

The Effects of the Tendency Dimension on Insight and Action from the Perspective of the Holy Quran

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Abstract

The most important ambiguity and hiddenness of man is about himself, and the most useful sciences are also dedicated to this science. Man has always sought happiness and desired his own perfection. Therefore, if man knows himself, the first step on this path has been taken. For those in charge of human education and training, there is always the question of how to manage the change in human behavior in order to achieve perfection. The philosophy of prophecy can also be explained in this regard. The Holy Quran says: "...and He will remove from them their constraint and the shackles that were upon them." In the noble verse, "constraint" and "shackles" are interpreted as a burden on the shoulders of man. What is this heavy burden that the prophets came to lift from the shoulders of mankind? What are these shackles and chains that have made it impossible for man to progress on the path of perfection? The verse refers to the fact that beliefs and prejudices have intertwined, managed the vision and inclinations of humans and shaped their behavior and actions that are not monotheistic and are in accordance with the animal realm. God Almighty has made the existential composition of man a mixture of knowledge, power and love. The main philosophy of the revelation of the Quran and the sending of the prophets and the existence of the Imams of Guidance (peace be upon them), which was to guide humans, is not possible except by understanding the relationship between the areas of human existence. This is the issue that will be examined in this research.

Keywords: tendency, insight and action, Quran

Introduction

Man is composed of two dimensions; body and soul, and the spiritual dimension of man itself has three dimensions: the epistemic, cognitive or insight dimension, the emotional, affective or tendency dimension, and the actual, behavioral or action dimension. Where the soul understands and thinks, it is called intellect (insight), and where it is stimulated and has desires, it is called soul (tendency). In fact, intellect and soul are two dimensions of the human soul and are never two distinct and separate entities. Therefore, it should be said: the human soul and spirit are equal to his intellect and soul (Misbah Yazdi, 2010, 24). God created man with his inner tendencies. Man is a being who is affected by both his internal factors and external factors. The power of emotion is, on the one hand, affected and affected by external factors, and on the other hand, it is the cause of the individual's activities. Innate tendencies are common to all humans, and what makes the differences in tendencies is the effect of natural tendencies, which distinguishes each individual from other individuals. In fact, if these types of tendencies prevail over innate tendencies, they will throw a person out of balance, but if these tendencies are controlled and adjusted by human nature, they will lead him to the desired perfection. Without a doubt, anthropology is one of the important topics that has been studied in various sciences. Among the sciences that have addressed this topic are psychology and religions. Islam, which is the last and most complete divine religion, has addressed this topic with its broad and precise vision and has pointed out the existential dimensions of man from new angles. God, in the Holy Quran, has called man to think about himself and has warned him against

dealing with the purely physical and animal dimension. The important point is that cultivating the existential dimensions of man in a regular and harmonious manner leads him to the ultimate goal (which is happiness and perfection). These dimensions certainly affect each other, and this influence will be very important in the formation of the nature and personality of man. However, this issue has remained hidden from the eyes of many researchers or they have ultimately reached a dead end with one-sidedness; that is, instead of a comprehensive view and considering all three existential dimensions of the soul, they have paid attention to one of his existential dimensions and have ultimately deviated from the main goal; for example, some philosophers have paid too much attention to the dimension of human knowledge and insight and have almost ignored the other dimensions, or behaviorists have paid attention only to the dimension of human action, and some theologians have also examined the tendency dimension. Islam, which is a comprehensive and complete religion, has taken all these dimensions into account together and has even paid attention to the influence of these dimensions on each other. In fact, this holistic approach will be the solution to humanity's problem of being in this deadlock. Therefore, the present study seeks to answer the question: What effects does the tendency dimension have on the dimensions of insight and action from the perspective of the Holy Quran? The most important ambiguity and hiddenness of man is about himself, and the most useful sciences are also dedicated to this science. Man has always sought happiness and desired his own perfection. Therefore, if man knows himself, the first step on this path has been taken (Sabhani, 1383, 13, 335-328). For those in charge of human education and training, there is always the question of how to manage the change in human behavior in order to achieve perfection. The philosophy of prophecy can also be explained in this regard. The Holy Quran says: "...and He will remove from them their constraint and the shackles that were upon them." In the noble verse, "constraint" and "shackles" are interpreted as a burden on the shoulders of man. What is this heavy burden that the prophets came to lift from the shoulders of mankind? What are these shackles and chains that have made it impossible for man to progress on the path of perfection? The verse refers to the fact that beliefs and prejudices have intertwined, managed the vision and inclinations of humans and shaped their behavior and actions that are not monotheistic and are in accordance with the animal realm. God Almighty has made the existential composition of man a mixture of knowledge, power and love. The main philosophy of the revelation of the Quran and the sending of the prophets and the existence of the Imams of Guidance (peace be upon them), which was to guide humans, is not possible except by understanding the relationship between the areas of human existence. This is the issue that will be examined in this research.

Background

God created man along with his inner inclinations, and these inclinations have been specifically expressed in the verses of the Holy Quran. Man is a being who is affected by both internal and external factors. Many authors have written books and scientific articles on this subject, including the following:

- 1- Daniel Goleman writes: Actions that originate from the emotional mind are accompanied by great certainty and specificity, which is the result of their easy-going way of looking at the surroundings. This method may be completely bewildering to the rational mind (Goleman, 2001, 392).
- 2- Beheshti stated in his book "Fundamentals of Education from the Perspective of Islam": The role of emotions in human life has long been considered by divine religions, sages, scholars, etc., and the influence of emotions on the stages of human development and individual and social behaviors, and even on his physical, psychological and intellectual health, has been acknowledged (Beheshti, 2008, 123).
- 3- Mohammad Taqi Sobhani-Niya (2013) also talked about the different human emotions and their impact on his personality and form in his book *Moral Behavior of Man with Himself*.
- 4- Faqihi writes about human tendencies as follows: Some human perceptions are only an aspect of telling and showing external beings, but in contrast, there are a number of perceptions that we only deal with in cases where we want to use them and use them as a means of achieving perfection and benefits in our lives (Faqihi, 2014, 278).
- 5- Mohammadi, after considering behavior as the most important component of the existential dimension of the soul, writes: The way in which an individual can perceive his environment will affect his level of motivation.

What a person learns and ultimately his type of tendency will indicate his behavior. In addition, the ability of the individual can affect the type of his behavior (Mohammadi et al., 2016, 139).

6- At the moment of decision between different options, a person is influenced by a wide range of different components. Each of these components creates a pull in the person towards his desired option. Ultimately, the option whose supporting components have more power and weight determines the “sum of the pulls created by them” so dominant and strong that there will be no ability to confront it from any of the other areas and dimensions. The pull of these tendencies strongly dominates the others and as a result, the decision will be made in line with it. Rezaei has considered the role of tendencies more important than other dimensions in this article. (Rezaei et al., 2016, 88)

In the aforementioned writings, each of the existential areas of man has been examined separately, or at least there has been a slight reference to other areas. However, the present study, in addition to a comprehensive view and attention to all existential dimensions of the soul, tries to examine the influence of the area of inclination on the two dimensions of insight and action separately and from the perspective of the Holy Quran. Of course, the influence of other areas on inclination should not be neglected, although this study does not have the space to address these issues. This study discusses with a descriptive-analytical method and, based on the three existential areas of the soul, which are insight, inclination, and action, will examine the influence of inclination on the other two areas (insight and action) from the perspective of the verses of the Quran.

Conceptualization

Insight: Understanding, cognition, knowledge, awareness, vision, clairvoyance, and insight are actually synonymous words that are referred to under the general title of "insight". For example, Ragheb Esfahani, among the various meanings he mentioned for the word “insight”, also used this word to mean knowledge (Ragheb Esfahani, 1429, 127). Other definitions state: Understanding the relationships between the components of a learning situation as an organized whole and realizing the entirety of that situation (Ali Akbar Seif, *Modern Educational Psychology*, p. 260). Knowledge is a mixture of comprehensive knowledge and recognition of reality, with an inner light (Jafari, 1377, vol. 7, p. 115). Distinguishing, recognizing and distinguishing an object from other than itself by means of a specific component (Motaheri, 1383, 6, 535). Direct awareness of the signified of something or something (Shaari-Nejad, 1344, 55).

Tendency: Tendency has various meanings: agitation, excitement and emotion, it has been interpreted as a desire. Affection means bending (desire) in another direction, as a branch bends. (Ragheb-e-Isfahani, 1429, 572). The guide, the energizing agent, the mover (Sif, 1379, 348). The main source and hidden cause of pleasures and pains and various emotions and the beginning of movement and action (Siyasi, 1334, 219). The various impressions of the mind or thoughts that arise directly from nervous stimulation are called sensory perceptions. (Descartes, René, 1364, 121) Any stimulation or disturbance in the mind (Goleman, 1380, 387). The ability to receive ideas in such a way that they affect us through objects (Kant, Immanuel, 1362, 99).

Action: method, character, manner of movement and conduct. The influence comes from the influencer, and it does not matter whether the act is good or bad, knowingly or unknowingly, or intentionally (Ragheb-e-Isfahani, 1429, 640). Behavior literally means “movement and movement” and in the term, any action that a living being performs. This term is used for a specific action or a set of actions. (Shaari-nejad, 1344, 69). Action, verb, behavior, and in general any physical movement in this research is considered as action.

The influence of the tendency area on the insight area

Human beings find within themselves a pull towards the flourishing of humanity. Of course, factors such as environment, heredity, friends, etc. also affect human approach. But it should be known that the role of the environment is ultimately to allow or help humans to flourish their potential possibilities (Maslow, 1371, 180). Desire, which plays the role of energy in voluntary actions, is one of the elements required in voluntary activities. Insight and knowledge alone do not move a person. Rather, they only show the way. Intentions and emotions make a person strive and lead him to make decisions (Rajabi, 2011, 205-197). Eliminating instincts and shutting

them down is the cause of human destruction, and excessive exploitation of them will be disastrous. The path of moderation between the two is the preserver of man and humanity, and the problem of man in life is to find and follow such a path (Sobhani, 2004, 9, 333). Internal tensions sometimes have effects on each other, and sometimes they become the source of effects by merging and combining. Accepting the truth requires a capacity that depends on the inclinations of the heart of man as well as his knowledge and insight. The influence that each of these two aspects (inclination and insight) has on each other also plays a fundamental role in determining a person's destiny, which, depending on the type of movement a person makes, can cause their ascension or downfall! An example of the "effects of inclination on insight" is examined in the following verses. God willing.

2-1- The effect of the tendency towards truth on insight

Man has a tendency towards self-realization. He implicitly desires to be true to his nature, to trust himself, and to search deep within his nature to find the source of his actions (Maslow, 1992, 180). Man is naturally inclined towards goodness, this desire that is deposited in the human being is what we know as "conscience". The role of conscience is to rebuke and warn him whenever the rebellious nature of man overcomes his pure nature and he falls into sin. The effect of this warning stimulates the desire to return and repent in the insightful man, and the effect of repentance will provide the basis for guidance and salvation in the long run.

2-1-1- Distinguishing between right and wrong

- O you who believe! If you fear Allah, He will make for you a criterion and... (Al-Anfal/29)

O you who believe! If you fear Allah, He will make for you a criterion and... .

The criterion means a means that distinguishes between two things (right and wrong). In beliefs, the criterion is separating faith and guidance from disbelief and misguidance, and in action, it is separating obedience and every action that pleases Allah from disobedience and every action that causes His anger, and in opinion and opinion, it is separating correct thought from false thought. All of these are the results and fruits that are obtained from the tree of piety. (Tabatabai, 1383, 9, 71). Self-control means fighting against the desires of the flesh (lust and anger). Just as a person needs war equipment on the battlefield, he must also be equipped with the right weapon in the battle against himself, so that he can use it when necessary. To prepare the right weapon in the fight against the soul, it is necessary to use the two means of reason and conscience. When a person can achieve self-knowledge by reflecting on the verses of the Word of Revelation, it will be much easier for him to control the desires of the soul (Javadi Amoli, 2007, 12, 182). Self-love causes a person to sometimes go beyond his limits and want everything for himself according to his desires. However, if a person resists these endless desires of the soul, his insight is added to and ultimately this path becomes smoother and more even for him. This verse well expresses the close connection between tendencies and the level of human insight and insight. The more a person works hard in controlling and controlling his sensual inclinations, the more his insight will be increased, and God will grant him knowledge that will not leave him at a crossroads, and where others are bewildered and lost, he will easily take the path of truth and walk safely.

2-1-2- Remembrance and Insight

- Indeed, those who fear Allah, when a group of Satan touches them, they will remember, and when they see (Al-A'raf/201)

A group of Satan is the one who circles around a person's heart, until he finds a way to enter it with his temptations! Or it is a temptation that revolves around the heart, so that it opens a way to the heart and enters. So the meaning of the verse is: Seek refuge in Allah at the time of Satan's intervention, for this is the way of the righteous, for Allah is their Owner and Guide, and all their affairs are in His hands. Allah will both repel the evil of that Satan and remove the veil of heedlessness from them, so suddenly they will see. This verse is in line with the verse: Indeed, He has no authority over those who believe, and upon their Lord they rely (An-Nahl: 99). So the verse says: Such is the state of those who are righteous with regard to remembrance and vision (Tabatab'i, 1396 AH, 8, 498 and 499).

The stronger a person is in self-control, the faster he will realize the tricks of Satan and the temptations of the soul. As a result, when he is caught in the trap of these two (the desires of the soul and Satan), he will quickly remember and return from his short-term negligence, and in the subsequent stages and stages, he will also perform better. Therefore, if a person's conscience has not yet been deactivated (due to excessive sin), it will warn him when he is caught and compel him to repent. As a result of such remembrance, a person will gain insight that will make it difficult for him to repeat the sin. This verse refers to the effect of inclination on action and then on human insight, which is an indirect effect.

2-1-3- Acceptability

- And warn those who fear that they may believe (Al-An'am/51)

The issue of warning is a general matter. However, the statement "those who fear" means that the fear of the Hour in the hearts of some is an effective aid to accepting the Prophet's call; because this fear of punishment brings his call closer to their understanding. For this reason, the command to warn was assigned to these individuals, in order to both emphasize and intensify the call and to encourage the Holy Prophet not to be lenient with their call and not to see them as equal to those who do not fear the Hour. Because their position is closer to the truth and their hope of believing is greater (Tabatabai, 1383, 7, 138). The result of the effect of warning is the attainment of piety; because at the end of the verse it says: Perhaps they may become pious. Man has tendencies and evasions, and to direct his tendencies he needs preaching and to direct his evasions he needs warning. Of these two elements, warning has a special role, because most people become alert by warning, and warding off corruption is more valuable to them than gaining profit. Therefore, general warning is merely the completion of argument, but warning those who fear the Hour is for remembrance and contemplation (Javadi Amali, 1391, 25, 281-278). The expression "fearing God in secret" refers to the fact that although they never see God with their eyes, they believe in Him through His works and through reasoning and evidence, a faith accompanied by a sense of complete responsibility! This fear and awe causes their hearts to be humble, to constantly turn to God, to accept His obedience, to repent of every sin and lapse, and to continue in this state until the end of their lives, and to enter the scene of the Day of Judgment in this state (Makarem Shirazi, 1363, 22, 280). This verse speaks of the profound effect of inclination on insight, explaining that fear affects a person's knowledge of an important issue such as the existence of the Resurrection and awakens him from the sleep of heedlessness. A person who sets limits for himself will realize his mistake and return to the straight path by reminding others. However, someone who has deliberately and stubbornly deviated from the path will not be affected by the warnings of others! The word "fear" refers to a type of feeling, the result of which is a sense of responsibility, that is, when a person is afraid of something, he feels responsible for it by thinking about it. This feeling makes a person think, and the result of thinking leads to "right behavior." People who have seen signs and miracles with their own eyes and have increased their insight by pondering them are the ones who have a history of acceptance in their being. This type of behavior occurs in humans as a result of a tendency called fear. A person who knows his Lord is always present and watching over his actions is much less likely to commit sins and mistakes, and after a while this type of behavior becomes the queen and form of his existence, and this process will often continue until the end of his life. Therefore, a person with a right attitude can guarantee his happiness to some extent. There are many verses in this regard that introduce fear of the Lord's position as a factor in right thinking and right behavior.

2-1- The effect of tendency towards falsehood on insight

Whoever is led by his own self, his instincts lead him: ... Indeed, the self is led to evil.. and he follows his instinctive desires, blinded by them. Such a person always remains a follower of his own self, and as God has said, he clings to material life and follows its desires: ... But he remained on earth and followed his desires. ... Such a person has abandoned his self to the point of dominating his conscience, and with this approach, he makes the path of return for himself uneven or completely blocked. This will be discussed in the following verses.

2-2-1- Stubbornness and Rebelliousness

- Indeed, man will transgress* if he sees me seeking self-sufficiency (6 and 7 al-'Alaaq)

These two verses are a deterrent to human behavior, which shows itself in the face of divine blessings and instead of being grateful for the blessings, ungrateful and rebellious; that is, it goes beyond its limits. This is a report of what is in human nature. Then the reason for this rebellion is stated as follows: He considers himself to be in no need of his Lord. What causes this way of thinking in man that, despite his need for God throughout his existence, he becomes so rebellious? The reason for this deviation is that man pursues his sensual desires and attaches himself to external causes that are only means to his goals (not the goal), and as a result, he becomes oblivious to his Lord and does not see himself in need of Him in any way. If he saw himself in need of Him, this need would compel him to remember Him and be grateful for His blessings. But since this is not the case, he forgets God completely and rebels (Tabatabai, 1383, 20, 550). A person who voluntarily closes his eyes and ears from hearing and seeing the divine signs gradually reaches a stage where he can no longer see well and hear correctly. When a person's inner self is out of his control and falls under the control of Satan, his appearance also becomes subject to him, therefore neither his eyes see the divine signs nor his ears hear the truths. A person who turns away from the remembrance of God will inevitably be led astray by Satan and his soul and become accustomed to sin. (Javadi-Amali, 1398, 52, 483-480). If a person thinks he is self-sufficient, he wants the whole world for himself and avoids any kind of dependence on others. Rebellious and stubborn people see every miracle and sign, but they still deal with it with excuses and stubbornness and disobey God. Therefore, God has left them to themselves and they are helpless and wandering in their affairs! When a person goes against his pure and divine nature and neglects the remembrance of God and, in a word, prioritizes his own desires, he becomes deaf and blind to hearing and seeing the truth. In fact, this is God's tradition. After a person deprives himself of a blessing and does not thank it; that is, he does not fulfill his duty towards God's blessing, he is punished. When a person is subjected to this punishment, he will never find the way back and as a result, he will be caught in eternal misguidance.

2-2-2- Peace with Satan

4- If it were not for the fact that they had come, they would have been blessed, but their hearts were hardened, and the Shaytaan had afflicted them with what they intended to do.

Anam/43

And the devil adorned them with their deeds, and he said, ``There is no overpowering for you this day from people, and this is a neighbor to you" (Anfal: 48) and (remember) when the devil (evil) deeds He made their eyes beautiful and said: Today no one from the people will prevail over you, and I will be your helper and supplicant in times of difficulty.

The beautification of a person's actions by Satan is that by stimulating the inner emotions related to that action, he instills in the person's heart that the action is a very good action. As a result, a person enjoys his action and loves it with all his heart, and his heart becomes so aware of it that he no longer has any time left to think about its serious consequences and its evil and sinister effects! (Tabatabai, 2004, 9, 12). When a person prioritizes his sensual desires over everything else, he gradually loses his pure and divine nature and becomes caught up in the intrigues and machinations of Satan. Satan, who has asked God for a respite to mislead man and to interfere in his heart, wealth and children, stands firm and steadfast on his word with all his might and tries to fulfill his promise by beautifying the world and everything in it. This verse clearly reveals the secret of Satanic whispers and emphasizes: Satan puts man's mind under his control through these whispers and in a way takes away his power to think correctly; that is, in fact, a man who does not come under God's control, aligns himself with Satan's whispers and gradually comes under his control by following Satan's steps. At this stage, Satan commands man to commit immorality and evil deeds and makes his actions seem beautiful in his eyes. Considering what has been stated so far, the following conclusion is reached: The tendency towards sensual desires leads to a distance from the pure nature and the human insight is so affected that the beautiful and the ugly, the evil and the good, and in general, the right and the wrong, are alternated in his eyes.

2-2-1- Lack of reason and understanding

- They were content to be with the wicked and imprinted on their hearts, so they do not understand (At-Tawbah: 87).

The hypocrite is deprived of correct perception and deep understanding. He has become so immersed in sin and has closed the path of repentance to himself that the path of return has become very rough and almost impossible. The noble verse also refers to this point; because God created the nature of all humans pure from the beginning. This is the person who has darkened his heart with sin and as a result, it becomes impossible for him to understand the light. In this verse, God has rebuked and blamed the hypocrites for their absurd tendencies and says: These people have become inclined to stay at home with their wives and have refused to fight in the way of God, because they do not have a correct and deep understanding and therefore they are deprived of understanding the truths. This deprivation is due to their sins, which were abandoned without repentance and increased their sins day by day and closed the way for themselves to return (Javadi Amoli, 1398, 35, 96). The intense desire for life and love of self is an obstacle, it prevents a person from correct insight and the human heart from understanding. The noble verse speaks of the heart satisfaction of the hypocrites and states: This desire for life and love of self causes a seal to be placed on their hearts and as a result their hearts are deprived of deep understanding and insight. This is a punishment for the wrong attitude and ultimately the action that they take, and their punishment (in this world) is the lack of correct understanding and deep understanding.

And when the Surah was sent down, then among them are those who say, "Who among you has increased this faith?" And they are prophesying* And as for those in whose hearts is a disease, I have increased them from abomination to their abomination, and they are dead, and they are disbelievers (Touba: 125 - 124)

And when a Surah is revealed, some of the hypocrites say: "Which of you has this Surah increased in faith?" But those who have [truly] believed, it has increased in faith, and they rejoice. But those in whose hearts is a disease [of hypocrisy], they have added to their evil deeds and died while they were disbelievers.

The verse is about those in whose hearts there is no true faith, and their hearts are seized with doubt and denial, which itself leads to disbelief. This verse indicates that no Surah of the Quran is ineffective in the hearts of the listeners, and if the heart is a listener and sound, its faith increases, and if the heart is a sick heart, these Surahs of the Quran cause its misguidance to increase, as is also stated in verse 82 of Surah Al-Isra (Tabatabai, 2004, 9, 559). Several verses of the Holy Quran refer to a sick heart and diseases that may penetrate the human heart. God has always warned man against these diseases. Because a sick heart acts just like a sick person. Whenever a person loses his health, his taste also changes and he does not enjoy the taste of food, and sometimes he even turns away from and avoids delicious foods! A sick heart also considers the truth to be false when faced with it, and basically exchanges the places of ugliness and beauty for each other. This is because the human heart has changed its taste and its nature has become accustomed to ugliness. Of course, since man is by nature a seeker of truth, a perfectionist and a lover of beauty, these changes in him do not occur suddenly, but will certainly happen gradually and step by step. With each step and each word, man determines the path of his next step, and these steps gradually transform him into a believer, a hypocrite or an infidel! If a man takes one step on the path of hypocrisy and hypocrisy, the path of hypocrisy becomes easier for him, just as if he is restrained in the face of sin, his guidance increases and his perseverance on this path increases.

3- The influence of the area of inclination on the area of action

Some inclinations originate from the material aspect of man and some from his heavenly aspect. The natural and geographical environment, historical and economic factors, etc. cannot be unaffected by the type of moods and emotional states, the application of innate tendencies, and in general, his tendencies. The noteworthy point is that none of the environmental factors can force a person to be dignified or humiliated (Hosseini Beheshti, 2011, 185-190). In other words, although environmental factors have their effect on tendencies, these environmental effects do not encompass man. Again, it is man himself who, having the power of choice and insight, despite obstacles, problems, and unfavorable environments, must try to pave the way, strengthen his will, and strengthen his constructive and humane spirits. It goes without saying that: although tendencies cannot by themselves encompass human action, if they are not controlled, they may be very dangerous and destructive! In terms of their effect on action, tendencies always aim for a goal. Man does not perform any action without desire, inclination, or direction. When we examine the totality of human efforts, including scientific and practical efforts, we find that all those efforts arise from a series of special needs. In one sense, inclination is a result and fruit that results from action,

because it is the ultimate cause of behavior, but in terms of external realization, it is subsequent to it (Misbah Yazdi, 2005, 84). So we can claim that: all human goals are realized when there is a desire and inclination for him. That is, without inclination, no action combined with will (without coercion and reluctance) will take place! One of the ways that inclinations can guide action and information processing is through practical and intellectual inclinations, and sometimes only practical inclinations (A. Smith, 2006, 304). Once beliefs are formed, they affect the quality of human performance in various ways. In general, the more a person expects to be able to do something well, the more likely they are to try and persevere when faced with a problem, and vice versa (Marshall Reeve, 2009, 248-251).

3-1- Right-oriented actions depend on correct tendencies

"Feelings" are more or less tangible states that have tangible roots deep within the human soul and psyche. Feelings and passions have various branches and diverse effects. Human feelings and passions are mentioned in abundance in the Holy Quran under various titles. Like other aspects of human existence, feelings and passions are essentially neutral in terms of moral value. However, the reactions that humans make in proportion to these states are optional and in fact these reactions will have a positive or negative moral charge (Misbah Yazdi, 2009, 296). The more human tendencies are in line with their nature, the more correct their actions will be. Tendencies affect all stages of human action; that is, from thinking and choosing a subject and goal to striving and achieving it, everything is influenced by human tendencies. Interestingly, during the journey, a person's inclinations may change several times, completely distorting the path of his movement. Examples of these effects will be examined in the following verses.

3-1-1- Man's performance towards himself

And the likeness of those who spend their wealth to seek the blessings of God and to strengthen themselves is like the likeness of Paradise in the possession of its victims. 265

And your Lord will not believe until He judges you in the matter of a tree between them, then no 65

The word soul was examined until repentance

3-1-2- Man's performance towards God

Be light and heavy, and strive with your possessions and your souls in the way of Allah.

Toba/41

- Those who believe fight in the cause of Allah and those who disbelieve fight in the cause of The Taghut... (An-Nisa'/76).

In this verse, the believers and the disbelievers are compared in terms of how they fight, so that this statement shows the honor and superiority of the believers over the disbelievers in their way of life and makes it clear that the path of the believers leads to God Almighty and the reliance of the believers is on His Majesty, but the path of the disbelievers leads to the Taghut and as a result of this clarification, the believers are incited to fight the disbelievers (Tabatabai, 2004, 4, 675). Elsewhere, God describes this way of the believers in a praiseworthy tone and says: "Indeed, God has purchased from the believers their lives and their wealth, that they will have Paradise. They fight in the way of God, and they kill and are killed." (At-Tawbah: 111) In this verse, God enters into a deal with the believers and says: "God has purchased from the believers their lives and their wealth, and will grant them Paradise in return, for those who strive in the way of God, whether they are killed or killed. (This is their reward.) Whoever places himself under the guardianship of Allah and exerts all his efforts in the path of obedience to Him, Allah will certainly not abandon him and will extend His protection over him. This is the reward of the one who, having accepted Allah as his "Lord", perseveres in this path and copes with the hardships and adversities of life and does not despair or get tired of his struggle. Those who have known the value of their lives will not be satisfied with anything less than that (Paradise). They control their sensual desires by choosing the right path and, in accordance with this choice, perform righteous and good deeds.

3-1-3- Human performance towards others (well-known)

They believe in Allah and the Last Day, and they follow what is known, and they avoid evil, and they hasten to the good deeds of those who belong to you. Min-as-Sal-e-Hinaal-Imran/114

O command them with the known, and forbid them from evil, and resolve for them the good deeds and forbid them. On them is the wickedness, and on them is their bondage and the fetters that were upon them. Al-A'raf/157

And the believers and the women believers are some of them guardians. pray and pay alms and obey Allah Repentance 71

So if they suckle you, then give them their wages.

Divorce/6

- So kill in the way of Allah, there is no burden except for your soul and urge the believers... (An-Nisaa/84)

God considers the only duty of the Prophet to encourage others in the matter of Jihad and says: Only Your duty to others is to encourage them in the matter of jihad and to incite the believers, so that God may suffice and repel the danger of the infidels (Tabatabai, 2004, 5, 36). Motivation is an internal force that causes an individual's behavior and pushes him in a certain direction and clearly compels him to a specific activity (Misbah-Yazdi, 2005, 84). This verse and verses like it refer to the importance of creating motivation in individuals. When in an important matter such as jihad, God considers the sole duty of the Prophet (PBUH) to encourage and persuade the believers, this means how prominent the role of inciting motivation is.

This verse is an example of verses that clearly state the role of motivation and its relationship with human action and performance. After ordering His Messenger to Jihad, God emphasizes: You do not consider anyone other than yourself to be responsible for this matter. Of course, encourage and persuade the believers, but you have no other duty towards them, meaning you cannot force them to do this. This kind of command informs us that since God is fully aware of the reaction of the believers after the Prophet's (PBUH) incitement and knows that a person whose heart is inclined towards God will not fail to do anything on this path, He has relieved the Prophet (PBUH) of this matter and has relieved him of the duty and considers him only responsible for informing and encouraging. It should be known that in enjoining good and forbidding evil, one must maintain a balance and avoid excesses. In this verse, God has merely encouraged the believers in an important and great matter such as Jihad. Therefore, those who enjoin good should, based on the noble verse, consider their duty to be only to remind and encourage and not to be burdensome and forceful! A person who is on the right path also feels responsible towards others and seeks their guidance. However, in the meantime, observing moderation is one of the most important points that those who enjoin good should keep in mind.

3-1-4- Human behavior towards the environment (Imran)

- “He created you from the earth and settled you in it, so ask forgiveness of Him, then repent to Him. Indeed, my Lord is near, responsive.” That is, God created you on the earth and assigned you to build and cultivate it. After referring to the blessing of creation, God mentions another blessing: He entrusted man with the task of cultivating and populating the earth; that is, He placed at his disposal the power and means of cultivating the earth (Makarem Shirazi, 2007, 2, 357). The verse implicitly refers to the treatment of the environment and speaks of its cultivation and development. In addition, it emphasizes man's efforts in this regard and asks him to repent and seek forgiveness for his negligence, strive and fulfill the right of the blessings that God has bestowed upon him. As a result, it can be understood from the verse that every blessing that is placed at the disposal of man creates a right, and this right naturally entails a duty for man, and man's duty towards the earth and the environment is to strive to cultivate it. The blessings of nature and what is in it are examples of divine blessings for man. “And whatever I do of His favor, it is from Allah” (An-Nahl/53) God has given man the favor so that he may be grateful, meaning that he may use it in a desirable way. If he uses it in a desirable way, he will receive more favor in the form of continuation of that favor or allocation of another favor as a reward for his correct performance in utilizing the favor.

3-2- False-oriented actions due to incorrect tendencies

No matter how much a person's tendencies are in line with his nature, he will have actions that are in line with nature and far from his nature, and his eyes of insight will also be blinded. We will continue this topic in the following verses. God willing.

Futile arguments due to ignorance actually originate from a tendency called selfishness, and if the desires of the human soul are at the head of the chain of his desires, it will lead him to actions that his animal nature

3-2-1- Human behavior towards himself (arrogance and self-conceit)

- Indeed, those who argue about the verses of Allah without authority, they are told that in their breasts there is nothing but arrogance ... (Ghafir/56)

In the hearts of those who argue about the verses of Allah without reason, there is a kind of arrogance and self-conceit. This motive causes them to display belligerent behavior. This undesirable characteristic has caused them to insist on their opinions without any reason (Javadi-Amali, 1402, 70, 362). This verse states that the arrogant will be prevented from the signs of divine mercy and will turn away from the paths of progress and will take the path of misguidance; that is, they will deviate from the path of guidance by their own free will and take steps towards misguidance (Tabatabai, 1396 AH, 8, 247). It should be noted that turning the hearts of the arrogant away from understanding and accepting the divine signs is a punitive punishment, not a primary one; that is, they suffered this punishment due to unjustified arrogance. Therefore, the arrogant do not believe in any miracles or proofs in the principles of belief; just as in ethics and law, they choose the path of misguidance and corruption, not the path of progress (Javadi-Amali, 1392, 30, 145).

Arrogance is one of the strong desires of the soul, which if cultivated in the heart, will lead to a kind of heart disease. Apart from this undesirable trait, other traits such as jealousy, greed, boasting, stinginess, etc. also contribute to this disease. The implication of this verse and verses like it in the influence of desires on human performance is very obvious. If a person loves himself more than everything and everyone, he will give the highest value to his desires and it will not matter to him who he is in front of?! The type of human desire plays a significant role in determining his behavior and according to the hadith of the Holy Prophet (peace and blessings of Allah be upon him and his family) (Your love for a thing blinds and deafens) makes a person blind and deaf from seeing and hearing the truth. The punishment for the arrogant is, first, turning away from understanding and accepting the truth, and second, acting in accordance with it; that is, stepping into the valley of misguidance and wandering.

3-2-2- Man's performance towards God (laziness in obeying God)

- And nothing prevents their spending from being accepted except that they have disbelieved in God and His Messenger, and they do not come to prayer except while they are lazy... (At-Tawbah/54)

The reason why the actions of the hypocrites are not accepted is that the hypocrite does not believe in God and His Messenger, so he does good deeds to be seen. But in reality he does these same deeds out of laziness and dislike. The most important reason for the invalidity of the hypocrite's actions is his disbelief in God and the Prophet (PBUH). As a result, the actions of the hypocrites are not accepted; Because they go astray in their actions, not because they have committed sins elsewhere, so this action is not accepted! Like verse 27 of Surah Al-Ma'idah, "Indeed, Allah accepts only from those who are pious," which is mentioned about the condition of perfection. That is, complete acceptance is meant, not the principle of acceptance. So whoever does a good deed and the context of that deed is not contaminated, Allah accepts it (Javadi-Amali, 1393, 34, 237-235). So, someone who has hypocrisy rooted in his heart, because his intention is contaminated with deceit, cannot do an action that pleases Allah. Someone whose words and actions are not the same and who actually performs a good deed with an evil intention to deceive others, will definitely not be safe from Allah's deceit. This person, following this tendency towards falsehood, has deprived himself of true knowledge, and this is the punishment for disbelief in blessings.

3-2-3- Man's performance towards others (commanding evil and forbidding good)

- The hypocrites and the hypocrites are some of them, they command the disbelievers and they are away from the known and they hold fast. Their hands are forbidden by Allah, and they are the hypocrites (the transgressors) (At-Tawbah: 67)

All hypocrites have the same thought process, tradition, and way of life, and their connection is in the orbit of disbelief, misguidance, debauchery, and crime. The first common behavioral characteristic of them is enjoining ugliness and forbidding goodness, and the second characteristic is stinginess and stinginess in financial, political, religious, and religious matters. They have no open face, broad heart, open chest, or open hand. Their behavior in all matters is contrary to the behavioral model of believers and the Islamic system. The origin of these moral vices is forgetfulness of God, whether verbally or in action, in the heart or in form, the cases mentioned in the verse are from divine forgetfulness. The bitter punishment for this forgetfulness is being forgotten by God's grace; because they have deliberately forgotten to obey God! God also left them to their own devices. The hypocrite is a dirty tree that considers truth to be false and false to be true, and in every field he steps, he behaves in a way that is contrary and contrary to the tree of goodness. Accordingly, not only does he behave in the opposite way in enjoining good and forbidding evil, but he also behaves in psychological matters such as joy, happiness, and sadness! He becomes sad when the believers win the war against the infidels, and happy and joyful when the Muslims lose. (Javadi Amali, 1393, 34, 448-437). Therefore, the hypocrites' wrong tendency to show off and show off plunges them into the mire of forgetfulness and neglect, and deprives them of the right to think, and as a result, they will not act correctly. Hypocrisy has stages, and everyone is subject to divine wrath and anger according to the degree of their hypocrisy.

3-2-4- Human Actions Towards the Environment (Corruption on Earth)

- And He has subjected to you all that is in the heavens and all that is on the earth... (Jathiyah/13)

And He has subjected to you all that is in the heavens and all that is on the earth...

In the previous verse, God referred to the conquest of the sea and how the ship floated on the water; that is, God actually moved man's emotions and made him familiar with His (God's) unadulterated love, and by doing so, He influenced his tendencies. In this verse, God also called man to reason and reflect, and in a way, He wanted him to use his insight in the divine verses (Makarem Shirazi, 1386, 4, 410).

There are different types of conquest, and scientific conquest is one of the manifestations of the conquest of the creatures of the heavens and the earth; That is, man has such a scientific capacity and talent that he can learn about the traditions and laws governing beings. Unfortunately, man, by abusing his scientific capacity, has mostly destroyed the environment and has preferred corruption on earth to its development and prosperity. This way of treating living beings with the aim of conquering beings is incompatible with man. But a man who prioritizes his own desires over everything else is also incompatible with his environment and damages it with corruption and destruction. This only happens in the shadow of man's unlimited tendencies and following the desires of the ego.

The result of the previous discussions can be expressed as follows: The "chain of action" in our existence is as follows: At stage zero: the "hidden desire" for good exists naturally in man and is waiting for the "proof" of good to be revealed. In the first stage: "Our mind" recognizes one option as the better option (the proof of goodness) among the available options in different situations (the recognition stage). In the second stage: Due to the nature of seeking goodness, the "desire" for the better option becomes active in us (the tendency stage). In the third stage: This desire (depending on its intensity and according to the circumstances) causes the emergence of "action" (the action stage) (Lutfi, 1403, p. 89).

- The whole thing is to act according to the nature

Conclusion

Discussion

- Human tendencies affect other areas of human existence. This effect can lead a person to ultimate perfection or, on the contrary, hinder him. The right tendency can have such an impact on his insight and insight as well as on the way of human functioning that it changes the human lifestyle in general. When a person controls his inclinations and desires properly, he will gain more and better knowledge about the universe and the philosophy of creation, and this insight will guide him to the path of eternal happiness. According to the noble verses of the Quran, self-control is a factor for insight and the basis of self-control, this control of inclinations and desires is the result of this control, opening and paving the way for human perfection. With knowledge and insight, a person will not only improve his eternal and hereafter life, but also enjoy a safer and more just individual and social lifestyle.

- After a person has become inclined towards the right path and his insight has increased, it is time for his actions. The origin of this action emanates from those same tendencies and will guide him to that same path. In this case, a person takes all his steps in such a way that the pleasure of his Lord will be the forefront of his actions, and this is the straight path. Of course, this does not mean that a person reaches the level of infallibility, but rather if a person, despite having the right tendency, sometimes makes a mistake and deviates from the main path, those same right tendencies and tendencies, in the form of a pang of conscience, or in the words of the Holy Quran, "the self that is guided," take on the role of leading and guiding the person and, with the insight gained from these tendencies, return him to the main path. It should be known that the dimensions of human existence and their effects on each other, as well as the effects of the environment on the human soul, despite their importance, none of them have control over the human soul, and ultimately, what penetrates the human soul (whether stubbornness or acceptance and submission) guides him in the direction he should go.

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