

# **نظرة تربوية على الحكمة الإلهية في النظام التشريعي؛ التأكيد على توافق التشريعات مع الطبيعة البشرية**

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**An Educational Look at Divine Wisdom (HIKMA) in the Legislative  
System ; Emphasizing the compatibility of legislation with human nature**

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### Abstract

The main purpose of this research is to study the divine wisdom (HIKMA) in the adaptation of legislation with nature and human nature with the educational approach. The importance and necessity of this research is from the point of view that a united human being must first know the relation between the system of existence and its origin and the irreplaceable wisdoms of creation; Then take the necessary benefits from this educational model in the fields of education. The existence of suspicions also makes the need to address this issue and find documented and reasoned answers more obvious. Findings showed that the principle of wisdom is one of the ontological principles of education in Islam. It also emerged that any legislation - based on divine wisdom - is compatible with human nature. The present study has provided the benefit and modeling of this adaptation for the fields of education.

**Key words** : divine wisdom , legislative system , nature , innateness , education

### المستخلص

الهدف الرئيسي من هذه المقالة، هو دراسة الحكمة الإلهية في تطبيق التشريع مع الطبيعة والفطرة من وجهة النهج التربوي.

أهمية وضرورة هذا البحث هذه: من الضروري للرجل الموحد أولاً معرفة العلاقة بين نظام الوجود وأصله وحكمه التي لا يمكن تبديلها؛ ثم من هذا النمط استفاد في مجالات التعليم والتربية.

هناك أيضاً شبهات يجعل الحاجة حول هذه المسألة والعثور على إجابات موثقة ومنطقية أكثر وضوحاً.

أظهرت النتائج أن أصل «الإعتقاد بالحكمة» هو أحد المبادئ للمعرفة الوجودية في التعليم والتربية الإسلامية.

أيضاً وكانت النتيجة أن أي تشريع - مبني على الحكمة الإلهية - يتوافق مع الطبيعة البشرية.

الدراسة الحالية ، قدمت الفائدة والنمذجة لهذا التكيف لمجالات التعليم و التربية.

الكلمات المفتاحية: الحكمة الالهيّة، النظام التشريعي، الطبيعة، الفطرة، التربية.

## **1. Introduction**

The issue of divine wisdom (HIKMA) in the system of legislation - in general - and the adaptation of this system to human nature - in particular - is one of the issues that has always attracted the concentration of the human mind. This issue can be investigated from different dimensions such as philosophical, theological, jurisprudential, historical, interpretive, hadith, psychological that each of them requires independent and extensive research. This research seeks to address this issue from an educational perspective.

Religious duties are based on divine teachings, based on human nature and with the aim of achieving proximity of Allah. According to this verse: Allah does not task any soul beyond its capacity. (Al\_Baqarah 286). It is obvious that the divine law does not impose difficult and exhausting tasks on people; Rather, the law has come to free man from the heavy burden of inner darkness. Allah Almighty says in this regard: Allah does not desire to put you to hardship, but He desires to purify you, and to complete His blessing upon you so that you may give thanks. (Al\_Maidah 6).

It should be noted that if some of the duties - in the case of some people - become difficult, that ruling on them, due to the above verse, will be exempted and will be revoked. This general law, in Islamic jurisprudence under the title of "La\_Haraj" rule as a basic principle in various chapters, is cited by jurists which they have been gathered many rulings (Tabarsi, 1372, vol. 3, p. 259; Tabatabai, 1390, vol. 5, P. 220; Makarem Shirazi, 1371, Tafsir Nemuneh, vol. 4, p. 295).

The Qur'an presents a law that is in accommodation with human nature and is not beyond human ability. according to this verse the principle governing these rules is facilitation: We task no soul except according to its capacity. (Al\_Muminun 62). ». This rule governs and precedes all Islamic rules. Therefore, in the religion of Allah, there is no obligatory action or belief; that is, has not been legislated no blame ruling arising from the blame expediency, and this is the blessing that Allah Almighty has placed on His servants, and in the verse by mentioning it, has encouraged human hearts towards the attributes of the believers (Tabatabai, 1390, vol. 15, p. 42).

The principle of wisdom-belief is one of the ontological principles of education in Islam. The fact is that in the system of creation, everything is created with the ultimate strength and without any disturbances and

with a exalted purpose. "The educational system of Islam, relying on the principle of wisdom, seeks to remind Allah's wise purpose of the creation of man as better and more productively as possible. When the wisdom of Allah is to make man his successor on earth, he must have developed special educational programs to achieve this goal, based on which man can achieve this serious position, or at least in That path will take a step "(Rahnamaei, 1396, pp. 260 and 261).

Therefore, the most basic purpose of this study is to study the divine wisdom in the adaptation of legislation with nature and human nature with the educational approach, Accordingly, from an educational point of view the most fundamental question is: what is the divine wisdom in adapting the laws to human nature? If there are reasoned and convincing answers to the main question and some peripheral questions that researchers can claim to have achieved the objectives of this study.

The importance and necessity of this research is from the point of view that a united human being must first know the relation between the system of existence and its origin and the unique wisdoms of creation; Then, with an educational view of these wisdoms, he will gain the necessary benefits and patterns. Undoubtedly, man can apply this successful model in individual and social areas - such as legislation, programming, implementation and oversight - along with an audience based on the nature and capacity of individuals. In addition, given the skepticism that exists in society, the need to address this issue and find documented and reasoned answers becomes apparent.

The research method in this study is descriptive-analytical and in the context of a library and with the help of Fish tools. By Examining the research background, it was found that has not been organized an independent study similar to the present study and this research - in turn - can be considered as an innovation in this issue.

In this research, first a brief review of keywords is mentioned; Then, the adaptation of Shari'a to human nature with an educational approach will be dealt with.

## **2. Conceptology**

### **2.1. Wisdom (HIKMA)**

The word wisdom, is a gerund (Moin, 1387, p. 435; Anvari, 1382, vol. 1, p. 870; Amid, 1389, p. 413), from the root of "H.K.M"; Because it is a means that forbids the animal in the direction of correction (Khalil

Ibn Ahmad, 1426, p. 204; Ibn Faris, 1429, p. 258; Ragheb Isfahani, without date, 246; Fayumi, 1420, p. 78; Mustafa, 1989, vol. 1, p. 190).

The article "HKM" has been used 200 times in a total of 29 derivations in the Qur'an (Abdul Baqi, 1374, pp. 269-273). In the terminology of the Qur'an, narrations, sages, scholars and theologians, "wisdom" about Allah is referred to in several meanings: 1) Scientific wisdom (ie, the highest knowledge of the best known, the example of which is God's knowledge of his essence and actions) (Rabbani Golpayegani, 1398, p. 192); 2) Strength and coherence in the creation and management of the world (ie the world of creation was created with a certain certainty and the designer of this world was so skillful and wise that he put everything in its place and in the best possible way) (Sobhani, 2006, vol 1, pp112\_113); 3 Allah's purity and continuity from ugly deeds (that is, God does not do ugly deeds, and this is due to the fact that the causes of ugly deeds - which are ignorance of the ugliness of the act or the need for it or the inability to do so). It is not doing it - it does not exist in Allah Almighty and Allah Almighty is pure from these factors) (Sobhani, 1385, vol. 1, pp. 281-286; Rabbani Golpayegani, 1398, p. 193); 4) The purposefulness of divine actions (Wisdom in this sense means that every action that comes from Allah has an end and purpose. Work is not annulled and in vain and in vain is not issued from Allah, which is what is interpreted as the wise action of God) (Tabatabai, 1390, vol. 19, following Hijr surah p. 185).

In the definition of wisdom, it has a negative meaning and an affirmative meaning. The negative meaning is that wisdom forbids the wise man from immorality; And the positive meaning is that the wise man does a firmly, and infallible work.

## **2\_2. Nature**

The word nature (TABIA) is an Arabic name from the article "T. B. A" which is used in several meanings: 1) The nature on which people are created, spirit, character, nature, temperament, habit, (Moin, 1387, p. 696; Amid, 1389, p. 663; Anvari, 1382, vol. 2, p. 1510; Massoud, 1380, vol. 2, p. 1118); 2) Each of the four elements, Akhshij (Moin, 1387, p. 696; Amid, 1389, p. 663) and other meanings are also known for it (Anvari, 1382, vol. 2, p. 1510).

The terms sputum, temperament and nature in Arabic are considered equivalent to "nature" in Persian (Tunji, 1998, p. 344). Also, the terms nature, character, saliva, and body sweat in Arabic are equivalent to

"temperament" in Persian (Tunji, 1998, p. 248). Nature in this article means the nature on which man was created.

The word nature (fitrah) is an Arabic gerund of the article "F.T. R" and has been used in these meanings: creation, invention, an adjective that exists at the beginning of its creation, nature (Moin, 1387, P. 770); Intrinsic characteristics, nature, creation (Anvari, 2003, vol. 2, p. 1661); nature, natural adjective, human, and also means religion, tradition (Amid, 1389, p. 725).

As for the idiomatic definition of nature, it should be said that nature is knowledge or tendency that is required by the type of human creation and is not obtained through experience and education (Encyclopedia of the Islamic World, No. 7306).

Rationalists call some knowledge) "nature" that originates directly from the intellect (without using the senses. (Descartes, 1990, pp. 41-57). Some knowledge is subjective and some is innate, the innate knowledge cannot be obtained through sense and test, and is "necessary for the construction of the mind"; For example, mathematical concepts are innate and certain and precede to experience (Hartnak, 1997, p. 93).

The meaning of nature in this article is a supernatural and evolutionary concept that is not acquired by human beings. The article "F.T. R" has been used a total of 20 times in 11 derivations in the Qur'an (Abdul Baqi, 1374, p. 648)

#### 2.4. Legislative system

The word "system" is an Arabic name which, in the transitive case, means to adorn, arrange, arrange and string gems, and in the case of the gerund, it means order, arrangement, and added to the task. Which means military service that according to the laws of the youth must be done for a certain period of time. "Systematization" is also Arabic-Persian and transitive source, which means to organize, arrange and - in military terms - means to organize the ranks of soldiers (Moin, 1387, p. 1162). A set of laws, rules, traditions on which the consistency and order of something has been placed (Anvari, 2003, vol. 2, p. 2444).

"The system is a set of interconnected, harmonious, orderly and purposeful components that give meaning to the related sets of purpose, explain and analyze them, and bring man closer to the end of creation. What is usually given in the definition of the system, in fact, is a regular set "(Poor Seyed Aghaei, 1389, pp. 125 and 128).

Ayatollah Javadi Amoli believes that "in the view of Islam, the system is not superficial or one-dimensional or limited to worldly prosperity, but is a way and policy that with Islamic rules and legislation, growth in all its dimensions, only with the focus on leadership and management Allah is followed (Javadi Amoli, 2005, p. 191).

The word "Shari'a" is a transitive and Arabic source meaning to bring Shari'a and establish a religion (Mo'in, 1387, pp. 322 and 323). The word Sharia is a noun and is used in these meanings: Place to drink water, place to take water from the river; Method, clear; Religion of the prophets, religion (Moin, 1387, p. 653). Method, style (Anwari, 2003, vol. 2, p. 1405). To establish a law or sharia rule; Attributing the non-religious matter to the Sharia (Anvari, 2003, vol. 1, p. 612). Shariat "today means legislation and is mostly used for legislation in the field of religion" (Javadi Amoli, 1390, vol. 4, p. 35).

From what has been said, it follows that the system is an interconnected and purposeful set. Also, the meaning of legislation is the enactment of law and Shari'a by the Holy Shari'a (Allah Almighty). Thus, the system of legislation - in this study - is a set of divine laws and duties that are determined by Allah Almighty and are communicated to the people through revelation to the prophets.

It has been used in the Qur'an a total of 5 times and in 5 derivations from the article "Sh. r. a." (Abd al-Baqi, 1374, p. 480).

## 2.5. Training

Education (Tarbiyat) is an Arabic word that - in the transitive case - is used in the following meanings: nurture; Teaching etiquette and ethics to someone. Also in the case of gerund, it means upbringing (Moin, 1387, p. 312). Making desirable behavioral or moral changes in someone; Breeding; Teaching a particular skill to someone; Teaching certain habits or skills to some animals; Domestication and training of animals (Anvari, 2003, vol. 1, p. 592). nurture, teaching culture and ethics to someone (Amid, 1389, p. 301).

Some lexicographers have considered the word education from the article "R. B. B" and in the meaning of owner, server and mentor (Ibn Manzoor, 1414, vol. 1, p. 401); Some also cite the article "R. B. v" in the sense of reforming an object and believe that Allah Almighty is called Lord because He is the reformer of all creatures. Ragheb Esfahani also took the origin of this word from "R. B. v" and means to increase, (Ragheb Isfahani, 1404, p. 187). Allameh Mostafavi believes that if the



word " Rabava" is used for human education, it means growth and development and physical and material education; And if education is taken from the root of "Rabb", it means to lead to spiritual perfection (Mustafavi, 1989, vol. 4, pp. 34 and 16).

In Quranic culture, wherever the word "Lord" and its derivatives are used, it is viewed from the perspective of education and upbringing (Rahnamaei, 1396, p. 28). The word "Lord" has been used 982 times in 18 derivations in the Holy Quran (Abdul Baqi, 1374, pp. 362-389). Some believe that "cultivation ... is the only Qur'anic word that encompasses a similar concept of education, including dressing and grooming"; With the difference that "in cultivation, more focus and emphasis on dressing will be the basis of adornment, while in education, more focus and emphasis on adornment will be achieved after dressing" (Rahnamaei, 1396, p. 28).

Education has a general meaning and includes raising human, animal, plant and It becomes. Human education depends on worldview and ideology, which determines the status and dignity of this education. What we mean by education in this article is religious education, which means: "A set of intentional and purposeful actions, in order to teach the valid propositions of a religion to other people, so that those people in practice and according to those teachings be committed "(Davoodi, 1394, p. 26).

### **3. Conformity of Shari'a with human nature**

The system of legislation - according to what has been said in the semantics - is the laws that have been considered by the holy shari'a for human life. Also, human nature is one of those inner tendencies that sometimes bring upward and sometimes downward course for human beings. Therefore, the system of legislation and laws and regulations are correct and efficient that Allah Almighty has set and determined; because only Allah who is aware of all truths and has the ability to harmonize the system of legislation with human nature.

Allameh Tabatabai believes that "the religion of Allah Almighty is that individuals adapt their lives to what the laws of evolution require" (Tabatabai, 1390, vol. 8, p. 299). In order to Explaining the necessity of this adaptation, he says: "Because the truth of the legislation is that: Allah Almighty created the human race in such a way that His creation and nature are not correct and fruitful, except when He does things that are obligatory in the Shari'ah. Or are obligatory; And to refrain from doing things that are forbidden. Therefore, every action that is effective in the path of human perfection and happiness, Allah Almighty has



commanded them, with a command of obligation or guidance; And he forbade what was harmful and contradictory in this way, with obligatory or instructive prohibition (same., Vol. 16, pp. 178-179).

It should be noted that the divine laws are precise and orderly, and - at the same time - the Shari'a has set lighter duties for emergencies and the limitations and characteristics of certain individuals so that its laws do not cause hardship; For example, fasting during Ramadan is obligatory in Islam like other divine religions (Baqarah / 183); But he has given leave for the traveler and the sick (Baqarah / 183-185). Or for those who have restrictions and urgency in Hajj and Umrah, permission and softness have been introduced by the Shari'a (Baqarah / 196). . Or, although the holy shari'ah considers the punishment for the intentional murderer of a believer to be permanent permanence in hell and the wrath and curse of God (Nisa ' / 93); But for the punishment of unintentional murder, a sentence has been issued that if the killer could not make a mistake, permission and flexibility have been shown (Nisa / 92). This issue can be examined from the jurisprudential, theological, historical, etc. dimensions, each of which requires independent research; But with an educational view of this type of legislation, many lessons can be learned, one of which is educational modeling in all areas of life. To achieve this, we will now look at the benefits and role models in reconciling the Shari'a with human nature.

### 3.1. Benefiting from the conformity of Shari'a with human nature

According to the Qur'an, although human nature has both a positive and a negative dimension; But the positive dimension of human nature, along with nature, has formed the principle of man by which man can ascend and benefit from the manifestation of divine wisdom in this field. Allah Almighty says in this regard: 'O soul at peace! Return to your Lord, pleased and pleasing! Then enter among My servants, and enter My paradise! (Al\_fajr 27\_30).

The invitation here is an invitation mixed with mutual consent; The pleasure of the beloved and the true Allah, after which the servant wears the crown of honor of servitude and is placed in the special line of the gate of the Allah. "soul" is meant a combination of the soul with the positive aspect of human nature. Undoubtedly, the most important benefit of such a soul and nature is the assurance of the divine promises and the way and method he has chosen. A person with this belief is calm and useful in the fortunes of the world, storms, events and calamities - and

above all - in that great terror and anxiety of the Day of Judgment. To return to Allah means to return to the soul and its positive and original nature; That is, to be placed next to Allah, a spiritual and spiritual return, not a spatial and physical one (Tabarani, 2008, vol. 6, p. 500).

A person who takes control of his nature and prevents it from descending, trusts in his Lord, and ceases to claim independence, and is satisfied with what he receives from his Lord - because he is right. And he considers his attributes and deeds as the absolute property of his Lord; ; So he does not show any desire in what he determines and the judgment that he dies and the command and prohibition that he commands, except what his Lord wanted; And this is the truth of the use and manifestation of divine wisdom in accordance with the Shari'a with human nature (Tabatabai, 1390, vol. 20, p. 285).

Some commentators on the duality of man believe that human nature is dependent on mud, and that all vices go back to this kind of nature; And all human virtues come from the divine nature. If man is disregarding of his positive nature, and pays too much attention to his material and negative nature, and neglects his human identity and soul, and will not only fail to walk the path of perfection; Rather, it degenerates to the extent that the Qur'an states: certainly we have winnowed out for hell many of the jinn and humans: they have hearts with which they do not understand, they have eyes with which they do not see, they have ears with which they do not hear. They are like cattle; indeed, they are more astray. It is they who are the heedless. (Al\_Araf 179). (Javadi Amoli, 1379, vol. 12, p. 22).

God - based on the explicit verses of the Qur'an - has created everyone on the basis of pure nature and God-seeking (Tabatabai, 1390, vol. 8, p. 299; Javadi Amoli, 1379, vol. 12, p. 85) and has provided the causes of happiness and development to all; But a group, following the negative nature, nominates themselves to hell and goes to a sinister and dark end. But a group with good deeds and strengthening the positive dimension of human nature, make themselves candidates for heaven and the end of their work is happiness and bliss (Makarem, 1371, vol. 7, p. 20). According to the Qur'anic teachings, it can be seen that "merely holding apparent means is not enough for man to be saved; But the providence of God must also help, and God has not asked for happiness and salvation for one who clings to the earth and strengthens the negative aspect of his nature, and has become lustful and unwilling to pay

attention to anything else; Because such a person will go to hell. Then he explains the sign of such people to them and says: The sign of such people is that they do not use their hearts, eyes and corners where it is in their interest, and the sign that is comprehensive of all signs is that people are unaware. (Tusi, without date, vol. 5, p. 37; Tabarsi, 1372, vol. 4, p. 772; Tabatabai, 1390, vol. 8, p. 332).

Allah Almighty, if He has any condemnation of some human beings, is not related to their original nature; Rather, it observes negative tendencies in taking advantage of this nature. According to Allameh Jafari, expressing the status of creation and the necessity of human creation is an issue; And reprimanding and condemning for having such a situation is another matter. When it comes to the field of human creation, this field is never blamed; Rather, it is the lack of positive use of this field that is condemned (Jafari Tabrizi, 1978, p. 98).

From an educational point of view, it should be noted that the realm of human nature is very vast; To the extent that - with the correct training in the path of nature and divine nature - he can reach the degree of "supreme" and the highest degrees of nearness to God; And also - with incorrect training and contrary to the nature and divine nature - to fall to the lowest level of humiliation, that is, "nethermost" With this fall, man will change the course of his life and - according to the interpretation of God Almighty - will be like cattle (Al\_ Araf / 179; Al\_ Muhammad / 12), and lower than cattle (Al\_ Furqan / 44).

Ayatollah Javadi Amoli, in explaining the realm of human nature, believes: In the vastness of human life, there is a range based on what God says in the Qur'an: Indeed I am about to create a human being out of clay (sad 71 ). I Reminded to Humans that their existence is so precious that all the angels prostrated before their ancestor Adam; Therefore, man with all these personalities must be careful of his nature so that he does not fall into the clutches of the devil and the passion, because the dimension of human existence is not only the earthly dimension, a strange and unprecedented creature whose ascending and descending arcs were both endless; A talented and extraordinary creature who can be worthy of the position of "Caliph of Allah".. Here we refer to human nature, which, despite its many blessings and benefits, is sometimes dangerous and needs warning and care, and what is recommended as the need for moderation. And it appears in words such as "The good things of the middle" (Koleini, 1365, vol. 6, p. 540, AH 18), it belongs to this

region of nature, in the angles of which "sense, imagination, illusion, lust and anger" can be found. He observed that each of these things is both blessed and beneficial to man; It is also dangerous and causes to stay away from the manifestations of divine light and wisdom. These four perceptual aspects of "sense, imagination, fear " combine nature with the pure nature of man if they come under the command of the fifth force, namely theoretical intellect, in order to pursue great blessings and benefits for human beings (Javadi Amoli, 1370, vol. 15, p. 120).

As stated, human nature is not only inclined to evils and vices; Rather, in human nature, the desire for goodness and virtues - which is completely in accordance with the law - is also placed, and the principle of humanity is based on the same rule; That is, just as man tends to be greedy and stingy, he also tends to Allah and the perfection of the unsaved. Man is naturally a two-dimensional being who has both negative and positive qualities; And if the positive dimension of human nature listens to the divine commands and obeys those commands, his negative nature will never take over his existence. In other words, man - if he wants - can reach the ultimate goal of his existence by training and strengthening the positive dimension of nature, and guide his educators in this direction.

### **3\_2 Modeling the conformity of Shari'a with human nature**

The most prominent questions about pattern and modeling are: 1) Does man need guidance and pattern in principle? Why? 2) Is it basically possible and permissible to follow the guide and reference? If so, who is this guide and reference and what characteristics should it have?

The answer to the first question is yes; Because man – due to his limitations and fallibility - needs a model. But the answer to the second question requires a little think. For the same reason that human error is permissible, following the guide and reference is permissible; But conditional. This template needs to be free of error, or at least have minimally error. The wise follow the ignorant and the wise follow the wise which is useless and disgusting. It is useless to follow the ignorant from the ignorant, and it is an example of "the blindness of another cane." Only the ignorant follow the wise, which is approved by the holy shari'a and common sense (Rafiei, 1390, pp. 109-125).

The best and most complete exemplar and model is the Messenger of Allah (PBUH). The Almighty Allah says about the model field of the

Prophet (PBUH): There is certainly a good exemplar for you in the Apostle of Allah. (Al\_Ahzab 21)

Imam Ali (as) also says in this regard: It is enough for you to make the Messenger of Allah (PBUH), your role exemplar So follow your pure Prophet, whose way and tradition is a good exemplar for anyone who wants to follow; And it is attributable (excellent) to whomever He wills. "The most beloved servants of Allah are those who follow the behavior of the Prophet, and follow him." (Nahj al-Balaghah, Sermon 160).

Allah also says about the role exemplar of other prophets: There is certainly a good exemplar for you in them—for those who look forward to Allah and the Last Day—and anyone who refuses to comply [should know that] indeed Allah is the All-sufficient, the All-laudable. (Al\_Mumtahanah 6).

So far it has been clear that man needs a model. Another point to note - in the discussion of modeling - is that negative human tendencies are potential, not actual; That is, human nature has a series of negative tendencies as well as a series of potentially positive tendencies that, if in the path of servitude, first pay attention to the spirit and nature of Allah-seeking, Secondly, by following the example of pious human beings who strengthened the positive talents and tendencies of their nature and curbed their negative tendencies, he can also actualize the positive aspect of his nature in order to achieve this harmony and adaptation.

According to this hadith from Imam Kazem (A.s): In addition to the esoteric argument, which is the intellect and thought of man, Allah sent external arguments such as prophets to show the path of human movement with divine education and lead him to the true goal of his life; ; Therefore, in spite of guides such as wisdom and the revelation of the heavenly books and sending messengers and modeling the life of the process of education of pious and successful human beings, the fall of human nature towards negative things is not justifiable. (Koleini, 1407, vol. 1, p. 16; Majlisi, 1374, vol. 1, p. 137).

Examining the lives of seekers, it can be seen that in order to reach this stage, they first faced the dilemmas of choice; That is, at the crossroads of positive and negative actions that have been placed in human nature. Therefore, if a person succeeds in choosing positive things and refrains from tending to negative things, then such a person will evolve by choosing positive things and avoiding negative things, and - as a result will have a transcendent existential value.

From an educational point of view, it is a divine blessing that along with the desirable and reprehensible attributes within human nature, there is also the blessing of will and freedom to choose, so that human beings can fight against unpleasant traits and attributes and make choices in this process. Make yourself. In other words, despite the greed for wealth and wealth in human nature, if he fights against this trait and tries to give alms, he can exalt himself. There must also be a tendency towards disbelief and ingratitude in human beings in order to excel themselves by fighting against this trait and choosing to be thankful.

The important point is that Allah Almighty, while placing a pure and pure nature in man, has also pledged the blessings and power of choice and authority in him so that according to this lighting word of the Holy Quran: Indeed we have guided him to the way, be he grateful or ungrateful. (Al\_Insan 3). In this case, the reward and punishment also make sense. It is obvious that guiding human beings to positive tendencies and desirable traits requires proper education, practice and effort of individuals to guide a person to a higher level.

#### **4. Conformity of Shari'a with human nature**

One of the characteristics of divine wisdom is the complete harmony of Shari'a with healthy nature; The nature on which Allah created man. The most prominent verses that discuss the application of the Shari'a to human nature and guarantee the deep concept of nature are: so set your heart as a person of pure faith on this religion, the original nature endowed by Allah according to which He originated mankind (There is no altering Allah's creation; that is the upright religion, but most people do not know. (Al\_Room 30).

This verse emphasizes that the pure religion is free from any religious polytheism - which Allah has created in the nature of all human beings - and is a natural thing. Through monotheistic studies, it has been proved that there is a necessary coordination between the system of "creation" and "legislation". What is included in the Shari'a must have its roots in nature, and what is in the formation and institution of man will be a complement to the laws of the Shari'a. Religion exists purely within and in human nature, which will Reach Prosperity with education (Makarem Shirazi, 1991, vol. 16, p. 418).

Some commentators believe that based on this part of the verse: Man has a nature that leads him to a certain tradition of life and a certain path that leads to a specific goal and end; A path that cannot be followed other



than that. The human being who lives in this world is a single species whose gains and losses in relation to the vigor and structure of the soul and body are common gains and losses that do not differ between different people (Tabarsi, 1412, vol. 3, p. 266).

Also based on this part of the verse:( There is no altering Allah's creation) Man - because he is human - has no more than one happiness and one cruelty, and since this is the case, it is necessary that in practice only a fixed tradition be established for him and that a single guidance guide him to that fixed goal. Obviously, this conductor must be his immutable nature. In other words, in the process of guidance and education, there should be no pattern friction and conflict. Allameh Tabatabai believes that no human being has any goal other than happiness; In the same way, all kinds of creatures have been instinctively guided towards their own happiness and the goal that is their ideal, and have been created in a way and equipped with a device that is suitable for that end and purpose (Tabatabai, 1390, vol. 16, p. 177).

According to some commentators, the word "nature" means creation; Because he says: (There is no altering Allah's creation) If you are left alone, you will have no religion other than Islam. But those of you who go astray are led astray by the devils of jinn and mankind (Fakhr al-Razi, without date, vol. 25, p. 98).

Therefore, Shari'a and nature are two phenomena of the manifestations of divine wisdom that have convergence and existential and intrinsic agreement with each other and - according to Islamic teachings - nature, Sharia are connected; And the Shari'a is a separate nature which - in fact - constitutes the "humanity" of man. Religion has emerged to guide and ensure the well-being of man and the law with the aim of flourishing human nature and constitutes the "straight path" of human evolution and transcendence. For this reason, man must study nature and Shari'a, and - on the other hand - he must polish his nature and keep it prosperous and save him from the veils of darkness, so that he can find the full potential of the guidance of Shari'a and achieve salvation and prosperity.

#### 4\_1. Benefiting from the agreement of Shari'a with human nature

Allah Almighty has endowed man with an instinct that is not only pure light itself, but also everything that emanates from it is all light and benefit; A nature that is not involved with man or any creature. The light of this luminous nature is the intellect of man, from which whatever



emanates from him is positive; In other words, human nature and intellect are neither involved with themselves nor oppress others. Therefore, intellect and nature are two blessed and safe categories in human life that do not need any special guidance, care, warning; Therefore, the Holy Qur'an denies any change in this heavenly and safe realm: the original nature endowed by Allah according to which He originated mankind (There is no altering Allah's creation; that is the upright religion (Al\_Room 30). This verse reminds man that he is attached to his nature and that the religion that is obligatory for him to establish money is the religion to which creation leads and the divine nature leads him, the nature that is not convertible, God based human beings on It is not created and changed in the creation of God (Tabatabai, 1390, vol. 16, p. 178; Makarem Shirazi, 1371, vol. 16, p. 417).

Therefore, one who is constantly within the realm of nature, his whole being becomes enlightened and benefits from the light of divine nature and never encounters differences and dualities; Because it has a nature based on monotheism (Qomi, 1363, vol. 2, p. 155; Arousi Hovizi, 1415, vol. 4, p. 182) which - if the right path is chosen - can evolve to the point that Let him be superior to the angels: while he was on the highest horizon. Then he drew nearer and nearer until he was within two bows' length or even nearer. (Al\_Najm 7\_9). Therefore, nearness to Allah is the most important benefit of man from the divine nature that Allah has placed in human nature and is completely in accordance with the divine law (Tabarsi, 1372, vol. 9, p. 262; Tabatabai, 1390, vol. 19, p. 28).

Based on what has been said, it can be understood that Shari'a is the manifestation of Allah and nature is the place of manifestation and manifestation of Allah, and both are the manifestation of divine knowledge, power and life, which are the manifestation of the names of divine goodness. Shari'a and nature, with all the dimensions and degrees of their existence, originate from the "single origin" and move towards the same "single origin" which is revealed by Allah. Both are divine words; One is legislative speech and the other is developmental speech.

Shari'a and nature are both "light"; And the darkness of falsehood has no way in any of them falsehood cannot approach it, at present or in future. (fussilat 41) because Allah's actions are based on wisdom and ultimately perfection and righteousness, and in His teachings, wisdoms, laws, and rules, there is no invalidity, and nothing is challenged, nor is it subject to change. Shari'a is both eternal and instinctual; Religion is

neither mortal nor perishable in nature; Rather, both are left to the survival of God (Tabatabai, 1390, vol. 17, p. 398; Makarem Shirazi, 1371, vol. 20, p. 298).

Nature always has divine light and puts man under his guidance and spiritual benefits. In troubles and bewilderments, man can both benefit from the Qur'an and religion; That " Refer to the Quran. " (Koleini, 1365, vol. 4, chapter of the grace of the Qur'an) and Take care of your own souls (Maeda / 105); It expresses this. The Holy Qur'an guides man to his lost, that is, the reward that he seeks according to the nature, or happiness, and ultimately, and says: "Your lost is with Allah Almighty." Whoever is guided to his door, has found his lost; And whoever goes astray is deprived of it (Tabatabai, 1390, vol. 6, p. 162).

Therefore, turning to nature for the sake of truth is turning to the Shari'a; As referring to and believing in the Shari'a on the path of truth is referring to and believing in nature. Accordingly, the believer in the law, the believer in nature; And the believer in nature will be the believer in the law. Neither nature nor the law will become obsolete; Rather, nature and law are always alive, fresh and in the service of man. Man - although he has reached the peak of intellectual maturity and scientific dynamism and mystical maturity - during his life, he needs Shari'a and religion and will receive many benefits from religion.

#### 4.2. Modeling the Shari'a's agreement with human nature

So far it has emerged that there is an equal relationship between the divine law and human nature. In other words, there is no real conflict between nature and law; Because the source of both them is the essence of Allah.

Some thinkers believe that nature is from the world of "matter" and is the essential distinguishing feature of man from other beings in the unseen and intuition. Shari'a and nature, religion and heart, Islam and man, have a relationship such as the relationship between lover and beloved, seeker and desirable, lover and beloved, complementary and complete. In addition to public developmental guidance and innate guidance, man also has legislative guidance. Shari'a is separate nature; And nature, is connected Shari'a. Just as it is possible for a person to deviate from the Shari'a, it is also possible for him to deviate from nature, and the source of deviation from both is one and the same, and how many deviations - even in great personalities - should be modeled on them (Hosseini Tehrani, 2013, Vol. 1, p. 305).

The Shari'a and the divine nature are both wonderful blessings and signs of Allah, and - with the right education - man can attain mysticism and nearness to Allah with these divine gifts; For Allah says: so whichever way you turn, there is the face of Allah (Al\_Baqarah 115).

Man must remove the dust from his original existence through the path of divine law and nature, by choosing appropriate models and under the shadow of the training of pious educators, and face the transcendence with the light of nature. In this regard, George Jardad says: "Ali ibn Abi Talib was born a Muslim; Because his birth and growth was from the mine of the Messenger of God and his creation and nature originated from the essence of that Imam; Moreover, the situation in which Ali stated what was hidden from the spirit and truth of Islam in his nature was not like the situation of others and was not related to the means of life. Ali's Islam was too deep to depend on the necessities of communication with situations; Because Islam originated from his soul, just as objects flow from their mines and water flows from their sources (Jardad, 2002, vol. 1, p. 63).

Based on following the example of the Shari'a's agreement with healthy nature, following the example of the Holy Prophet of Islam (PBUH) and his Ahl al-Bayt (A.s) is the only way to save human beings (to know more about the authority of the Sunnah of the Prophet and the Ahl al-Bayt (A.s) (For more information on the authority of the Sunnah of the Prophet and the Ahl al-Bayt (peace be upon them), see: Rafi'i 1390, pp. 111-175). Imam Khomeini believes that the biography of the Holy Prophet of Islam (PBUH) and his family (A.s) is based on human nature, values and outstanding Islamic attributes, and on the other hand, man was created in such a way that He is not alien to these issues and if he is in favorable conditions and that divine nature becomes real, he will understand these teachings (Mousavi Khomeini, 1394, pp. 179-187). Prophets and Imams have based their "Hanif religion" on "sound nature". Therefore, if we also respond positively to the call of our nature, we have modeled on them in a practical way. The function of human nature, like the "inner prophet", conveys the message of truth and correctness to the ear when taking any position and before taking any action, and if man listens to and applies this message, the radiance of nature in the human heart will increase. Enlightenment surrounds his whole heart and achieves the status of relative infallibility. In order to intensify the spiritual course of this modeling, one must first strengthen the natural

knowledge because its general lines are present in the human body; But he does not have a detailed knowledge of them and gradually comes to the page of the heart from within through the teachings of the prophets and imams and is translated and turned into acquired knowledge. And in the next stage, the only way for the flourishing of nature is piety and self-purification; That is, a person who has purified his soul through austerity, purification, and purified his heart, observes the unseen of the world and the kingdom of the universe. The logic of the Holy Qur'an is that if a person reduces his interest in the world, in the effects of this loss of interest, knowledge and natural reserves flourish in his institution and he can observe the kingdom and the unseen of the world (Javadi Amoli, 1991, vol. 15, pp. 323-324).

### **5. Research results**

The findings of this study showed that the principle of wisdom is one of the ontological principles of education in Islam. The following results were also obtained:

Any legislation - based on divine wisdom - is compatible with human nature. The present study has obtained the benefit and modeling of this adaptation.

Divine wisdom requires that the system of Shari'a present a religion that is completely in accordance with human nature and in which the system of the people is not burdened beyond their means.

The only system of legislation and laws and regulations that are correct and efficient that Allah Almighty has set and determined; Because only Allah is aware of all truths and has the ability to harmonize between the system of legislation and human nature.

Human nature is not only inclined to evils and vices; Rather, in the human body, there is a desire for goodness and virtues, which is completely in accordance with the Shari'a. In other words, according to the freedom and authority that Allah has promised in man, if man wants, he can reach the ultimate goal of his existence.

It was also concluded that there is convergence and existential and intrinsic agreement between Shari'a and nature, and - in the interpretation of Islamic teachings – nature is connected Shari'a; And the Shari'a is a separate nature, which in fact constitutes the "humanity" of man. The conflicts between Shari'a and nature are not real.

Religion has emerged to guide and ensure the well-being of man and the law with the aim of flourishing and evolving human nature. For this

reason, man must study nature and Shari'a precisely in order to achieve salvation and nearness to Allah in the process of correct education.

#### **6. Proposal and theorizing**

- Considering the great issue of creation and its relation to divine wisdom, and considering the necessity of a systemic view on this subject, it is appropriate and necessary to conduct extensive and - at the same time - independent and interdisciplinary researches in this regard.
- It is suggested that inter-religious and interfaith studies on this and related issues be conducted with a comparative approach.
- Academic and theological dissertations should be directed to the topics of this research, and the small issues surrounding it.
- It is necessary to collect a database of sources (books, dissertations, articles, sites, software, institutes, etc.) in this regard.

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