

# Studying the Effect of Insight on the Relationship between Tendency and Action from the Perspective of the Holy Quran

**Mahboubeh Moezy Rad<sup>1</sup>, Abolghasem Asi Mozneb<sup>2\*</sup>, Ahmad Sadeghian<sup>3</sup>**

1. Department of Quran and Hadith Sciences, Y.C., Islamic Azad University, Yazd, Iran.

2. Department of Quran and Hadith Sciences, Y.C., Islamic Azad University, Yazd, Iran  
(Corresponding author).

3. Department of Quran and Hadith Sciences, Y.C., Islamic Azad University, Yazd, Iran.

## Abstract

The spiritual dimension of man has three aspects: insight, tendency, and action, and recognizing the relationships between these dimensions plays a significant role in the knowledge of the soul. These dimensions certainly affect each other, and this influence can 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 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 neglected the tendency dimension. Islam, which is a comprehensive and complete religion, has considered all these dimensions together and has even paid attention to the influence of these dimensions on each other. In fact, this comprehensive approach will be the solution to the problem of humanity being in this deadlock. Therefore, the present study seeks to answer this question: What effects does the dimension of insight have on the dimensions of tendency and action from the perspective of the Holy Quran?

**Keywords:** insight, Quran, tendency

## Introduction

Without a doubt, knowledge is the most important bridge of communication and interaction between humans and others and even themselves. Recognition is a prerequisite for all issues surrounding humans. As mentioned in the hadiths, and self-knowledge is the introduction to theology. Humans have two dimensions: body and soul. After the physical structure of the fetus is complete, another element is added to it and it acquires a new level of existence, which the Quran refers to as the breath of the soul (Misbah Yazdi, 1376, {3-1}, 349). From the perspective of Islamic philosophers and sages, “insight” is essentially the work of the soul, and given that the soul is an abstract matter, insight will also be an abstract matter, which of course is realized through material interactions in the body. The various human senses, in terms of their importance in the matter of insight, are actually considered the gates of human knowledge and awareness (Misbah Yazdi, 2010, 24). The spiritual dimension of man has three aspects: insight, tendency, and action, and recognizing the relationships between these dimensions plays a significant role in the knowledge of the soul. These dimensions certainly affect each other, and this influence can 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 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 neglected the tendency dimension. Islam, which is a comprehensive and complete religion, has considered all these dimensions together and has even paid attention to the influence of these dimensions on each other. In fact, this comprehensive approach will be the solution to the problem of humanity being in this

deadlock. Therefore, the present study seeks to answer this question: What effects does the dimension of insight have on the dimensions of tendency and action from the perspective of the Holy Quran?

### -1-3Background

Contrary to the beliefs of some schools, the Holy Quran not only considers insight and knowledge possible and accessible for humans, but also sees this capacity in them as very extensive. Accordingly, he can become familiar with the phenomena of the heavens and the earth, and especially with the dimensions of his own existence. Many authors have written scientific books and articles on this subject, including the following:

-1 Knowledge and Philosophical Categories is a book that introduces insight as the most important and even the only factor in human progress. In a part of the book, it is written as follows: Scientific philosophy is the first philosophy that presents a truly scientific solution in the field of the nature of knowledge, the characteristics and laws of the process of human knowledge, and shows the ways to achieve objective truth. The scientific theory of knowledge has a prominent place in scientific philosophy, because knowing reality is not only of great value, but also causes enlightenment and creativity in man (Kivan, 1975, 95-97).

2- Beheshti has pointed out that: The most important value of "insight" for humans is to show them reality (realism). Some minds are realistic and some are unrealistic. It is expected that consciousness shows us realities as they are. (Beheshti, 1970, 5-10).

3- Daniel Goleman stated in his book Emotional Intelligence: 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 astonishing to the rational mind (Goleman, 1981, 392).

4- Reza Vatandoost, in his book, discusses the behavioral aspect of humans and introduces action as one of the most important dimensions of human existence. (Vatandoost, 1983, 91).

5- In the book The Application of Emotional Intelligence by Joseph Chiarucci, it is stated: In order to fully understand oneself and others, a person must know what causes emotions, and when describing the type of emotion in oneself or others, one must be able to clearly express a complete range of emotions (Chiarucci, 2009, 44).

6- In the book The Role of Human Behavior in Changing Destiny, Ziyarti writes: Nature is the source of human movement towards a favorable destiny, in such a way that a person will create a good destiny for himself by acting according to his nature, or, conversely, by wasting this divine gift, a sinister destiny awaits him (Ziyarti, 2015, 203).

7- Mohammadi also writes in his article entitled "Effective Beliefs in Guiding and Controlling Organizational Behaviors from the Perspective of Selected Verses of the Holy Quran" after considering behavior as the most important component of the existential dimension of the soul: Man is ultimately returned to his Lord, who is aware of his hidden and obvious performance, but the purpose of the return is for the divine system to present his performance throughout his life to him (Mohammadi et al., 2016, 139). 8- Rezaei writes in his article: The model and theory presented for analyzing decision-making in humans can be called the theory of "Weighing Human Areas and Dimensions in the Analysis of Decision-Making Patterns." According to the theory presented, humans are influenced by a wide range of different components at the moment of deciding between different options. Each of these components creates a pull in humans towards their desired option. Finally, the option whose supporting components have more power and weight (Rezaei, 2017, 88).

9- Ali Rezvani writes: Action, will, and conscious and deliberate choice are among the most important human characteristics. Humans always seek help from their thoughts and insights in the field of action (Rezvani and Hammar, 2019, 23)

In the aforementioned writings, each of the areas of human existence has been examined separately, or at least there has been a slight reference to other areas. However, the present study attempts to examine the impact of the area of insight on the two dimensions of tendency and action separately and from the perspective of the Holy Quran, in addition to a comprehensive approach and attention to all the existential dimensions of the soul. Of

course, the impact of other areas on insight should not be overlooked, although this study does not have the space to address these issues.

#### 1-4- Research Method

This research uses a descriptive-analytical method and, based on the three existential dimensions of the soul, which are insight, tendency, and action, will examine the effect of insight on the other two dimensions (tendency and action) from the perspective of Quranic verses.

#### 1-5- Conceptualization

Sahah (dimension): Literally, Sahat means area, space, courtyard and gate, territory and extent (Moin, 2009, 2, 1255).

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, Raghieb-e-Isfahani, among the various meanings he mentioned for the word "insight", also brought this word to mean knowledge (Raghieb-e-Isfahani, 1429, 127) or Ali-Akbar Seif describes insight as: understanding the relationships between the components of a learning situation as an organized whole and realizing the integrity of that situation (Seif, 1379, 260). In other definitions, it is stated: Knowledge is a mixture of comprehensive knowledge and recognition of reality, with an inner light (Jafari, 1377, 7, 115). Distinguishing, recognizing and distinguishing an object from other than itself by means of a specific element (Motaheri, 1383, 6, 535) or: direct awareness of the signified of something or something (Shaari-Nejad, 1344, 55) In this study, insight has also been used in the meanings mentioned.

Tendency: Various meanings have also been expressed for tendency, of which we will limit ourselves to the following definitions: confusion, excitement and emotion, which is defined as a tendency. Emotion means bending (desire) towards another, just as a branch bends (Ragheb-e-Isfahani, 1429, 572). The main origin and hidden cause of pleasures, pains, and various emotions and the introduction to movement and action (Siyasi, 1334, 219). Various effects of the mind or thoughts that arise directly from nervous stimulation - which is stimulated through the nerves in the brain - are called sensory perceptions and in common language emotions (Descartes, 1364, 121). The ability to receive ideas in a way that affects us through objects (Kant, 1362, 99). In this study, the tendency is to refer to the meanings of desires, emotions, and sensory perceptions.

Action (performance, behavior, verb): method, character, manner of movement and conduct. The verb is defined as: the effect from the influencer, and it does not matter whether the act is good or bad, knowingly or unknowingly, intentionally or unintentionally, and includes what happens to a human, animal, or inanimate object. Action also has the same meaning. (Ragheb-e-Isfahani, 1429, 640). Another definition states: Behavior literally means "movement and movement" and in terminology, any action that a living being performs and includes overt and covert physical, physiological, emotional, and intellectual activities is called action. This term is used for a specific action or a group of actions. (Shaari-nejad, 1344, 69). Action, verb, behavior, and in general any physical movement in this research is considered as action.

#### 2- The effect of insight on tendency

If a person has knowledge about something, his emotions manifest and emerge differently compared to when he has no knowledge (Okhout, 1389, 67). The actions that a person performs in relation to God Almighty, as well as the states that arise within a person in this relationship, result from the knowledge he has of God. That is, following the knowledge of God, certain states, attentions, and qualities of the soul arise in man, who will perform actions in accordance with these and within the framework of specific external circumstances (Shujai, 2013, 118). Verses and narrations also refer to the effect of knowledge in creating these states. In this section, the verses can be divided into two main parts: 1- The effect of insight on the tendency to truth 2- The effect of insight on the tendency to falsehood.

##### 2-1- The effect of insight on the tendency to truth

The work of reason is in the field of cognition and knowledge and prevents contradiction, and conscience is the desire for "good" that is innately deposited in the human being. The sum of reason and conscience leads man

towards guidance, unless the self-willed soul is unable to stand up to these two! (Lutfi, 2015, 65). Therefore, it can be said: The effect of correct insight on inclination and vice versa results in action that leads a person towards perfection and happiness.

#### 2-1-1- Tenderness of the heart

- «وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ...» (مانده/83)

According to the verses of the Holy Quran, knowledge and awareness can also be the source or stimulus of positive emotion. In the above verse, the issue of Christian knowledge is raised and it indicates that knowledge and awareness have a surprising effect on the emergence of emotion (Ilm al-Huda, 1400, 22). The above verse indicates the internal states of a person after acquiring knowledge. When a person's knowledge of God increases, his love and desire for God increase, and these states have consequences in him, including: softening of the heart and a desire to remember God. Therefore, the most important factor that can influence emotions is knowledge and awareness. So, a person reaches a kind of insight using his intellect and with the help of his conscience, a tendency is formed in him, and as a result, he chooses one of two paths with his own will.

#### 2-1-2- Humility and Submission

- «... إِنَّ الَّذِينَ أَوْثَرُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا...» (اسراء/107).

The Holy Quran emphasizes in various cases that knowledge and faith are everywhere together. In this verse, it says: Whether you believe in these divine verses or not, the scholars not only believe in them, but their love for Allah is so kindled in their being that they involuntarily fall down in prostration before them and tears flow down their faces, and each time their humility and submission increase and their respect and courtesy towards these verses increase. Only the ignorant are the lowly who, when dealing with the truth, sometimes ignore it and sometimes mock it. And if such people ever believe, their faith will be weak, unstable, and devoid of love and warmth. (Makarem Shirazi, 2006, 12, 355). The acquisition of knowledge, which is emphasized in the verse, is combined with faith when a person has a healthy nature and a healthy conscience. When knowledge (the insight that results from the use of reason) is combined with faith (the tendency that arises from a healthy conscience), it will have no result other than righteous action (action in accordance with a healthy nature).

#### 2-1-3- Fear of God

- «وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ» (نازعات/40)

In this verse, the people of Paradise are described as fearing the station of their Lord, and this fear leads to piety and piety, and restraining the soul from desires. Of course, they cannot completely abandon following the desires of the soul! (Tabatabai, 1383, 20, 311). However, this fear of the station of God causes them to make every effort not to follow the desires of the soul. These are the people who have the ability to warn and it is mentioned in the following verses. Fear, which is considered a human tendency, is the result of knowledge that has been obtained before it. The above verse clearly states: Those who fear the station of their Lord, make every effort to take control of their souls and control them so that their desires and passions do not lead them astray.

#### 2-1-4- Confidence and peace

- «وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خَفَتْ عَلَيْهِ آلُفْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي...»<sup>1</sup> (قصص/7).

The sentence “Indeed, We have returned him to you” is the explanation of the prohibition in “Do not grieve.” The explanation in the verse shows that knowledge and awareness have an effect on excitement. The explanation of what God says: We revealed to the mother of Moses to suckle him, so when you fear for his life, throw him into the sea and do not fear or grieve, (for) We will return him to you. The result of this is that when the mother of Moses (AS) knew that her son would be returned to her, she calmed down and her fear and grief were largely removed (Tabatabai, 1383, 16, 10). Another benefit of knowledge is peace. This theme is also mentioned in the hadiths. Imam Ja'far al-Sadiq (AS) says: ...نَحْنُ صَبَرٌ وَشِيعَتُنَا أَصْبَرُ مِنْنَا... (Majlisi, 1386 AH, 71, 80). We are a patient and patient family, and our Shi'ites are more patient than us. I said: My life is for your sake, how are your Shi'ites

more patient than you? He said: Because our patience is for what we know, but they are patient for what they do not know!

## 2-2- The effect of insight on the tendency to falsehood

Ignorance is considered the origin of taking sides and opposing an issue. When a person does not have knowledge about an issue, he will naturally not have a positive tendency towards it and as a result will not show a positive reaction. However, sometimes unethical behaviors and incorrect interpretations of facts also create a gap in insight and cause individuals to become incompatible and impenetrable to any information (Abbas-Nejad, 2005, 1979). Many verses in the Holy Quran indicate this reality, some of which will be mentioned here.

### 2-2-1- Being caught in the trap of Satan's temptation

• «وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ ....» انفال/48

Allamah Tabataba'i says about Satan's making evil deeds fairer in the eyes of man: By stimulating the inner emotions related to that action, Satan has induced in man's heart that this action is a good one, and in fact, he tempts man. Therefore, man 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 dire consequences and its evil and harmful effects (Tabataba'i, 1383, 9, 127). But Ayatollah Javadi Amoli's opinion about this verse is that Satan's adornment was done through representation and presence, not through temptation. He not only penetrated their thoughts and made their ugly deeds look beautiful, but also incited them in action and promised victory to the polytheists (Javadi Amoli, 2014, 32, 551). In any case, Satan targets human vision and thus leads him astray. If a person acts contrary to the direction of reason and natural conscience, this action will cover the person's insight like dust and will continue. "And if you call them to guidance, they will not listen, and you will see them looking to you, but they will not see." (Al-A'raf: 198) This extension affects the person's vision to such an extent that it causes him to be confused and he will not find any way out of it. This confusion causes the person to consider ugliness as beautiful and beauty as ugly, and as long as the person does not pay attention, this state will remain. Unless a person realizes his error in the middle of the road and returns from the same path, "Indeed, those who are pious, if they are among them, there is a sect of the devils who remember, then they are clear-sighted" (Al-A'raf/201).

### 2-2-2- The emergence of misplaced love and hatred

• " «كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ....» (بقره/216).

The word "Kura" means a hardship that a person feels from within, whether this hardship is from his nature or from another area. (Tabatabai, 1396 AH, 2, 245). This verse states that sometimes a person may dislike or hate something because it is not in accordance with his nature, but since God has commanded him, he must will and carry it out. It says: You may dislike something, but in the end it is for your benefit, and you may love something, while it is to your detriment. God knows the benefits and interests, the end and consequences of your actions, but you do not know their consequences. Therefore, strive to do what God has commanded you, even if it is difficult and difficult for you (Tabarsi, 1351 AH, 2, 288). In this verse, the reason for man's love and hatred for different things is the lack of knowledge and understanding. At the end of the verse, the reason for human love and hatred around various issues is mentioned, which is ignorance. Humans often react and take a position against what they do not know, and until the reason is clarified for them, they may insist on taking this position. A person of insight pays attention to the depth of the issue and avoids superficiality, and will have a tendency and action in accordance with it. Insight will lead a person towards good tendencies, and the result of that will be righteous action. In contrast, lack of insight will tie a person's tendencies to whims and desires, and the result will be nothing but loss and regret.

### 2-2-3- Tendency to worship self

• "Have you considered the one who takes his desire as his god, and Allah has led him astray despite knowledge, and has sealed his hearing..." (Jathiyah: 23)

Since the word (God) comes before the word (desire), it is clear that this person does this act intentionally and knowingly, meaning that this person knows that he has a God to worship, but he worships and obeys his own desires instead of his God. For this reason, he continued: "And Allah has led him astray according to knowledge,"

meaning that Allah, the Exalted, has led him astray despite having knowledge, and this is a punishment for obeying his own desires. Therefore, knowledge is not accompanied by guidance, just as error is not accompanied by ignorance. In other words, that knowledge is accompanied by guidance that is accompanied by the scholar's commitment to the requirements of his knowledge; that is, the scholar is also committed to the requirements of his knowledge and acts on them, so that guidance will follow it. Likewise, certainty, if it is not accompanied by commitment to its requirements, does not contradict denial. In any case, God, as a punishment, seals his ears and heart and covers his eyes, so that he no longer has the power to hear the word of truth and cannot reason (Tabatabai, 2004, vol. 14, pp. 309-308). This meaning is also mentioned in verse 43 of Surah Al-Furqan. Sometimes, while having knowledge, a person acts contrary to the direction of his knowledge and prefers his ego to everything. This type of action causes his insight to gradually become ambiguous. God also punishes him for his disbelief in the blessing (the blessing of knowledge) and places a seal on his ears and heart and covers his eyes.

#### 2-2-4- Change in Innate Tendencies

- "... Allah has changed their hearts, that they are a people who do not understand" (At-Tawbah/127)

This verse refers to the changed state of the hypocrites when they hear the verses of God and states that when the hypocrites hear the verses of the Quran, their faces change in anger and fear that the believers will understand something from this change, so they turn to each other and ask each other: Has anyone seen this state of yours? Then they are dismissed from the presence of the Prophet and return, while God has turned their hearts away from learning and understanding the divine verses and believing in them, this is because of their own misunderstanding and lack of understanding (Tabatabai, 1383, Vol. 9, p. 560). Divine verses, just as they are beneficial for believers, are harmful for hypocrites and... and have at least two negative effects: 1- Excessive impurity and filth 2- Death of an infidel (Fakhr al-Razi, Bita, 15-16, 234). The result of opposing nature and letting sensual desires prevail over insight will be nothing but a revolution in nature; that is, whenever a person steps against the direction of nature and in accordance with the desires of the soul, he prefers misguidance to guidance and thus makes this path smoother for himself. Therefore, the next steps on this path will be taken more quickly. This type of action causes a person to gradually deviate from the main path and eventually reach a point where not only does the word of truth not affect him, but he also takes a stand against the truth and becomes extremely angry, or mocks it and blocks the path of others, and in a word, he suffers from a natural transformation. What was stated about the above verses is a clear indication of the influence of insight on human tendencies. When a person with a healthy nature encounters the word of truth and understands it well, in addition to accepting it, he bows down before it and submits. Of course, this issue is at the opposite point for those who oppose the truth, in the sense that they not only do not accept the truth, but also deny it and encourage and incite others to not accept the truth.

#### 3- The effect of insight on action (cognition on behavior)

The importance of the dimension of insight, in addition to being understandable by the nature and intellect of God-given man, is also emphasized by revelation. By referring man to this innate law, the Quran emphasizes the incorrectness of equating the knowledgeable and the ignorant. "Say: Are those who know equal to those who do not know?" (Az-Zumar: 9). Of course, as mentioned, mere awareness and acquired knowledge do not lead to the attainment of moral perfection. According to the verses of the Holy Quran, God Almighty has created tools for vision, the most important of which are the eyes, ears, and hearts. God introduces those who do not make sufficient use of their cognitive tools and do not act accordingly, as cattle, but more astray. For better understanding, in this section, we will examine the verses of the Holy Quran in two main groups: 1- Right-oriented actions based on correct insights 2- Wrong-oriented actions based on incorrect insights.

##### 3-1- Right-oriented actions based on correct insights

###### 3-1-1- Behaviour with oneself (following the best)

- "Those who listen to the word and follow the best of it ...." (Zumar/18).

The best word is the word that leads a person to the truth better and is more beneficial for a person. By nature, a person is a seeker of goodness and a lover of beauty and is attracted to it, and the greater this attraction, the more strongly it draws a person towards itself. However, if a person is entertained by something beautiful and more beautiful, it becomes clear that his entertainment was not due to the beauty of that thing. Therefore, the noble

verse says: “Those who follow the best word” means that they are pleasant and well-adjusted in seeking the truth and by their nature, they seek growth and reaching the truth. (Tabatabai, 1383, 17, 380). Correct insight makes a person consider all aspects of caution, meaning that he tries to listen to different sayings and then choose the best one from among them. The difference between this group and the hypocrites is that, as a result of using deceit, the hypocrite himself will be caught in the divine deceit and will become superficial. Therefore, what the hypocrite chooses will only have fleeting benefits and a sinister end awaits him.

### 3-1-2- Behaviour with God (pure obedience to God)

- “Only the believers are those who believe in God and His Messenger and then do not doubt ....” (Al-Hujurat/15)

Belief in God and His Messenger is a commitment, a heart’s commitment to the Oneness of God Almighty and the affirmation of His Messenger in His message and what he has brought from God, as well as pure obedience to him. “Then they do not doubt” means without doubting the truthfulness of what they have believed in (at all times), meaning they are firm in their faith and steadfast. (Tabatabai, 1383, 18, 493). The one who has gained deep knowledge of the truthfulness of God Almighty, all his inclinations are aligned with this knowledge and then he uses all his strength in this path so that his actions and behavior are in accordance with the beloved. This perseverance continues to the point where he sacrifices his external interests for the sake of the deity. Because with the knowledge he has gained, he finds God to be more important than himself and this right of guardianship makes him accept the divine commands without hesitation.

### 3-1-3- Dealing with others (absolute justice)

- “O you who have believed, be steadfast in justice, witnesses for God, even if it were against yourselves...” (An-Nisa’: 135).

Bear witness to the truth, even if it is against your own interests or the interests of your parents or relatives! So, do not let your interest in your own interests and the love you have for your parents and relatives make you distort the testimony (i.e. what you have seen) or hinder it from being given. The meaning of bearing witness to the detriment of yourself or your parents is that if you were to say what you have seen without any reduction or reduction in the form of testimony, it would be harmful to you or would harm the interests of your parents and relatives (Tabatabai, 1396 AH, 5, 176). This verse expresses the correct insight of a person, and if a person reaches this insight, he will do a suitable and worthy action. That is, if a person reaches this level of insight, he will be willing to state the truth for the sake of God’s pleasure and the establishment of justice, even if it is to the detriment of himself or his family. In principle, if the general public attains this insight, depravity, immorality, and corruption will disappear from society and justice and security will take their place. Seeking justice is the result of pure obedience to God and choosing the best words, as previously stated. When a person gains knowledge of God Almighty, he will place His word, which is the best word, before him throughout his life and will prioritize it over all other words. Even if (apparently) some of God’s words are to his detriment, he will not abandon this priority and is certain that whatever his guardian commands is the truth. Therefore, he will act in accordance with the word of his guardian and will not disobey his orders. Such action is only in the shadow of a deep knowledge that has influenced human tendencies, and only in this case can a person act even against himself.

### 3-1-4- Dealing with the Environment (Inhabitation)

- “...He created you from the earth and settled you therein....” (Hud/61)

That is, God created you on the earth and appointed you to build and cultivate it. After mentioning the blessing of creation, God mentions another blessing: He entrusted the development and cultivation of the earth to man; that is, He placed the power and means of cultivating the earth at his disposal. The fact that God entrusted the cultivation of the earth to man indicates that He placed all the means of cultivating it at his disposal and also conveys the meaning that whoever tries and strives has a share, and man will cultivate the earth with effort and gain its resources. No one has a share without effort and effort. Then, in the continuation of the verse, God calls man to repentance and seeking forgiveness and speaks of His nearness and acceptance (Makarem Shirazi, 2007, 2, 357). The verse implicitly refers to the treatment of the environment. In addition, it emphasizes man’s efforts and efforts in this regard and asks him to repent and seek forgiveness for his negligence, to make efforts and fulfill the right of the blessings that God has bestowed on him. Therefore, every blessing that has been given to 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 develop it.

### 3-2- False Actions Based on Incorrect Insights

#### 3-2-1- Behaviour with Yourself (Following the Devils)

- “And among the people is he who argues about Allah without knowledge and follows every rebellious devil” (Al-Hajj:3)

Some people are such that they argue about Allah without any knowledge and follow every rebellious devil.

This verse is talking about people who argue about Allah without having knowledge or, in other words, without a correct insight. Sometimes they argue about the principle of monotheism, sometimes about the power of Allah and about issues related to the resurrection and ascension, although they have no reason or logic for their statements. Such people follow every rebellious devil because of their lack of correct insight! (Makarem Shirazi, 2007, 3, 199). When a person does not hear the word of truth, he has not acted according to his nature and has even fallen into disbelief in blessings. This disbelief causes confusion and distances a person from his main goal, which is perfection and happiness. There is no doubt that a person needs guidance and direction, and when he does not hear the best word from the best guide, the worst option will usually replace it. A person who does not obey God will obey the desires of the soul and the devils, and a person who is caught in this torment will find it very unlikely to be free from it.

#### 3-2-2- Behaviour with God (Drowning in the mire of sin)

- “Repentance to Allah is only for those who do evil in ignorance ...” (An-Nisaa’: 17)

Ignorance is the opposite of knowledge in the verse, but if someone commits an evil act intentionally and out of stubbornness against the truth, he will no longer be called ignorant. One of the signs of ignorance is that when the fire of lust subsides (for any reason: old age, distance, incapacity, etc.), ignorance disappears and the person becomes knowledgeable, and the result of this knowledge is regret for the act or even an evil desire that was not carried out. However, the stubborn person has such a lowliness and wickedness that even after the fire of his lust disappears, this rebelliousness remains alive in him and he never repents. Of course, stubbornness itself can also be due to ignorance, and at some point in time this stubbornness disappears and the stubborn person surrenders to servitude and gives up his stubbornness. This means that this stubbornness is not due to the baseness of nature and the evil of defilement, and in fact, ignorance is the cause of this rebellion. In the next verse, it is also emphasized that: Repentance from the arrogant and rebellious and people who delay in repenting until the moment of their death (like Pharaoh) will not be accepted, and only the repentance of the ignorant and regretful of sin can be accepted (Tabatabai, 2004, 4, 379-380). Ignorance, which is opposed to knowledge, changes a person's inclinations and leads him to a deviant path. Of course, this type of ignorance exists throughout the course of human life and will afflict everyone in some way (except the infallibles (PBUH)). But the problem starts when a person succumbs to this kind of ignorance and somehow comes to terms with it or gets used to it, and this is where a very great danger threatens him, and that is the ineffectiveness of truth and truth. If a person reaches this level, there will be no way back for him and he will be trapped in eternal misery. A clear example of this is evident in the scene of Karbala and the enemies of Imam Hussein (AS), where he said: Your bellies have been filled with the forbidden and a seal has been placed on your hearts: Your bellies have been filled with the forbidden and a seal has been placed on your hearts (Majlisi, 1403 AH, 45, 8).

#### 3-2-3- Behaviour with Others (Slaughter of the Self)

- “Those who kill their children foolishly without knowledge have indeed lost.” (Al-An'am/140)

In this verse, “killing children” is called foolishness and ignorance. The previous four verses also talk about the actions of the polytheists and their words, which sometimes falsely attributed things to God, and God has drawn a line of invalidity over their ignorant thoughts and considered these actions and thoughts as misguidance and a slip that not only cannot be explained by rational and narrated evidence, but is also incompatible with the interests of human life (Tabatabai, 1383, 7, 499). According to the noble verse, ignorance can affect a person's actions in such a way that a person sacrifices his most precious possession. Love for one's child is clearly visible even in

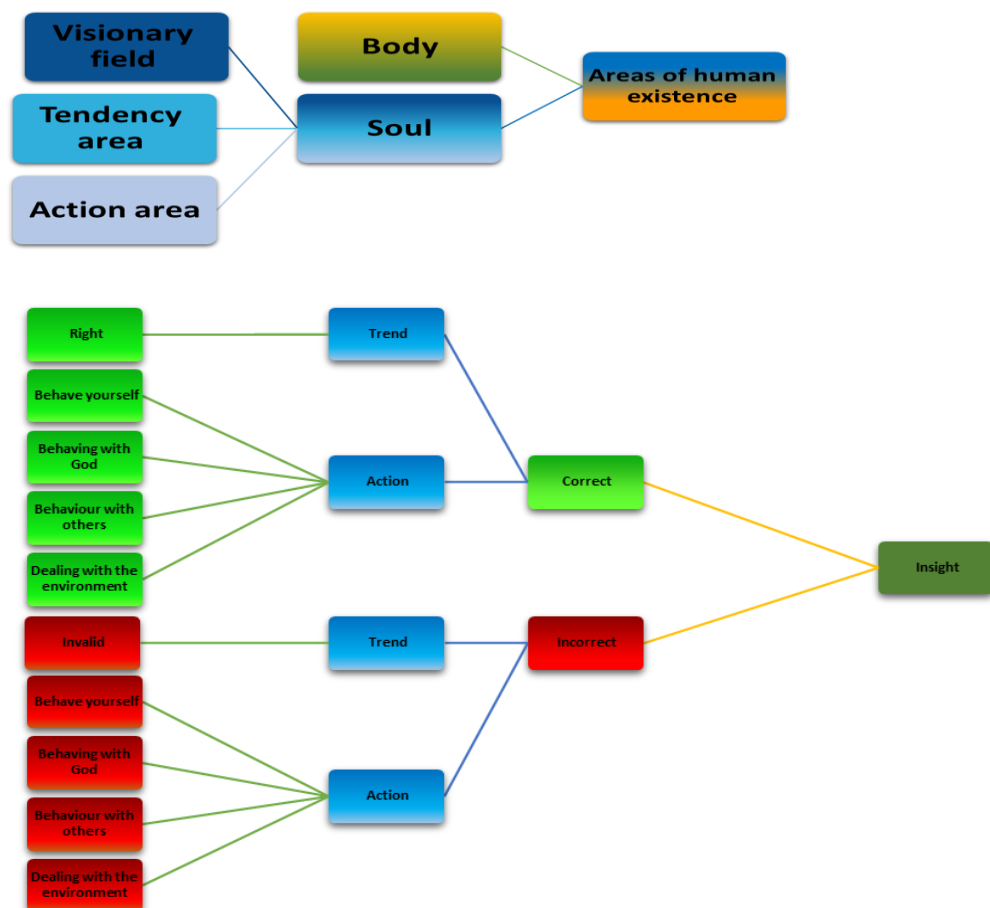


animals. The fact that a person destroys his child with his own hands is only due to his ignorance and ignorance. Just as this ignorance is prevalent in modern forms (abortion, etc.) in today's societies. The important point is that although knowledge can be a factor in changing the direction and path ahead of a person, a person will not change his path unless he wants to; that is, until he makes a firm determination, no change will take place in him. In other words: insight only plays the role of a bright light for choosing a path. Therefore, choosing a path and moving on the straight path depends on other things (determination, will, desire, etc.).

### 3-2-4- Dealing with the environment (corruption on earth)

• “...and those who cause corruption on earth ...” (Al-Baqarah, 27) And those who cause corruption on earth are the losers.

In verse 142 of Surah Al-An'am, man's dependence on nature to meet his material needs such as water and food, etc. is stated, but God immediately warns man against following Satan and his whispers, which can imply that while you benefit from animals, you should also be careful of them and refer to the type of treatment of animals. Verse 205 of Surah Al-Baqarah also implies that destruction of the generation and the environment is prohibited and these actions are considered corruption. Interestingly, the aforementioned verse also talks about corruption on earth and introduces the corrupt people as people who cause corruption on earth. By putting the last two verses together, we can conclude that: The sign of the hypocrites' enmity with God is that they cause corruption on earth and destroy crops and livestock, and corruption on earth is also a sign of the transgressors. Therefore, the transgressor and the hypocrite have a common point in their enmity with God, which is manifested in the form of corruption on earth. This corruption on earth leads man astray, and what greater harm can there be than for a man to spend all his wealth on his own nothingness and misery?!



## Conclusion

□ The result of the influence of insight on inclination can be a gentle-hearted person who, through fear of God and humility and submission to Him, reaches the level of servitude, and as a result of remembering God, brings him peace of heart and assurance of conscience. The opposite point of this effect is a stubborn and rebellious person who, through misplaced love and hatred, traps himself in the traps of the devils and also his own desires, and eventually suffers a kind of bewilderment and wandering in his inclinations. Obviously, this will lead to the destruction and misery of man.

□ Correct insight combined with correct action is the main feature that distinguishes man from animals and is also the first step to being on the right path and moving on the straight path. A person with insight, with his God-seeking and truth-seeking nature, can reach the source of existence and see Him present and watching over all his affairs. This insight will definitely affect the type of action of a person and he will make his utmost effort to please his God. Therefore, by always following the best, he will walk the path of happiness step by step. On the contrary, an ignorant person, unaware of the reason for the existence of the world, is immersed in its momentary pleasures and, by turning away from the truths and stubbornness, exposes himself to misery.

□ Reason invites man to know the issues around him and also to know the self and also prevents contradiction. Conscience, which is also innately deposited in the existence of all humans, is a desire for goodness that has also been mentioned in the Quran. The sum of reason and conscience leads man towards excellence and growth. Man, by acquiring insight and the tendency that follows it, reacts accordingly, unless the ego, which is the ruler, stands tall against these two!

□ In summary, it can be said: the insight that is achieved through reason is combined with the tendency that is the product of conscience, and as a result, an action is formed in accordance with it.

Reason and Innate Conscience Acquired insight + Acquired tendency = Voluntary action

## references

### Holy Quran

- 1- Ahkovat, Ahmad Reza, (2010), Explanation of the Elements of the Existential Structure of Man in Order to Achieve Self-Purification According to the Verses and Traditions of the Ahl al-Bayt (AS), First Edition, Qom: Kitab Farda.
- 2- Omid, Masoud, (2010), Dictionary of Philosophical Terms, Tehran: Shafi'i Publications.
- 3- Bagheri, Khosrow, (2006), A Second Look at Islamic Education, 17th Edition, Tehran: Madrasah.
- 4- Beheshti, Mohammad Hossein, (1979), Understanding with Language and Nature, Bija: Student Unit of the Islamic Republic Party.
- 5- Jafari, Mohammad Taqi, (1998), Translation and Interpretation of Nahjul-Balagheh, Tehran: Islamic Culture Publishing Office.
- 6- Javadi Amoli, Abdullah, (2000), Thematic Interpretation of the Holy Quran (The Form and Character of Man in the Quran), First Edition, Qom: Israa Publishing Center.
- 7- Javadi Amoli, Abdullah, (1386), Thematic Commentary of the Holy Quran (Nature in the Quran), 4th edition, Qom: Israa Publishing Center.
- 8- Javadi Amoli, Abdullah, (1393), Tasnim Commentary, Vol. 32, 1st edition, Qom: Israa Publishing Center.
- 9- Javadi Amoli, Abdullah, (1398), Tasnim Commentary, Vol. 36, 4th edition, Qom: Israa Publishing Center.
- 10- Descartes, Rene, (1364), Descartes' Philosophy, Translator: Manouchehr Sanei Darabeidi, Tehran: Aghah.
- 11- Raghieb Isfahani, Abul-Qasem Hossein bin Muhammad, (1429 AH), Mufradat Al-Fazl Al-Quran, Published by: Al-Rabeeh, Bija: Tali'at al-Nur.
- 12- Rajabi, Mahmoud: Anthropology, (1390), 14th edition, Qom: Imam Khomeini (RA) Educational and Research Institute/Zalal Kausar.
- 13- Rezaei, Mehran, Emami-Jumeh, Bidhendi, (2017), Presenting the theory of weighing human aspects in analyzing the decision-making pattern based on the opinions of transcendent philosophers, Islamic Management Scientific Research Quarterly, Year 25, Issue 4.
- 14- Rezvani, Ali, Ahmad Hossein Sharifi, (2019), Quran and moral values regarding the three existential aspects of man, Year 10, Issue 2, Serial 26.

- 15- Ziyarti, Maryam Sadat, (2015), The role of behavior in changing human destiny, Tehran: Bagher-ul-Uloom Research Institute.
- 16- Sobhani, Jafar, Manshor Javid, (2004), First edition, Qom: Imam Sadeq Institute.
- 17- Siasiy, Ali Akbar, (2015), Educational Psychology, Eleventh edition, Tehran: University Press.
- 18- Seif, Ali Akbar, (2000), Educational Psychology, Third edition, Tehran: Agah.
- 19- Shojaei, Mohammad Sadeq, (2013), Psychological Views of Ayatollah Mesbah Yazdi, Qom: Imam Khomeini Educational and Research Institute.
- 20- Shaari-Nejad, Ali Akbar, (1965), Dictionary of Terms (Educational, Sociological, Psychiatric, Psychological, Psychoanalytic, Philosophical), Publisher: Hajj Mohammad Baqir Haghighat Bookstore.
- 21- Sadeghi-Arzgani, Mohammad Amin, (2003), Mystical Teachings from the Perspective of Imam Ali (AS), Qom: Bustan Ketab.
- 22- Tabatabaei, Mohammad Hossein, (2017), Tafsir al-Mizan, Beirut, Lebanon: Al-Alami Institute for Printing.
- 23- Tabatabaei, Mohammad Hossein, (2004), Tafsir al-Mizan, Translator: Mousavi Hamadani, Beirut, Lebanon: Al-Alami Institute for Printing.
- 24- Al-Tabarsi, Sheikh Abu Ali al-Fadl ibn al-Hasan, (1972), Tafsir Majma al-Bayan, translated by Seyyed Hashem Rasuli-Mahalati, first edition, Bija: Farahani Publishing House.
- 25- Abbas-Nejad, Mohsen, (2005), Quran-Psychology and Educational Sciences (Research Guide in the Quran and Modern Sciences), first edition, Mashhad: Quran Research Foundation of Seminary and University Publishing House.
- 26- Alam al-Huda, Jamila, and Wahdaei, Qasemzadeh, (1991), A Study on the Concept of Emotion in the Verses of the Holy Quran and Its Relationship with Growth, Quranic Teachings of Razavi University of Islamic Sciences, 18th Volume, No. 33.
- 27- Fakhr-Razi, Abu Abdullah Muhammad ibn Omar, (Bita) Tafsir al-Kabir, third edition, Beirut: Dar Ihya al-Turaht al-Arabi.
- 28- Kant, Immanuel, (1983), Critique of the Measurement of Pure Reason, translated by Mir Shams al-Din Adib-Soltani, Tehran: Amir Kabir.
- 29- Chiarucci, Joseph, John de Meyer, (1989), translated by Iraj Pad, The Application of Emotional Intelligence, Tehran: Sahami Publishing Company.
- 30- Translated and edited by B. Keyvan, Cognition and Philosophical Categories, (1975), Bija: Shabgir Publications.
- 31- Goleman, Daniel, (1981), Emotional Intelligence, translated by Nasrin Parsa, Tehran: Roshd.
- 32- Lotfi, Alireza, (1984), Fundamentals of Quranic Anthropology, Tehran, author.
- 33- Majlesi, Mohammad Taqi, (1987), Bihar al-Anwar, Tehran: Al-Muktab al-Islamiyyah.
- 34- Majlisi, Mohammad Taqi, (1403 AH), Bihar al-Anwar al-Jama'ah for the news of the pure Imams, Beirut, Lebanon: Hatef.
- 35- Mohammadi, Abul-Fadl, (2016), Hejazifar, Ghasemi, Effective beliefs in guiding and controlling organizational behaviors from the perspective of selected verses of the Holy Quran, Islamic Management Scientific and Research Quarterly, Year 24, No. 1.
- 36- Misbah-Yazdi, Mohammad Taqi, (1376), Quranic teachings (theology-cosmology-anthropology), first edition, Qom: Imam Khomeini Educational and Research Institute.
- 37- Misbah-Yazdi, Mohammad Taqi, (1399), Self-knowledge for self-improvement, twenty-first edition, Qom: Imam Khomeini Educational and Research Institute.
- 38- Motahari, Morteza, (2004), Principles of Philosophy and Realism (Collected Works), tenth edition, Tehran: Sadra.
- 39- Moein, Mohammad, (2009), Persian Dictionary, Tehran: Amir Kabir.
- 40- Makarem Shirazi, Nasser/ et al., (1998), The Message of the Quran, 6th edition, Tehran: Dar al-Kutb al-Islamiyyah.
- 41- Makarem Shirazi, Nasser/ et al., (2006), Tafsir al-Nomne, 26th edition, Tehran: Dar al-Kutb al-Islamiyyah.
- 42- Makarem Shirazi, Nasser/ et al., (2007), Tafsir al-Nomne, 18th edition, Tehran: Dar al-Kutb al-Islamiyyah.
- 43- Vatandoost, Reza, (2012), Amal dar al-Quran, 2nd edition, Mashhad, Razavi University of Islamic Sciences, 2nd edition.