

EDUCATION IN ISLAM

(Tarbiyat)

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Abstract: *"Islamic education"(Tarbiyat Islami) is a title that is widely used to show the plan of Islam in building and dealing with human beings. In the present discussion, which is intended to analyze the concepts of Islamic education, we first express the inadequacy of the word "education" in conveying the above meaning, and then by appealing to the Quranic culture, we will try to give an alternative concept.*

Keywords: *Islamic education, infallibles, Nahj al-Balaghah, minority, religion.*

The word *Tarbiyat* is from the root (Ra-Ba-va). This root offers the meaning of abundance and in its various derivatives, this meaning can be understood. For example, in Arabic the hill is called "rabvah" because it is above the ground¹. Breathing is called "Rabv" because it causes the chest to rise.² "Riba" (i.e. usury) is called this because it is something added to the thing or money borrowed. Of course, in religion, only a certain type of excess is called usury, not all types of adding. For example, blessing, which

is a kind of adding to the main possession³, is not considered usury.⁴

Therefore, the word *Tarbiyat*, according to its root, means to provide the resources of growth and upbringing, and therefore it is used to mean feeding the child.⁵ But in addition, *Tarbiyat* is also used to mean *Tahdhib* (i.e.refinement, enlightenment), which means the removal of immoral moral characteristics.⁶ It seems that in this usage, it has been considered that moral enlightenment is the cause of increasing spiritual status and in this sense, enlightenment can be considered as *Tarbiyat*.

In the Qur'an, the concept of *Tarbiyat* (from the root ي-ر-ب-و) has not been given much attention, and if a seeker wants to explain the so-called Islamic education by tracking this word and its uses in the Qur'an, he will not succeed. In cases where this word is used in connection with human

beings, the concept of physical development has been mainly meant, as is evident in the following verses.

وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَّنِي صَغِيرًا

and say: 'My Lord, be merciful to them, as they raised me since I was little. (17:24)

The word صَغِيرًا (small) is opposite to كَبِير (large) and this is a proof to the fact that "*Tarbiyat*" in this verse means physical development and its exact equivalent in Persian, is raising. If it is said that raising children, without considering the spiritual and moral aspects, why should be so important that one ask for mercy for his parents due to this upbringing, the answer is clear; In the Qur'an, even the mere efforts of parents are considered as a source of humility and kindness towards them⁷; Even though they were polytheists or even they forced their children into polytheism⁸.

We find the same meaning in the address of Pharaoh to Moses (AS). When Moses (pbuh) was appointed as a prophet and stood in front of Pharaoh, Pharaoh recognized him and said: "Did we not raise you as a child ..."⁹ Pharaoh meant that you were a child in danger of death and we took you out of the water and raised you, while he did not intended moral training.

Therefore, the plan of Islam in making and dealing with human beings does not fit in the concept of *Tarbiyat*, because this concept in the use of the Qur'an means physical growth and development.

The meaning of *Tarbiyat* in Islam

Despite the limited scope of the word "*Tarbiyat*" from the root (ر ب ب), the root (ر ب ب) and its derivatives in relation to human beings cover a wide range of verses of the Qur'an and it seems that in its study

what is called Islamic *Tarbiyat* must be this.¹⁰

Now we will first consider the meaning of this root and then we will search for the intended meaning according to the relevant verses. ر ب ب has two semantic elements; ownership and prudence. Therefore, this word means the prudent owner; That is, he owns and possesses the property, and he manages the property. The word ر ب ب (Rab also refers to non-God (Rab al-Dar: the owner of the house), but whenever it is used in absolute sense, it means God; Because when another word (such as a house or something else) is not added to the word ر ب ب , it means ownership and prudence and this absolutely refers to God. Another point is that as the word ر ب ب has two semantic elements, it can only be used with respect to one or both meanings. So ر ب ب sometimes means owner and sometimes means planner, and if there is no reference to these two meaning, it will mean prudent owner. In Al-

Mufradat, Rabb (رب), in the infinitive sense, is equivalent to training, that is, turning and cultivating something successively to its perfection. This meaning only refers to the second meaning and it can be said planning has been considered to include ownership. In any case, prudence is a subset of ownership, and رب is both the owner and the mastermind.

Now, after a lexical examination, we must consider the place of the concept of رب ربوبيت (God and Lordship) in the verses and draw conclusions based on it. Attention to the verses of the Qur'an reveals that the prophets, that is, those who teach the way of becoming perfect human, made the solution of a major problem the focus of their efforts; The issue of lordship.

The prophets did not make a serious effort to explain God's creation; Rather, the Qur'an says that the polytheists and the rivals of the

prophets did not have difficulty in accepting God creating the world

وَلَيْنُ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ
وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ.

If you ask them: 'Who has created the heavens and the earth? ' They will reply: 'Allah. ' Say: 'Praise belongs to Allah!(31:25)

The misguided and the rebellious did not hesitate to accept God as their Creator, as they could have chained His hands with their imaginary shackles; As the Jews used to say, "God's hand is in chains". There is always difficulty in accepting God as the Lord of man and the world; It means a God with His hands open, (but His hands are open).¹¹

Prophets have always faced the gap between God's creating the world and His lordship. The polytheists considered God to be the Creator of the universe (there was no polytheism in creation, but they

divided the divisiveness of the universe between non-gods; the lord of the seas, the lord of fire, the lord of rain, etc. and in this way tyrants could have claimed:

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى

I am your lord, the most high!(79:24)

Hence, the divine prophets have always tried to overcome this breach. They insist that creation and lordship are inseparable; Just as lordship is creation in a sense, creation is lordship in a sense. God's creation is step by step. God is not an architect who creates everything and puts it in its place and then washes His Hands. Tact and planning can not be withheld from God, but only the owner can plan, and the prudent owner is Rabb (Lord), and it is clear that such a concept of lordship includes creation. The cause of inevitable confrontation of the prophets with the rulers and tyranny was on this emphasis on the Lordship

of God; Because accepting the unrivaled lordship of God in world has entailed the abolition of their sovereignty. Their prudence towards the people depended on the world not having a single God who is planner; Rather, it is better for them the affairs of the world be entrusted to different lords.

Now, with a brief review of the verses, we consider the central issue of Lordship in the invitation of each of the great prophets:

Noah (AS) said to his people:

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا وَقَدْ خَلَقَكُمْ أَطْوَارًا

What is the matter with you that you do not want the Greatness of Allah,

He has created you by stages!(71:13-14)

وَقَارًا means stability and establishment and in the words of Noah (AS) it means, *dignity in Lordship*¹². He asks his ummah why

you, in addition to His power for creation, do not accept His lordship. Then he reminds them that the manifestation of the Lordship of God is their own creation. أَطْوَارًا (plural of طور) means different states and in this verse means different stages in the creation of human beings; The evolution of the sperm to the embryo and then to birth, childhood, youth and old age. Then the manifestations of the Lordship of God in the heavens and the earth are expressed. Because Noah speaks of the irreplaceable Lordship of God, the erring people urge the common people to protect their various gods and goddesses¹³, and this is a preparation by them to maintain their power, position and lordship over the people. What was expensive for the rulers to accept was the Lordship of God.

After Noah (pbuh), Abraham (pbuh) was also responsible for explaining the Lordship. Abraham (pbuh) follows the people who

considered the stars as their Lord and the people who believed in the moon and the people who believed in the sun as their lord but at the time of their weakness or decline, he pulled them down from the level of lordship and said, "I will not place my heart in such lords." Finally, Ibrahim covers the gap between creation and Lordship and said, "***I have turned my face to Him who has created the heavens and the earth, uprightly, and I am not among the idolaters.***" (6:79) When Ibrahim called hearts and minds to the unrivaled Lordship of God, he confronted the supporters of the polytheism of God. Nimrod is the great arrogance of the age of Ibrahim and the irreconcilable supporter of this system of polytheism, and as he said before, these people have claimed lordship over the people, and such a claim could form in the context of such a system. Inevitably, Nimrod stood before Ibrahim and said: Not your God, but I am the Lord. So

Abraham provided evidence of God's ownership and providence:

...When Abraham said: 'My Lord is He who revives, and causes to die. ' He said: 'I revive, and cause to die. ' Abraham said: 'Allah brings up the sun from the east; so you bring it from the west! ' Then he who disbelieved became pale.(2:258)

After Ibrahim (AS), Moses (AS) follows the same path. He is also confronted with the polytheistic system of God and its supporter in his time, Pharaoh. Pharaoh's support for such a system was mentioned in the Qur'an. When he felt the threat of Moses, his courtiers provoked him:

أَتَذَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ
وَيَذَرُكَ وَإِلَهَكَ

...Will you allow Moses and his nation to corrupt in the land and to forsake you and your gods?...(7:127)

Which word of Moses was threatening to Pharaoh? The word seemed strange to Pharaoh: that God, just One, is the Lord of the whole universe and leaves no room for various Lords, including Pharaoh. So he asked:

وَمَا رَبُّ الْعَالَمِينَ

Who is the Lord of the Universe?(26:23)

Moses answer is:

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا

The Lord of the heavens and the earth and all that is between them...(26:24)

The meaning of this is that Pharaoh not the Lord but is a created one and when the magician accepted Moses' victory, they said, "We believed in the Lord of the universe, the Lord of Moses and Aaron."¹⁴ That is, we disobeyed the lordship of Pharaoh.

After Moses (pbuh), Christ (pbuh) also speaks of the Lordship of God:

وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ

of the Book to believe in the Lordship of God:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ ...

...the Messiah said:
'Children of Israel, worship Allah, my Lord and your Lord...(5:72)

After the time of Moses (pbuh) and Jesus (pbuh), Jewish and Christian scholars changed the divine rules and regulations, in other words, they began to legislate the Shari'a and manage the affairs of the people in the guise of religion. The Qur'an calls the people who accepted them polytheists and introduces them as trapped in the polytheism of God¹⁵; For whoever takes another as the source of his affairs, has made himself his slave and has considered him his lord.

Therefore, when the Holy Prophet (PBUH) began his invitation, he calls on both groups of the People

"Say: 'People of the Book, let us come to a common word between us and you that we will worship none except Allah, that we will associate none with Him, and that none of us take others for lords besides Allah. ...'" (3:640

So far, it has been revealed that the Lordship of God has been the focus of the invitations and conflicts of the prophets with tyrants, and different religions and ways have been formed due to the differences in the views towards Lordship. This conclusion is stated in the following verse:

"Surely, they that believe, and those of Jewry, the Sabaeans, the Nazarenes, the Magians, and the

unbelievers, ... Those are two who disputed concerning their Lord.” (22:17,19)

This is a list of all human groups that God has divided into two groups; Because despite this multiplicity, there are only two groups; right and wrong. [Hence, it has been called هَذَانِ خَصْمَانِ اخْتَصَمُوا, not هَذَانِ خَصْمَانِ اخْتَصَمَا, or خصوم اختصموا which refer to two simple groups or to several groups.¹⁶

As it can be seen, the axis of conflict is lordship of God. These groups have differed in their description of Lordship, and some have correctly recognized this attributes of God; But other groups have either considered a partner for Him or a child for Him, or attributed the features of lordship to nature.

In this way, the fundamental issue of man and the prophets who were responsible for explaining this issue to human being is concentrated

in the Lordship. The issue is man chooses who or what as his Lord, that is, who or what knows to own him and plan for him, and there is no doubt that he does so anyway and makes someone or something owner and manager of him. Sometimes a person gives into his lust¹⁷ and sometimes to the lust of the people¹⁸ or both. In each case, they have accepted ownership and management of others. When a person is governed by his own lust, he loses his control of his life and like a mare in the clutches of a storm, he is captured and surrenders. The same is true if one follows lust and wishes of the people. The identity and existence of such a human being emanates from the pleasure and smiles of others, and he, in the face of the people's liking, seems to have no will of his own. From the beginning until now, every inanimate or living idol has set foot in the arena was through these two ways. The result is that man has always done

this and continues to do so, to choose a lord for him.

The prophets have tried to show that:

-Lordship and creating are inseparable, only the Creator can be Lord.

-Obeying the Lordship of a non-God inevitably leads to disunity¹⁹, and at any time, after any frustration, one must turn to something or someone else. This division in divinity exists also in human existence.²⁰

Whoever we put in our position of ownership, he will benefit from our existence and we will be a farm for him, God is the only Owner who has no eyes for profit and His plan will be fulfilled.²¹

-The price of giving in to the Lordship of God is giving up taking possession of everything and everyone else.

Now, based on what we have said and relying on the concept of Lordship, what is called Islamic *Tarbiyat* can be defined as follows:

Knowing God as the only Lord of man and the world and choosing him as our Lord and submitting to His Lordship and escaping from the Lordship of others. The main elements of this definition are:

a - cognition

b - choice

c-The action

that will be explained briefly below.

A- Cognition: In this feature, the purpose is to find out why God deserves to have the position of lordship and why only Lord should be considered as the lord of the universe. This point became clear during the previous discussions.

B-choice: The knowledge gained is the context of choice. In this attribute, it means that man, in the light of the knowledge he has acquired, makes God his Lord and leaves others.

إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ
سَبِيلًا

***This is indeed a Reminder.
Let whosoever will take the Path to
his Lord.(73:19)***

In this verse, it is stated that taking God as Lord and following His path and achieving the result of this movement are all things that should be desired by man, and without it, going towards God is meaningless.

C- Action: After knowing and determination, one must give in. The way to submit to the Lordship of God is paved by not accepting the Lordship of others, and this requires the diligent effort that one must make in order to adhere to the standards and rules of

God. It is with this feature in mind that concepts such as “purification” and “self-cultivation” should be considered as essentials of this definition. Accordingly, the concept of individual effort has been systematically considered in the definition of Islamic education. If the move is not made by the person, the goal will not be achieved; although, the beginning of this movement does not mean that it is complete, and it depends on the fact that the Lord gives him the criteria and regulation and ensuring his success.

That is why in the Qur'an, purification (*Tathir*) and cultivation (*Tazkiyah*) are attributed both to God and the Prophet (PBUH) and to man himself:

وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ

He seeks only to purify you. (5:6)

بَلِ اللَّهُ يُرِيدُ أَنْ يُزَكِّيَ مَنْ يَشَاءُ

***Rather, Allah purifies whom He will.
(4:49)***

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ

Take charity from their wealth, in order that they are thereby cleansed and purified. (9:103)

فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَهَّرُوا

In it are men who love to purify themselves.(9:108)

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

prosperous is he who purified it (91:9)

Given these three elements in the definition, it is clear that childhood is an exception to this and should be considered as a period of preparation in which parents accompany the child with the standards and rules of the Lord that suits him so that he finds the readiness and adequacy to carry the burden of the task. If the result of the preparation period is that the child acquires the desired readiness and adequacy for cognition, choice and

action, the purpose is fulfilled and he can achieve that goal.

The result of our discussion is taking God as our owner and master (Lord) and applying His plan in our life form the basis of this definition. This makes man associate with the Lord in his mind and in his motion and in his stillness; two words used in the Qur'an mean the same thing: "ربى" and "ربانى". Both words mean attributed to the Lord, except that in the latter, the meaning is more exaggerated. If we pay attention to the verses in which these two words are used, the delicacy of this exaggeration becomes obvious; Because ربي refers to someone is called a disciple or mentor, and "ربانى" to someone who in common parlance is called a master or mentor, and this means that the attribution of the master to the Lord must be deeper and more obvious:

وَكَايُنْ مِنْ نَبِيٍّ قَاتِلَ مَعَهُ رِبِّيُونَ

And how many a prophet has fought with whom were many Rebbiyun (3:146)

Rebbiyun is the plural form of ***Rebbi*** and here is applied to the followers of the prophets.

وَلَكِنْ كُونُوا رَبَّانِيِّينَ... بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ
وَبِمَا كُنْتُمْ تَدْرُسُونَ . وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ
وَالنَّبِيِّينَ أَرْبَابًا ...

"But rather, 'Be of the Lord, for that you teach the Book, and in that you have studied. ' Nor would he order you to take the angels and the Prophets for lords."(3:79-80)

On this basis, it can be said that the concepts of "ربيت" and "ربانيت" (from the root of ر ب ب) are more appropriate and exact for showing the characteristics of Islamic education than *tarbiyat* (from the root ر ب و).

Of course, in the present article, due to the predominance of usage, we have always used the word *tarbiyat*.

An allegory for *tarbiyat*

An allegory is a form of thinking and a form of speaking in which the similarity between two things is desired. In allegory, we try to attribute the features and rules of a familiar object to an unknown or unfamiliar object, and in this way recognize it. For example, the cognitive role of allegory can be seen in the experimental sciences, in which the scientist tries to identify an unknown phenomenon under a certain model and one of the common methods of modeling is through allegory. For example, considering the wave model for the motion of light is an attempt to understand the properties of light by appealing to the known properties of the wave, allegory also plays a role in creating mental picture. For example, a complex or fugitive story can be brought to mind with the help of allegory.

The use of allegory has always been common in educational systems and has played a major role in creating mental picture. Allegory, both because it is concise and because it relates to often perceptible phenomena, has the ability to convey detailed and extensive content in a concise manner and with lasting images. This role of allegory can be used in educational systems in two ways, which we call first-degree allegory and second-degree allegory, respectively. In first-degree allegory, we use allegory as an educational method to bring about a certain mental, psychological, or social change in the individual; For example, to encourage someone to be humble, we may use the allegorical expression that “heavy branches are closer to the ground.” But in the second-degree allegory, making a certain change in the individual is not meant, but the issue is education itself is, in principle similar to what. In other words, instead of considering the

components of the educational process, the whole process of human education is considered, and for this reason, we call it second-rate allegory. It is obvious this type of allegory refers to the perception and concept that a person or a theory attribute to education. In the present discussion, we consider only the second-degree allegory, and following the concept that we have proposed about Islamic education, we will try to consider it in the form of the allegories that the Qur'an provides for education.

Second-degree allegories or allegories of education have always been used in educational theories. As mentioned, education theorists, by resorting to this type of allegory, have tried to show the essence of their theory in one place, in one word or one image, and thus, make it more understandable in the minds of the addressees so that the coach can evaluate his / her training policy with a

single glance and see if he / she is moving in or out of the pattern.

Here we do not seek to analyze the allegories of education in educational theories. But as a point, we mention two examples of the most common allegories of education. The first example is the allegory of education to “*Sana’at*” (i.e. building). In this allegory, educating a person is considered as making an object. According to this allegory, the main task during the training is the responsibility of the coach and he has almost open in this matter. According to this image, training is like making a chair out of wood, in which the carpenter can give any shape to the wood. The second example is the allegory of education to "growing" or "bringing up". In this allegory, the coach is not as free as the first example. Here, educating a person is like growing a plant. What a person is supposed to become is rooted in himself as a force and a talent. The

coach should try to be a good gardener and create the right conditions. In other words, in this picture, the person moves towards perfection per se., and it is enough his way is paved and the obstacles removed.

The allegory of *Tarbiyat* in the Qur'an

In the Qur'an, both allegories of “*Sana’at*” and "growth" are considered. But it does not seem the Qur'an have considered these allegories, in their conventional sense, for the process of human education.

“*Sana’at*” is mentioned where God speaks to Moses (pbuh) about his infancy and how he directed matters so that Pharaoh himself, who sought to kill Moses (pbuh), got him out of the water: “*and I cast down upon you love from Me, and that you might be brought up before My eyes.*”²²

وَالْصَّنْعَ in this verse is not so vast which could cover the whole process of training of Moses (pbuh) to the end and therefore can be considered as a basic allegory for human training, but this means nourishing and Moses' upbringing. Therefore, following the above verse, this issue is mentioned: "*Your sister went (to them) and said: 'Shall I guide you to one who will nurse him? ' And so We restored you to your mother, so that her eyes might rejoice and that she might not sorrow.*"²³

Accordingly, allegory of building will be related to the physical development of Moses (pbuh) and not the whole process of training. On the other hand, allegories used in the Qur'an show that building is not suitable meaning for *Tarbiyat*. A clear example of this is a person (Bal'am Ba'ura in the tribe of Israel) to whom God bestowed knowledge and signs, but he took them away from him like a garment and threw them away. God

says about him: "*Had it been Our will We would have raised with it, but he clung to this earthly life and succumbed to his fancies. His likeness was that of a dog, whether you chase it away or let it alone it pants.*"²⁴

From "*Had it been Our will We would have raised with it*" it can be understood that "Sana'at" can not be inferred from this. In other words, it means that if only the will of God was at work, He would have exalted Him, but here the will of man is also at work; If a person paralyzes himself, God will not exalt him.

The allegory of growth is also considered in the Qur'an, but not in its usual form, nor with the assumption that human beings are like prone seeds that are talented to grow towards perfection and that it is sufficient to provide suitable conditions for them. The allegory of plant growth in this sense is not commensurate with the

intended concept of the Qur'an regarding education. Hence, the allegory has been used with changes and additions that are appropriate to the intended concept of education. Since education, in the view of the Qur'an, in fact, means the process of becoming a deity of man, and this depends on both the variety of thoughts and the type of human actions, allegory has been used in a way that clarifies the positions and roles of these the basic elements. Therefore, God says the correct and pure thought is like a pure tree. It can take root in the heart of the earth and open its branches to the sky, and it is fruitful at all times.²⁵ But what can grow this pure tree (correct and pure thought)? man's worthy actions.²⁶ When man's thought and action occupy a central place, it is obvious that it is possible for them to have another manifestation. Therefore, the other side of the allegory, then, is that the filthy and satanic thought is similar

to a filthy tree that is on the earth, without its roots inside the earth.²⁷ In contrast to the first image, in which the action was like water pouring into the foot of an idea tree and grow it, in the second image, not only is the idea tree resembled to rootless tree, but the actions of holder of such idea is similar to a mirage in the desert,²⁸ which the thirsty palate thinks is water. So, the evil tree is neither rooted in the soil nor has water around its roots.

So as you can see, there is a long distance between this allegory and the famous allegory of plant grow. The problem is not that a person is like a seed full of positive talents waiting for favorable conditions, but the way in front of him will be shaped by his thought and actions. Hence, a two-way allegory is needed to show the probable paths that one will take. So, we talk about the pure tree and the filthy tree. Since the thought and action of a person shape the way he

will go, in the allegory under discussion, the human condition is pictured in a way that he is both a gardener and a tree. By his action, man waters or dries the seedlings of his thought. This point is also used in other cases of allegory in the Qur'an; for example where it is said, ***“The example of those who give their wealth in the way of Allah is like a grain of corn that sprouts seven ears, in every ear a hundred grains”.***²⁹ Since the Qur'an considers man as a creature who is facing possible paths, the examples made about him are always two-sided, and in this case, there is another side in which, of course, according to the above context, man is considered as a farmer: ***“ The wealth they spend in this worldly life is like a freezing wind that smites the harvest of a people who have wronged themselves and destroys it.”***³⁰

Another example of an allegory related to plant growth

mentioned in the Qur'an is the simile of man to the "earth": ***“A good land produces plants, by the permission of its Lord, but a wicked land produces only miserable, bitter plants”.***³¹

Here, as in the previous cases, there is a two-sided allegory; The fertile clean earth and the filthy, barren earth. Moreover, men, instead of being likened to a grain that can be placed in the earth (favorable or unfavorable conditions), is likened to the earth, which can be pure or filthy. In other words, the purity and filthiness of man should be sought more in himself than in his circumstances; and in man, instead of his nature and virtue, his thoughts, beliefs and actions should be considered as a vehicle for purity or filth as the previous verses had elaborated and interpreted this point. Then, human being is a land which is purified by the refreshing water of rain around him.

What we have dealt with so far is that the allegories of “*Sana’at*” and “plant growth” in Quran, of course with some changes or considerations to make them more compatible with the intention of Quran.

"Now, we will explain another type of allegory of *tarbiyat* in the Qur'an, and that is the allegory of man to man. In the allegory of “*Sana’at*”, man is likened to a solid object that is formable, and in the allegory of growth, to a vegetable seed that has certain talents for actuality and perfection. As we have seen, these allegories are incapable of showing what is going on in human *tarbiyat*, and so sometimes it is necessary to cover the body of these objects with a kind of "anthropomorphism" so that they can tell the story of the human condition, like a field that waters itself. But the most telling allegories about man are those that are taken from his own manifestations.

Accordingly, in the Qur'an, the allegory of man to man is used:

“And Allah strikes a parable. Two men, one is dumb and powerless, a burden to his master wherever he sends him he returns with no good. Is he equal with one who orders justice and follows the Straight Path?”³²

As can be seen in this verse, two people are compared to each other, one of whom is a helpless slave who has neither a voice of his own, nor the power of expression to express it clearly if he has a voice, nor an ability to make his living. The other is a free person who not only is not a burden on others and finds the right path and walks in it with his enlightenment, but also with his capable language, he guides others in the right way.

This allegory shows that the process of human *tarbiyat* is based on principles such as correct knowledge, choice, action and social

responsibility. In contrast, the opposite is based on foundations such as shutting down the system of reason, will and choosing and turning himself into a stack of burdens. Given the concept previously expressed in Islamic tarbiyat, the relevance of this allegory to this concept is quite clear.

¹ (the holy Quran; Mumenum:5)

² Mufradat Raghib Isfehani

³ Baqareh: 276

⁴ Mufradat

⁵ Al-Munjid, ربي الولد، غداه و جعله يربو

⁶ Ibid, ربي الولد، هذبه

⁷ 46:15

⁸ 31:15

⁹ 26:18

¹⁰ The root (ر ب و) is derived from (ر) and (ر ا ب) and (ر ب ا) are the same. (ر ا ب) means correction and collection and (ر ب و) and (ر ب ا) means abundance and growth. The author of the book Al-Tahqiq fi Kalamat al-Quran al-Karim, Hasan al-Mustafavi, put that it is possible that among meaning of these roots a kind of mixing happened and therefore the meaning of abundance and correction added to (ر) (ر ب mistakenly. Vol.4, under “رب”

¹¹ 5:63

¹² Al-Mizan, under the verse 14 surah Noah

¹³ (71:23)

¹⁴ (7): 121-122

¹⁵ اتَّخَذُوا أَحْبَارَهُمْ وَرُهَيْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ (9:31) Kafi, chapter Fadlul 'Ilm

¹⁶ Surah Haj (22):19

¹⁷ (45:23) أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ

¹⁸ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ (2:120) مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

¹⁹ يَا صَاحِبِي السَّجْنَ أَرَأَيْتَ مَنْ قَرَّبَ قَوْمٌ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ (12):39

²⁰ ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ (39):29

²¹ (26:77) فَإِنَّهُمْ عَنُو لِي إِلَّا رَبَّ الْعَالَمِينَ

²² (وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي 20:39)

²³ إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ (20:40) فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ

²⁴ وَلَوْ شِئْنَا لَرَفَعْنَاهَا بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثْ أَوْ تَتْرَكْهُ يَلْهَثْ

²⁵ أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ (14:24-25)

²⁶ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ (35:10) يَرْفَعُهُ

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ 27
(14:26) الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ

(24:39) أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسِبُهُ الظَّمْآنُ مَاءً 28

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ 29
(2:261) أَتُبِتُّ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا 30
(3:117) صِرٌّ أَصَابَتْ حُرَّتٌ قَوْمٌ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ

وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ يَادْنِ رَبِّهِ وَالَّذِي خَبَتْ لَا يُخْرِجُ إِلَّا 31
(7:58) نَكَبًا

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ 32
كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ
(16:76) بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ