and correspondence (Jary va Tatbiq) rule" and "abolishing the specificity (Elgha e khos us iyyat)", this innovative method can be used as an example in all times, places and subjects. The most prominent model of the educational method of the Holy Quran is updating the promise and threat of this enlightening book.

**Keywords:** theosophy, legislative system, promise and threat, education.

## **المخلص:-**

تعد مفردة الوعد والوعيد الإلهي من أكثر المسائل استخداماً، ولها وظيفة خاصة في نظام الهداية وتربية الناس. الغرض الأساسي من البحث هو تقصي الحكمة الإلهية في النظام التشريعي مع التأكيد على مسألة الوعد والوعيد على ضوء القرآن الكريم. ترجع أهمية البحث وضرورته إلى حقيقة أن القرآن الكريم باعتباره وحياً يعتبر أفضل مصدر في حياة الإنسان، ولأن الغرض من هذا الكتاب النوراني هو هداية الناس وتربيتهم فينبغي استخدام أساليب التعليم الأكثر حكمة وتأثيراً، ومن بينها: «الوعد» و «الوعيد». أظهرت نتائج البحث أن الله سبحانه قد استخدم الوعد كمكافأة للمؤمنين والعمل الصالح: (١) المغفرة والثواب العظيم، (٢) دخول الجنة والخلود فيها، (٣) الخلافة على الأرض. وفي المقابل فقد استخدم الله سبحانه كلمة الوعيد لجماعات أخرى: (١) الكافرين، (٢) المنافقين، (٣) بني اسرائيل، (٤) المطففين. تشير النتائج التي تم الحصول عليها من البحث إلى أن القرآن الكريم في هدايته وتربيته يؤكد دائماً على الجمع بين الوعد والوعيد، التشجيع والتوبيخ. الأصل في التربية والتعليم التوحيديين هو تقديم الوعد على الوعيد، البشارة على الإنذار، التشجيع على التوبيخ، الثواب على العقاب. استناداً إلى قاعدة: «الجرى والتطبيق» و «إلغاء الخصوصية» يمكن استخدام هذه الطريقة المتكررة كمثل في جميع الأوقات والأماكن والموضوعات. إن منهج الوعد والوعيد يعتبر من أبرز نماذج التربية في هذا الكتاب النوراني القرآن الكريم.

## **الكلمات المفتاحية:** الحكمة الإلهية، النظام

التشريعي، الوعد، الوعيد، التربية.

## 1 .Introduction

The issue of " promise and threat " in the legislative system, on the one hand, and its relationship with divine wisdom, on the other hand, is one of the outstanding issues that have long been of interest to Quranic scholars and educational thinkers. The main purpose of this research is to investigate the educational wisdom of Allah in the legal system from the perspective of the Holy Quran with an emphasis on promise and threat. Accordingly, the main question is: What educational understandings of divine wisdom are there in the legislative system of promises and threat from the perspective of the Holy Qur'an? In case of obtaining well-reasoned and convincing answers to the main question and some peripheral questions, the researchers can claim to have achieved the goals of this research.

The importance of this research is due to the fact that the Holy Qur'an, as a divine revelation and word, is the best model in human life, And since the purpose of this enlightening book is to guide and educate people, it has used the wisest and most progressive methods of education, among them is, " promise and threat. "If people become aware of the intricacies of Allah's promises and threats as one of the most prominent educational methods, as well as using and modeling this method and implementing it in individual, family and social educational programs, a tremendous transformation in excellence and Human evolution will occur. One of the special functions of this research is to use it in the educational environment such as education, university, seminary, media, etc.

The combination of promise and threat, good news and warning, and encouragement and punishment is one of the characteristics of Allah's educational method, which expresses a progressive and wise method (Al-Nasa': 14-12 and 56-57) to place man between fear (Insan/10; Raad/21) and hope(Baqarah/218; Nisa 04)). This method is referred to as fear and hope in the Quranic term. Undoubtedly, role modeling and appropriate use of this method will be the best and richest educational model in human life.

As in divine blessings, the principle is to use and enjoy; However, any duty in the austerities and restrictions of Sharia - such as fasting, etc. - is within the framework of the laws created by the Holy Sharia.

Of course, this use of blessings is on the condition that it is not wasted "O Children of Adam! Put on your adornment on every occasion of prayer, and eat and drink, but do not waste" (Al\_Araf:31;) " Indeed the wasteful are brothers of satans, and Satan is ungrateful to his Lord"(Asra:27). indeed, He does not like the wasteful., that it is obtained through the Shariah and Halal path "Eat the lawful and good things Allah has provided you, and be wary of Allah in whom you have faith"(Maede:88), and that balance is observed in all cases. Do not keep your hand chained to your neck, nor open it altogether, or you will sit blameworthy and regretful. (Al\_Asra:29,110. Al\_Furqan 67). The principle in monotheistic education is to prioritize promises over threats, good news over warnings, encouragement over punishment, and reward over punishment.

If a person listens to the call of his Allah-given pure intellect and pure nature and overcomes his rebellious self with piety and takes the path of guidance, there will be no time for promises, warnings and punishments. But those people who ignore the call of divine nature and promises and warnings, and take the wrong path, will be punished. The great value of this educational mechanism becomes more obvious when we pay attention to the fact that all these rewards and punishments follow the freedom and authority that g Almighty has given to man to be responsible for his decisions and choices. Allah Almighty says in this regard: Indeed, we have guided him to the way, be he grateful or ungrateful. (Al\_Insan:3)

The basics of the researchers about the Holy Quran in the present study are as follows: the revelation and holiness of the Quran; The incorruptibility of the Qur'an; The authenticity of the appearances of the Qur'an; comprehensiveness, universality and immortality of the Qur'an; The inseparability of the Qur'an from the Sunnah of the Infallibles, peace be upon them; The possibility and permissibility of understanding and interpreting the Qur'an; The unity of reciting the Qur'an. (Rafii, 1390, pp. 125-136; Sharifi, 1390, pp. 107-120).

The most prominent model of educational modeling from the Holy Quran is updating the promises of this luminous book, which can be modeled on this method in all times, places and subjects. In this research - after the key concepts, the types of. Allah 's promises and threats in the Holy Quran will be examined along with the benefits and role models of this educational method.

## 2\_ Conceptology

### 1\_2\_ promise and threat

The word "promise" is an Arabic-Persian word (Tunji, 1377, p. 596) which means good news and promise, and threat ("Wa'id") is considered to mean a bad promise and threat (Mo'in, 1387, p. 1216); Anwari, 1382, vol. 2, p. 2567; Amid, 1389, p. 939). Khalil bin Ahmad Farahidi believes that "Wad" and "Ida" are infinitives and nouns. the plural of "Edda" is edat; But "promise" does not plural (Farahidi, 1426, p. 1056).

Ibn Fares believes that "promise" means giving hope and includes good and evil; But "Waid" is only used in evil (Ibn Fares, 1387, p. 1027). Ragheb also believes that "promise" is used in the promise of good and evil; But "Waid and lyad" is only used in the promise of evil; And in both cases, Allah's promise is true (Ragheb, n,d, p. 765). The meaning of "promise" in this research is good news and promise; And the meaning of "Waid" is to threaten and frighten (bad promise).

### 2\_2\_ wisdom (Hikmat)

The word wisdom is an infinitive noun), from the root "H.K.M." (Moin, 1387, p. 435; Anwari, 1382, vol. 1, p. 870; Amid, 1389, p. 413) And in the word it is known to mean to prevent and stop, which is known as "Hekmat al-Daba" for the bridle of the animal; Because it is a means that prohibits the animal from being reformed (Khalil Ibn Ahmad, 1426, p. 204; Ibn Fares, 1429, p. 258; Ragheb Esfahani, Beita, 246; Fayoumi, 1420, p. 78; Mustafa, 1989, vol. 1 , p. 190).

The article "H.K.M" has been used a total of 200 times and in 29 derivations in the Qur'an (Abdul Baqi, 1374, pp. 269-273). In the terms of the Qur'an, narrations, wise men, and scholars, "wisdom" is used in several meanings regarding Allah: 1) Scientific wisdom (that is, the highest knowledge of the highest knowledge, which is exemplified by Allah's knowledge of His nature and actions) (Rabbani) Golpayegani, 2018, p. 192); 2) Solidity and coherence in the creation and management of the world (that is, the world of creation was created with a certain mastery and solidity, and the designer of this world was so skillful and wise that he put everything in its place and in the best possible way) (Sabahani, 2015) Volume 1,

pp. 112-113); 3). Allah's purity and continuity from ugly and illegal actions (that is, Allah does not do ugly things, and this is due to the fact that the factors that cause ugly things - which include ignorance of the ugliness of an act or the need for it or It is the impossibility of not doing it - it does not exist in the Almighty Allah and He is pure from these factors.(Sobahani, 1385, vol. 1, p. 281-286. Rabbani Golpayegani, 1398, p. 193); 4- The finality of Allah's actions (wisdom in this sense means that every action that comes from Allah has a purpose and goal. The work of canceling futile is not issued by Allah, which means something that is interpreted as the wise action of Allah) (Tabatabai) 1390, vol. 19, under verse 85/Hajr, p. 185).

In the definition of wisdom, there is a negative meaning and a positive meaning. The negative meaning is that wisdom forbids the sage from bad behavior: and the positive meaning is that the wise man does a solid and infallible work.

### 3.2. Legislation system

The word "system" is an Arabic noun, which in the transitive infinitive state means to decorate, order, arrange and string gems, and in the infinitive noun state, it means order, arrangement, decoration, and by adding to task It means the military service that according to the laws of the youth they must do for a certain period of time. "give system" is also Arabic-Persian and transitive infinitive, which means to order, arrange and - in military terms - it means regularizing the line of soldiers (Mo'in, 2007, p. 1162). The set of laws, rules, traditions, which have something consistency and regularity on them. (Anwari, 1382, vol. 2, p. 2444).

"The system is a set of connected, coordinated, consistent and purposeful components that gives meaning to the purposeful related sets and explains and analyzes them and brings man closer to the end of creation. What is usually mentioned in the definition of a system is, in fact, an orderly collection" (Pour Seyyed Aghaei, 2009, pp. 125 and 128).

Ayatollah Javadi Amoli believes that "in the eyes of Islam, the system is not superficial and one-dimensional or exclusive to worldly prosperity, but it is a way and a policy that with Islamic rules and law-making, growth in all its dimensions. It is pursued only with the centrality of his divine leadership and management" (Javadi Amoli, 2014, p. 191).

The word "legislation" is a transitive and Arabic infinitive and means to bring the Sharia and establish rules (Mo'in, 2007, pp. 322 and 323).

The word Shariah is a noun and it is used in these meanings: a place to drink water, a place to take water from the river; method, clear; Religion of the prophets, religion (Mu'ein, 1387, p. 653). method, method (Anwari, 1382, vol. 2, p. 1405). Establishing a law or rule of law; Attributing the non-Sharia matter to the Sharia (Anwari, 1382, vol. 1, p. 612).

Sharia "nowadays means legislation and it is mostly used for legislation in the field of religion" (Javadi Amoli, 1390, vol. 4, p. 35). From what has been said, it can be concluded that the system is an interconnected and purposeful set. Also, the meaning of legislation is the establishment of law and Sharia by the Holy Law (. Allah Almighty). With these words, what is meant by the legislative system - in this research - is the set of divine laws and duties that are determined by Allah Almighty and communicated to the people through revelation to the prophets.

From the article "S.R. A", it is used in total five times and in five derivations in the Holy Quran (Abdul Baqi, 1374, p. 480).

#### **4\_2\_ education**

Tarbiat(education) is the infinitive of tafeel due its lexical root. Some lexicographers have considered the word "education" from the article "R.B. B", and some from the article "R.B. V". Ibn Manzoor used this word under "R. b. B" means owner, server and teacher (Ibn Manzoor, 1414, vol. 1, p. 401). Also, Ibn Faris considered this word to be from the article "ra.ba.ba" and brought it to the meaning of correcting an object, and he believes that Allah Almighty is called Lord because He is the corrector of all creations (Ibn Fares, 2019, vol.2, p. 31). But Ragheb Esfahani, the origin of this word from "ra.ba.va". and" and it means to increase (Ragheb Esfahani, 1404, p. 187).

Allameh Mustafavi believes that if the article "ra.ba.va" is used about human education, it means physical, physical and material growth and development; And if education is taken from the root "ra.ba.ba", it means leading to spiritual perfection (Mustafawi, 1368, vol. 4, pp. 34 and 16).

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In the Persian term, education means creating desirable changes in someone or something (Anwari, 2011, Vol. 3, p. 1686).

Also, according to educational science professors, the word "education" has various meanings, some of which are mentioned:

Some have defined education as follows: "a continuous and dynamic process in the direction of all-round development of a person to achieve his existential perfection; that in Islamic education, these perfections are connected with the closeness of Allah, and thus education acquires orientation and a valuable nature" (Kardan, 1378, Vol. 1, pp. 349-356).

Some others have given the meaning of the word education: "Education consists of removing obstacles and creating requirements so that human talents flourish towards absolute perfection and man becomes refined with divine attributes and perfections" (Dilshad Tehrani, 1376, p. 22).

Sometimes the word education is used with concepts and words such as education, vocational learning and refinement, each of which refers to a part of the education category.

### 3 .Divine promises in the Holy Quran

Promise and threats are words that are used a lot in the Holy Quran (Abdul Baqi, 1374, pp. 862-864). Some commentators believe that breaking a promise is ugly and it is impossible for Allah to issue it (Tayib, 1378, vol. 10, p. 360); But breaking a promise - in some cases - is not only ugly; but also, it has goodness because this is his act of kindness (Tayib, 1378, vol. 1, p. 299).

The promise is due to Allah's favor over the servants, not the servants' entitlement; Because a believer, the more perfect his faith and the more his righteous deeds, he cannot give thanks for the smallest blessings of Allah in order to deserve to receive those promises; But the threats is due to the merits of the servants, and Allah does not punish anyone in excess of the merits, but rather pardons (Tayib, 1378, vol. 9, p. 275).

. Allah 's promises are true and there is no falsehood in them, because they are always consistent with reality. The Holy Quran says about this: Look! Allah's promise is indeed true (Al\_Yunis). Allah Almighty's word and His promise is the act of His fulfillment and

cannot be violated or doubted; In the sense that the work he does indicates his intention by itself. The creator who created the whole world for exploitation and use will not make false promises and whatever he promises is true and he will do it. (Tabarsi, 1372, vol. 5, p. 176; Tabatabaei, 2010, vol. 10, p. 76).

It is appropriate and necessary that a person with sufficient knowledge of Allah 's promises and promises, which is the best educational method to bring mankind closer to Allah, should take the necessary benefits from this privileged model of education and use it throughout his personal and social life.

. Allah has given promises to the servants by paying attention to the needs of mankind and taking into account the conditions of time and place. Among the promises to those who believe and do righteous deeds are as follows:

### **1\_3\_ The promise of forgiveness and great reward**

One of the promises that Allah gave to the believers in the Holy Quran is the benefit of forgiveness and great reward, and there are many verses about this. It is necessary to remember that this promise is subject to the accompaniment of faith with righteous deeds. The Holy Quran says about this: Allah has promised those who have faith and do righteous deeds forgiveness and a great reward. (Al-Ma'idah"9)

Faith is submission on the inside and righteous action is its representative on the outside. Like body and soul, both complement each other; One will not be a savior without the other (Qorshi Bonabi, 1375, vol. 3, p. 35; Tabatabai, 1390, vol. 5, p. 238; Makarem Shirazi, 1371, vol. 4, p. 303).

Some people believe that the promise and benefits in this verse have come with a definite interpretation (Rashid Reza, 1414, vol. 6, p. 275). In fact, such verses seek to encourage people to believe and act at any appropriate time (Mughniyeh, 1424, vol.3, p.26). In the literature of the Holy Quran, the coexistence of faith and righteous deeds has been emphasized many times (Baqarah/277, 62; Al-Imran/57; Nisa/57, 122, 124, 173; Ma'idah/93, 69, 93; etc.). One of the most prominent educational messages of this type of verses is that those who have great faith and righteous deeds will reach such a

good destiny that in addition to divine forgiveness, a great reward will await them. In fact, this refers to the issue of Allah's grace and mercy regarding the rewards of other houses; It means that the insignificant actions of man are not equal to the infinite grace of Allah; Just as Allah's punishment does not have a revenge aspect and is the result of a person's own actions. This verse makes people understand that good and bad deeds have rewards and punishments. With an educational view and reflection on this verse, we find that one should be persistent in faith and righteous deeds and beware of Allah 's sin in order to achieve forgiveness and great reward. How many are those who walk on the straight path with true faith; But in the future, they change the direction or stop.

### **2\_3\_ The promise of benefiting from heaven and immortality in it**

Among the other promises that are very visible in the Holy Quran are the verses that give the believers the benefit of heaven and its blessings: But those who have faith and do righteous deeds, We will admit them into gardens with streams running in them, to remain in them forever—a true promise of Allah, and who is truer in speech than Allah?(Al\_Nisa:22)

In this verse, Allah has promised those who, due to faith in the Creator, refrained from carnal desires and did not go astray, to benefit from paradises with various blessings and attributes, and emphasized the certainty of this promise and encouraged them to do righteous deeds.

These blessings are a real promise and benefit from Allah, which is not like the blessings of this world, and no one can be more honest than Allah in his promises and words (Haqi, n,d, Vol. 2, p. 290); Because breaking a promise is either due to incapacity, or ignorance and need; All of this is far from his sacred space. In most of the verses, the promise to heaven is associated with solitude and immortality; Because the one who enters paradise will not leave it. Therefore, it is appropriate to mention eternity in the verses that promise heaven; But the one who enters hell, sometimes his torment is cut off and he comes out of it (Mughniyeh, 1424, vol. 2, p. 698; Makarem Shirazi, 2010, vol. 4, p. 139).

One of the most prominent points of education that can be taken from the mentioned verse is that a teacher in using the incentive

method, it is necessary that the reward is proportional to the action; Secondly, be honest in fulfilling the promise; Because behind the promise, there will be bad educational effects such as lack of trust in the coach and lack of motivation in the continuation of tic functions.

### 3.3 .The promise of caliphate on earth

One of the promises that Allah has given to the believers is the benefit of ruling on earth: Allah has promised those of you who have faith and do righteous deeds that He will surely make them successors in the earth, just as He made those who were before them successors. (Al\_Noor: 55).

Allah has promised the believers who obey his command and his prophet that he will make the religion of Islam victorious over unbelief and inherit the earth and place them as successors in the earth, as he did the same for the children of Israel. That is, when he destroyed the oppressive enemies, inherited their lands and wealth, and promised them that he would strengthen their religion; The same religion that commanded them to adhere to it. The meaning of strengthening religion is to establish and strengthen it and to make it prevail over all religions (Tabarsi, 1412, vol. 3, p. 117).

But the labors of the prophets and their continuous and persistent propaganda, as well as the highest example of monotheistic rule and complete security and worship free from polytheism, will be realized in the true sense when "Mahdi" is the lineage of the prophets and the son of the Prophet of Islam. and it appears; The same person about whom all the Islamic schools have narrated this hadith from the Prophet, peace and blessings of Allah be upon him: If there is only one day left in the life of this world, Allah will make that one day long enough for a man from my lineage, whose name is my name, to become the ruler of the earth and fill the earth with justice and peace. As if it is full of cruelty. (Alousi, 1415, vol. 9, p. 396).

The educational message of the mentioned verse and hadith is that Allah gives a beautiful promise to the believers who have faith and righteous deeds that they will soon benefit from a righteous society for themselves. He leaves the land at their disposal; It empowers their religion on earth (Tusi, n,d, Vol. 4, p. 454); It replaces the fear they had with security. A security where they no longer have to fear the hypocrites and the infidels and their conspiracies; They

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should not associate anything with him, and the result of these affairs will be that they worship Allah with utmost freedom; They obeyed his commands; They should not have any partner or similar to him and should spread pure monotheism everywhere (Tabatabai, 2013, vol. 15, p. 150).

Because Allah has brought a group of believers to rule in every era and this inviolable promise will continue until global and final rule is held; These educational messages can be taken: Allah 's promise is true. In case of adherence to faith and righteous deeds, this promise will also be fulfilled, and in the event of people breaking the promise, the promise will also be rejected. This educational method has this beautiful lesson that rewards are dependent on good actions and places a person between fear and hope. Also, the criterion of people's superiority and enjoyment of special divine blessings is not belonging to a particular nation or race.

### **Conclusion :**

Reflecting on the mentioned verses, we find out that Allah Almighty has considered these rewards for faith and righteous deeds: 1) forgiveness and great reward; 2) benefiting from heaven and immortality in it; 3) Caliphate on earth.

From an educational point of view, one of the methods of attracting students is to consider rewards and promises are appropriate to the beliefs and actions of individuals. It can be seen that all these promises given by Allah are conditional on faith and righteous deeds. In other words, from the educational point of view of the Holy Qur'an, faith without righteous deeds, and deeds without faith, will not be beneficial and will not lead a person to the abode of happiness.

### **4 .Divine threats in the Holy Quran**

In the process of guidance and education, there is no doubt that improper use of promises and threats, or extreme use of each and ignoring the other, not only does not lead people to the desired educational goal; but also, it will have many educational consequences and damages.

Almighty Allah - in a wise way - has used promises and threats in the best way to guide and educate mankind. But in addition to the

promise, in the matter of threats, Allah has given a warning to preserve the spirit of fear and hope and has warned them against disobeying His orders, so that in this way, He has continued the survival of the good life of mankind and guided them to the path of perfection.

Some commentators believe that there are few surahs in the Qur'an in which Allah has not given information about the previous nations and the calamities that will befall them, and about the punishment of the Day of Resurrection and the punishment of hell and eternity (Tayeb, 1378, vol. 9, p. 106), as Says: and We have paraphrased the warnings in it variously so that they may be . Allah wary, or it may prompt them to remembrance. (Taha:113)

As it is evident, Allah mentions in this verse that the reason for reciting promises is to create a state of piety in people or at least to understand them (Amin, 1361, Vol. 8, p. 214).

The Holy Quran, the good end of those who have taken the divine threats seriously and kept themselves; And also, the bad end of those who believed the divine threats to be lies has been mentioned in the Holy Quran for the sake of future generations. Some types of threats are:

#### **1\_4\_ Allah 's threats to unbelievers**

One of the groups that have been targeted by Allah 's threats are the infidels; Because this group is considered as the main enemy of the rights seekers.They prevented themselves and others from believing (Baqarah/217; Nisa/55 and 160; Anfal/24; Araaf/45; Hud/19; Muhammad) /1; Nahl/88; Hajj/25); They denied divine prophets and holy books (Baqarah/39; Al-Imran 184; An'am/4, 27, 65, 66; Q/5; Yunus/95, Believers/105); They mocked the believers (Baqarah/212; An'am/10; Ra'd/32; Kahf/56; Furqan/41; Mutafifin/29; Towba/79; Mominun/110; Saffat/14);gave Unlawful relationships such as witch (p.4; Zakharf/3; Saf/6; Ahqaf/7), poet (Anbiya/5; Safat/36; Toor/30), liar (p/4; Anbiya/5; Ghafir/ 24; Qamar/25), priests (Tur/29; Haqqa/42) and madmen (Hajr/6; Mominun/70; Safat/36; Qalam/51; Dukhan/14) to the prophets and even killed the prophets. (Al-Baqarah/61 and 87; Al-Imran/21 and 181; Nisa/155; Ma'idah/70).

It is for this reason that Allah has given them different threats, including the threat of punishment in this world and the hereafter, to

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deal with these behaviors. There are many types of threats in the Qur'an about unbelievers, an example of which is mentioned: When the Trumpet will be sounded, that will be a day of hardship, not at all easy for the faithless. (Al-Muddaththir:8\_10).

Some commentators believe that in these verses, Allah gives a severe threat to the disbelievers who mocked the divine verses and called the Qur'an magic, and promises them a hard and disastrous day. (Tabatabaei, 2010, vol. 20, p. 85).

Such threats, along with promises, have many educational effects. Although this type of threats may not have a deterrent effect on some disbelievers; But if even one person is guided, Allah has reached his educational goal. In addition, in this educational process, it can be seen that the students have no excuse until the day of judgment. It is also a lesson for contemporaries and future generations.

#### **2\_4\_ Allah 's threats to the hypocrites**

Hypocrites are among the other groups that Allah has given many threats to them. This group is more dangerous than the unbelievers because the appearance and the inside of the unbelievers are clear; But the hypocrites - on the surface - appear to be Muslims; But - inwardly - they have disbelief. The characteristics of hypocrites are described in the Qur'an as follows: lying (Baqarah/8 and 10); deception (Baqarah/9); Sickness (Baqarah/10); Corruption in the land (Baqarah/11); Ignorance (Baqarah/12); Humiliation of believers (Al-Baqarah/13); Two-faced (Baqarah/14); confusion (Baqarah/15); Selling religion (Baqarah/16 and 86; Al-Imran/177); Falsehood (Baqarah/18); fear and terror (Baqarah/19); Confusion and being on the way (Baqarah/20).

In this way, Allah refers to the description of the hypocrites and its unsuccessful outcome: O Apostle! Do not grieve for those who are active in [promoting] unfaith, such as those who say, 'We believe' with their mouths, but whose hearts have no faith, they are the ones whose hearts Allah did not desire to purify. For them is disgrace in this world, and there is a great punishment for them in the Hereafter. (Al\_Maideh:41)

According to the clarification of this verse, hypocrites are those who - on the surface - claim Islam and faith; But - in the heart - they

are unbelievers. At the beginning of the verse, Allah has used a very subtle and effective method of education. In Quranic literature, this method is referred to as "consolation verses"; That is, from an educational point of view, by giving the spirit of hope and peace to the Holy Prophet, may Allah bless him and grant him peace, and the believers, he says that you are entrusted with duty and not the result. Another educational message of the verse is that O Prophet! Don't be sad and worried about the hypocrisy and non-acceptance of true faith by the hypocrites; Because their speed in disbelief will be to their own detriment.

Allameh Tabatabai believes that Allah threatens the hypocrites in the last part of this verse and threatens them with humiliation in this world and painful punishment in the hereafter (Tabatabaei, 2013, vol. 5, p. 340).

### **3\_4\_ Allah 's threats to the Children of Israel**

The people of Bani Israel are also among the groups that Allah has threatened. It was observed in the divine promises that these are among the groups that have been given good news.

In this way, Allah threatens the people of Bani Israel: and when your Lord proclaimed that He would surely send against them, until the Day of Resurrection, those who would inflict on them a terrible punishment. Indeed, your Lord is swift in retribution, and indeed, He is all-forgiving, all-merciful. (Al\_Araf:167)

"Tazan" and "Izan" - both - mean to declare, and also mean to take an oath; Therefore, this verse is used that Allah has threatened this people that they will be in discomfort and torment until the end of the Day of Resurrection and they will never see the face of complete peace. Even if they establish a government for themselves; Unless they really change their ways and stop oppression and corruption (Makaram Shirazi, 1371, vol. 6, p. 430).

This threat shows that Allah does not give rewards to servants without conditions. In every virtue and blessing that Allah has given to the Children of Israel, He has specified that you should be faithful to your covenant so that I will also remain faithful (Al-Baqarah/40). They have been ordered to look at what has been revealed and not to deny it and not to sell it for a small price. They perform the prayer and give zakat and bow with the rak'an; They don't mix right with

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wrong; Do not distort the word of Allah; Do not hypocrisy and... (Al-Baqarah/91-41). But unfortunately, the Israelites broke the agreement many times. For this reason, they did not benefit from those many virtues and blessings (Baqarah/2, 54-59, 61-66, 84, 100; Ma'idah/70; Nisa/12, 13).

After the great corruption and rebellion committed by the Children of Israel, even though Allah threatened them; But again - on the basis of his heroic gentleness - with this literature }... if you revert, we [too] will revert, and We have made hell a prison for the faithless. (Israa/1-8) gave them a chance and stipulated that if they return to corruption, Allah will also punish them. He will punish in hell.

From the subtleties of Allah 's education, this model can be taken that - in the correct educational process - the student should be rewarded when he has fulfilled his promise and conditions. It is obvious that reward without action will not only have educational effects; Rather, it leads to inappropriate consequences and does not lead us to the desired educational goal.

One of the most prominent educational goals in the path of human guidance is that, first, the punishment must be proportionate to the error; secondly, it is proper and necessary that this punishment has a deterrent mechanism and thirdly, it should be in such a way that it does not completely close the way of return; Rather, the way of repentance, apology and return should always be left open by the teacher for the student. In this part of the verse Indeed your Lord is swift in retribution, and indeed, He is all-forgiving, all-merciful. (Al-A'raf/ 167), Allah has specified exactly this delicate point of education.

#### **4\_4\_ Allah's threats to defrauders**

In the Holy Quran, Allah has also threatened the defrauders and made them subject to his threat as follows: Woe to the defrauders, who use short measures

"Weil" is a word used for a threat (Tusi, n,d, vol. 10, p. 295); And it means evil, sorrow, torment or destruction, and it means curse. With this description, Allah has threatened the defrauders with his destruction and curse and says in the following verses: Indeed, the record of the vicious is in Sijjeen. (Al-Mutaffifin:7)

According to the commentators, the famous interpretation of "Sajin" is that this word means hell, in which case the meaning of the verse is as follows: "The fate of evildoers is fixed and assured in hell." According to these two verses, Allah has given a heavy threat to the defrauders (Makaram Shirazi, 1371, vol. 26, p. 254).

The fact is that the philosophy of these divine threats and tasks is for the good of humans and not Allah 's need. The reason for this claim is the following verse:

When you measure, observe fully the measure, [and] weigh with an even balance. That is better and more favorable with respect to the outcome [in the Hereafter]. ( Asra: 35)

The fact is that the Qur'an is a comprehensive book in which it deals with all aspects of human life - both worldly and hereafter. It is obvious that the Qur'an deals with things that are in line with its main goal - that is, the guidance of mankind. Many of the contents are derived from the Qur'an in the course of history following human needs and new issues, using the rule of "currency and correspondence (Jary va Tatbiq) rule"<sup>(1)</sup> and "abolishing the specificity (Elgha e khos us iyyat)"<sup>(2)</sup>,, and in this way, Sunnah and Reason are also helpful. Based on this, the significant educational point in the verses related to avoiding defrauding is as follows:

Second) the general rule that is obtained after "abolishing the specificity (Elgha e khos us iyyat)", based on the "currency and correspondence (Jary va Tatbiq) rule", this rule is valid in all similar cases and in all times and places.

### **Conclusion :**

According to the types of promises and threats in the verses and thinking in them, it is found that this Quranic method is one of the most progressive, important and effective educational methods in the process of education and training in the direction of human guidance. The noteworthy point is that there is a threat, a kind of warning to warn people from the dangers of deviation and misguidance and to naturally create fear in people; Therefore, in that case, a person becomes sensitive and - according to the severity of the promise - refrains from doing the act about which the threat is given, or at least acts more cautiously. The Qur'an also uses the mechanism of threats, punishments and threats in order to awaken and make

people aware of the dangers ahead - in parallel with promises, encouragements and enticements; Because it is the use of the right amount and the combination of encouragement and punishment that has a guiding educational effect and will be fruitful, and each is incomplete without the other.

The fact is that punishment and threat, along with promise, encouragement and enticement, are tools for training and guiding people. A teacher should try to use the progressive models provided by Allah in the best way to educate the youth.

### **5 .Human imitation of divine promises and threats**

The issue of divine promises and threats is one of the educational issues of the Holy Qur'an, which Allah, the Wise, has put in the best and most progressive way in the process of guiding people. A person, with an insightful view and following this innovative method throughout his life, will be able to establish a sublime world and the hereafter for himself and his surroundings.

Rewards and punishments should be proportional to people's actions. With an educational look at Allah 's promises, threats, encouragements and punishments, we find that divine rewards are not only proportional to our actions; Rather, it is with grace and ultimately forgiveness. Also, divine punishment is exactly proportional to human error. The subtle application of the types of punishment, corresponding to the types of disobedience, expresses this claim.

From all the emphasis and repetition on the promise of divine help and the threats mentioned in the Qur'an, it is worthy that people take a practical example from it throughout the text of life - in addition to the field of education. One of the clear examples of using divine promises and threats in the Holy Quran is the process of the Islamic Revolution, which has adhered to the model. The phenomenon of the Islamic Revolution was a matter of trusting. Allah 's promises;

Because. Allah says: (if you help Allah, He will help you and make your feet steady); (Muhammad/7). The experience of trusting the promise of divine help in the revolution shows that the divine traditions in the Qur'an are a truth that can be touched in the objective space of life. The developments after the revolution also show this divine tradition that whenever we have been in the text and

center with sincerity, insight, jihadi spirit and governorship, divine help has always included the present.

The experience of the Islamic Revolution showed that whatever was the promise and threat of. Allah, it was found to be true and implemented; And everything that was analyzed and acted on the basis of the verses of the Qur'an has been realized. It is clearly evident that a believing and. Allah -fearing nation will be invincible, if the whole world is against it, if it resists and endures; To the extent that the Islamic revolution has become an irreplaceable global model in the course of resistance.

The wise leader of the Islamic Revolution - in the Islamic Awakening Summit - in the first recommendations that they put before the eyes of the countries of the region, is to follow the experience of the victory of the Iranian nation against the world powers, which includes "relying on the promise of divine victory". Of course, he also noted that "the conditions of nations and countries are not the same in everything, but there are a series of other issues in nations that can be used by everyone" (Statements of the Supreme Leader at the International Islamic Awakening Summit, 6/26/1390).

Allah's promises and threats are based on the wisdom and expediency of the Almighty Allah and there is no invalidity in them; Because it always matches the facts. In the Holy Qur'an - as stated - according to the actions of His servants, their conditions, time, place and needs, Allah makes them benefit from His mercy and promises and warns them against His threats, which can be modeled in all eras.

## 6. Research results

The most prominent achievements of the current research are as follows:

By reflecting on the verses that refer to divine promises, it was found that. Allah Almighty has considered these rewards for faith and righteous deeds: 1) forgiveness and great reward; 2) benefiting from heaven and immortality in it; 3) Caliphate on earth.

From an educational point of view, one of the ways to attract students is to consider rewards and promises that are appropriate to the beliefs and actions of people. Undoubtedly, all. Allah 's promises

are conditional on the combination of faith and righteous deeds. In other words, from the educational point of view of the Holy Quran, faith without good deeds, and deeds without faith, will not be beneficial and will not bring a person to the abode of happiness.

In this writing, Allah has made a promise to the unbelievers, hypocrites, children of Israel, and the low sellers, that by reflecting on these verses, we will find that the Holy Qur'an, in its educational guidance process, always insists on the combination of promise with threat and encouragement with punishment. This Quranic method is one of the most progressive, important and effective educational methods in the process of education and training in the direction of human guidance. It is appropriate and appropriate use of encouragement and punishment, which has an educational and guiding effect and will be fruitful, and each of them without the other will be incomplete.

The principle in monotheistic education and training is to prioritize promise over threat, good news over warning, encouragement over punishment, and reward over punishment.

From the totality of what was stated, it was found that man should follow the example of Allah's promises and threats - which have been fulfilled in the past - for his thoughts, behavior and positions in the present and future and know that the survival of Allah's blessings, favors and mercy until it is time for people to consider themselves bound by the divine law. This issue applies to the Islamic revolution and other personal and social fields - especially education,

The Holy Qur'an - as an eternal miracle - is always alive, standing, a world that - based on the "currency and correspondence (Jary va Tatbiq) rule" and "abolishing the specificity (Elgha e khos us iyyat)" - can be used in all times, places and subjects. He took an example from it. The most prominent examples of modeling from the Holy Qur'an are updating the promises of this luminous book. For example, the issue of defrauding is not limited to special cases and includes all human tasks.

## 7 .Suggestion and theorizing

- Considering the big issue of creation and its relationship with theosophy, and considering the necessity of a systematic

approach to this issue, it is appropriate and necessary to carry out extensive and - at the same time - independent and interdisciplinary researches (Qur'anic, Hadith, theological, jurisprudential, psychological and educational) about the issue of promises and threats and its surrounding issues.

- University and seminary theses should be directed towards the topics of this research and its peripheral issues.
- It is necessary to compile a database of sources (books, dissertations, articles, websites, software, etc.) in this regard.

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- (1)\_ It means removing the special case of the verse (the descent, time, place, etc.), and generalizing it to similar cases.
- (2)\_ It means that the rules of the Qur'an are valid in all times and places (cf. Rafiei, 2010, pp. 132-133; Sharifi, 2010, pp. 139-143).