

THREE PERIODS OF HUMAN LIFE

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Abstract: *According to the verses of Quran, there are three major periods in a person's life: The first period of weakness, era of strength, the period of final weakness. In the following articles these periods are evaluated concerning child training.*

Key words: human development, childhood, adulthood, old ages

The basis of human development

Although human beings have the same root in terms of the essence of existence, internal and external facilities are not divided equally, and

it should be said here that of course, these are neither a sign of dignity nor a generator of dignity.

In any case, people share this feature that no one is like the other and everyone is placed in a certain

position and has special internal and external characteristics and has special abilities and possibilities. For this reason, human beings are subject to the general and comprehensive law in Islamic cosmology, which is named as "predestination":

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ (15:21)

“And there is not a thing but with Us are its treasures, and We do not send it down except in a known measure.”

In relation to humans, this verse refers to both species and individual differences, i.e. to what distinguishes human beings from other species such as animals and plants, and to what distinguishes human beings from each other.¹ The distinctions and differences among people refer to their different capabilities and endurance (Vus': وسع).

وسع means endurance; the ability to understand and the ability to act. When the believers said to God, "سمعنا و اطعنا" (Al-Baqarah: 285/ Al-

Mizan), they considered these two types of endurance, that is, they heard and understood what God had asked of them, and also found the ability to act upon in themselves. So people have different capacities and abilities in terms of understanding and action. It should be noted that the Vus' of a person, while it is definite and specific to him, has various ups and downs. The collection of these developments shows the Vus' of the individual (ما آتاها)

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا ... (65:7) ..

... Allah does not charge a soul except with that He has given him...

Or it can be said that what God has given to everyone (Vus') is expanded in different stages and this refers to the creation of human being step by step.

وَقَدْ خَلَقْنَاكُمْ أَطْوَارًا (71:14)

He has created you by stages!

This step-by-step creation includes the development of the sperm in the womb² and the development of the

individual after birth. Here we consider the second category of developments. In the following verse, a general division is proposed in this regard, which we will pay attention at first, and then we will go into the details of each step:

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ

Allah creates you weak; after weakness He gives you strength and after strength weakness and gray hairs. He creates whatever He will. He is the Knower, the Capable. (30:54)

According to this verse, there are three major periods in a person's life:

- The first period of weakness
- Era of strength
- The period of final weakness

In each era, there are different stages that we will describe below:

First weakness period (childhood)

In the Qur'anic term, a person from the time of birth to puberty is called **طفل** "child"³ and therefore we call this period by the name of childhood. The distinctive feature of this era is activity and play. In one of the Qur'anic verses, which refers to the characteristics of different stages of life, the main characteristic of the first period is introduced as the period of "play" (... the phases of a ⁴إنما الحياة الدنيا لعب person's life in the world consist of play and...) this period can be divided into stages:

A- Activity stage: This stage includes the first seven years of life. The reason for assigning the title of activity to this stage is that mobility and activity are the most dominant aspects of the first seven years of a child's life. Therefore, it is recommended in the traditions that

the child should play for seven years. The first two years of these seven years are spent in infancy, and mobility and activity in that period have a special form. The end of infancy is named *فصال* in the Qur'an and *فطام* in the hadiths, and both mean stop giving milk to infants.

B- The stage of acquiring the ability to learn and be disciplined: From the age of seven, a new characteristic appears in the child, and that characteristic is "acceptability" of the assignment, and because of that, the child finds the ability to accept the teaching and disciplinary assignment. Therefore, in the traditions, the official start of education and discipline is postponed until the age of seven. Another important feature of this stage is the emergence of the ability to recognize gender differences between the two genders and lead to the issue of one's own and others' sexual identity. Therefore, it is recommended in traditions that same-sex and non-same-sex children should be separated from each other

from the age of seven. This stage continues until puberty, and in the maturity stage, we see the emergence of other capabilities in the individual.

The period of puberty (the peak of puberty, moderation and exaltation)

After childhood, another period comes, which we call the age of strength.

This period also has the following steps:

A. Puberty stage and the peak of puberty: from the end of the the past period (about ten years old), some changes are happened in the individual, which finally ends in sexual puberty or marriage maturity; It means maturity that prepares a person for marriage and in other words provides the requirements for marriage and this happens in the second decade of a person's life. In addition to sexual maturity, another maturity has also been mentioned, which is referred to as the peak of

puberty. During this decade and during these two stages of maturity, a person achieves sufficient intellectual and social ability. The reason for this kind of capability is, respectively, God's orders not to follow the untrue orders of parents and the other is to achieve growth, which we mention here:

For the first case, Luqman's educational recommendations in Surah Luqman can be cited. In this surah, Luqman's educational advice to his son is mentioned. But God has added to the Luqman's words:

وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ
عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا ...

But if they strive with you to make you associate with Me that of which you have no knowledge, do not obey them. And accompany them in this life with kindness;...(31:15)

This command of God to get rid of the superstition of parents is a sign that a person will achieve sufficient intellectual ability by entering the period of accepting duty

and entering maturity, otherwise such a thing would be unnecessary. The second thing is to achieve growth at this stage; "Growth" means finding a way and leading to a destination. The meaning of growth in this stage is to achieve sufficient ability to regulate and manage one's economic and social affairs, so that a person can be guided towards the destination of his life. If the growth is not achieved, the person will be at a disadvantage in his economic and social affairs, he will be deceived and will not be able to reach his destination. Growth and top maturity are closely related and occur at the end of the second decade of life. This can be seen from the comparison of the following verse:

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ
مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ...

And test the orphans until they reach (the age of) marriage. If you perceive in them right judgment, hand over to them their wealth...
(4:6)

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ
وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ
رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا ...

As for the wall, it belonged to two orphan boys in the city. Beneath it was (buried) a treasure which belonged to them. Their father had been a righteous person and your Lord willed that when they reach manhood to bring out their treasure ... (18:82)

In both verses, it is discussed about orphan children's achieving financial and economic capabilities, but in the first one, the emergence of growth and in the second one, top maturity is brought up, which connects the two.

Achieving growth is a condition for participation in economic and social affairs. Therefore, a person's prerequisite to undertake some of the Islamic rulings that have an economic and social aspect, (such as marriage, financial management, etc.) is to achieve growth.

So a person attains intellectual and social ability in maturity and its peak, which is the first stage of the age of strength. If in the hadiths, the third seven years of life are introduced as the stage of shouldering burdens (ministry), it is applied to this strength.

B- Stage of moderation:

The second stage of the period of strength is called stability "استوا" and it appears after the peak of puberty:

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَى آتَيْنَاهُ حُكْمًا وَعِلْمًا ...

And when he was full grown, and reached the perfection of his strength, We gave him judgment and knowledge... (28:14)

استوا means stability and moderation and mainly occurs after puberty. At this stage, a person is at the end of the fluctuations and emotions of puberty and is at the beginning of a path in which stability emerges in his life, and it is necessary to achieve some kind of stability in emotional, intellectual and social states. Since the stability

state is generally revealed after puberty, its period starts at the third decade of human life and it emerges during this decade. Of course, the amount of stability and moderation that appears in this stage is different for different people, but most people achieve some kind of stability in this stage compared to their previous stage.

C-Elevation stage: By attaining moderation and balance in a person's existence, fierce internal conflicts are coordinated and restrained, and in this way, a suitable ground is provided for wiser thoughts and decisions. The conflict and dominance of moods and passions causes the intellect to fluctuate and waver, but when the turbulence subsides (or subsides more than before), the intellect gains opportunity, and exaltation depends on the opportunity given to the intellect.

In terms of age, this stage starts from the end of the third decade of life, but its main period is

the fourth decade and its peak is the age of forty. Therefore, in the hadiths, forty years old or about forty years old is defined as the peak of intellect. In the Qur'an, there is also a reference to this matter:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا
وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا
حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ
أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ
وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي
ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

We have charged the human to be kind to his parents. With much pain his mother bore him, and with much pain she gave birth to him; his bearing and weaning are thirty months. When he grows to manhood and attains his fortieth year, he says: 'Make me so disposed My Lord, so that I give thanks for the favors with which You have blessed me, my father and mother, and that I will do good deeds that will please You. And, make me righteous and also my descendants. To You I repent, and I am among those who surrender.' (46:15)

These words are proof of the maturity of his mind.

The period of final weakness (old age and old age)

By entering the fifth decade of life, a person gradually begins a period of weakness. This weakness is first physical weakness, but eventually it leads to emotional weakness and disorder in knowledge and perception. This period can be divided into two stages: aging stage and very old age.

A-Aging stage: The beginning of this stage is around the fifth decade and its end is generally around the eighth decade. It begins with a gradual weakness in the body's strength and finally, obvious inability appears. From an intellectual point of view, the present stage is the fruitful stage; After the intellect reached the peak of its ability in the previous stage, now it is in a position to bear fruit one after another. Therefore, in the narrations, this stage has been characterized by the characteristic of expanding

experiences, and this means the involvement of mature and sophisticated intellect, which will result in taking experiences and leaving fruits. At the end of this, the stage of physical weakness prevails. And this is the scope of that power and strength that was revealed at the peak of maturity:

ثُمَّ لِيَتَّبِعُوا أَشْدَّكُمْ ثُمَّ لِيَتَّكِرُوا شُبُوحًا

...then you reach your strength, after which you come of age though some of you die before it...(40:67)

قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا
إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ

She replied: 'Alas for me! Shall I bear (a child) when I am old woman and my husband is advanced in years? This is indeed a strange thing.(11:72)

B-The stage of very old age (اردل العمر): This stage, which is generally from the eighth decade of life onwards, is accompanied by complete weakness and weariness,

and that is when, according to Zakaria, he becomes old with white hair:

saying: 'O my Lord, my bones are enfeebled, and my head glows silver with age...(19:4)

Due to the severity of old age, old men are called Sheikh Kabir at this stage, and Yaqub and Shu'ayb are called Sheikh Kabir in the Qur'an.⁵

At the end of this stage, the person descends to the lowest level of life (ارذل العمر) and emotional weakness and perceptual disorder are evident in him.

... وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ
بَعْدَ عِلْمٍ شَيْئًا ...

There are some of you who, after knowing something, will be kept back to the vilest state of life, knowing nothing.(16:70)

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ

O whoever We give a long life We

make him stoop. Do they not understand?(36:68)

Justice

The basis of this principle, in terms of characteristics, is the same as "the development of human Vus". People have different possibilities and each person benefits from different possibilities in different stages of life. The principle of justice indicates that the educational relationship with different people or with a person at different stages of his life cannot be considered the same, but this relationship should be balanced.

God, in the position of lordship, has established a certain way and custom for the planning and education of humans. But (the path) at the same time as it is a single one, has different paths in its heart, each of which has its own characteristics. Paying attention to the words used in the Qur'an to mean the way shows the different scopes of this concept. The main words are: religion (sirat),

nation (sharia') and way (Sabil). "Religion" is the main way and there is only one, and that is the general law of God, which is the same for all nations. Therefore, religion in its broad sense does not accept abrogation.

Sharia' has a special and more limited meaning than religion. Therefore, the Sharia of Noah, the Sharia of Abraham, the Sharia of Moses, Jesus and Muhammad (pbuh) are different from each other in this sense, and each one has been adapted to the diverse talents of the nations, and in this sense, the Sharia can be abrogated.⁶

Sabil سبيل originally means the main path and probably synonymous with religion and *Ṣiraṭ*. But because sometimes this word is mentioned in the Qur'an in a plural form, it makes us realize another meaning. In such cases, due to the fact that different people are guided to the path of God in different ways, it can be said "paths", but in fact the path is the same.⁷

So, while the main path and religion are the same, according to the different capacities of the nations, sharias (in plural form) are considered, and according to the capacities and different ways of guiding people, the " *Sabils*" are considered. Therefore, God establishes a balanced relationship with humans in the process of education, and this balance and proportionality is a measure of justice.

And the two principles of grace (*Faḍl*) and justice complement each other. The comparison of these two reveals that in one respect grace is superior to justice and in another respect justice is preferable to grace. If relations with everyone were to be based on justice and every action in a balanced relationship were to have a proportional reaction, people would not be educated and this justice would be a source of evasion and hatred. Therefore, grace can do something that justice can not. But on the other hand, if all relationships were to be based on grace and any

mistakes were to be ignored, it would not be possible to make any corrections, and this grace would also be a source of evasion and hatred. Therefore, justice can do something that can not grace⁸.

Therefore, justice is included as the main principle in Islamic education, and oppression (i.e. deviation from justice) is considered one of the most hateful anti-values (or, in other words, their basis) in the Islamic perspective. God Himself is so fair in relation to humans that He rejects even the smallest amount of oppression:

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ

On the Day of Resurrection We shall set up just scales, so that no soul shall in the least be wronged, even though it be the weight of a grain of mustard seed We will bring it We Suffice as reckoners.(21:47)

In another place, this lowest level of oppression is described as such that God does not oppress as

thin as a thread between the kernels of dates.

وَلَا يُظْلَمُونَ فَتِيلًا

... they will not be wronged a shred.(17:71)

Educational methods

According to the principle of justice, there should be methods in the educational system that reflect the establishment of a balanced relationship between the coach and the coachee. We will discuss the methods related to this principle in the following order: the method of duty as much as one can, the method of giving awareness, and the method of punishment as much as one's mistakes. In following the principle of justice, the teacher considers tolerance of a person to give him duty and in following the principle of punishment gives a warning first which is the logic of the punishment and finally, at the time of punishment, it does not go to the extremes.

1.The method of being obliged as much as one can

In the discussion of the general characteristics of humans, it was mentioned that humans have different dimensions, both in terms of understanding and in terms of action. This method shows that the coach should say something that is within one's understanding and ask for something that is within one's tolerance.

God Himself has spoken and assigned duties according to the tolerance of people, just as He has revealed the Qur'an literally and figuratively, and He has demanded from people as much as He has given them.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ
عُسْرٍ يُسْرًا

...God does not impose on any soul that which he cannot afford. God will bring about ease after hardship.(65:7)

And He also ordered His messengers to interact people in this

way, as the messengers have always spoken in the language of their people, and this language is not only a logical language, but also a reasonable language. : The Prophet (PBUH) said, We Prophets have been commanded to speak to people according to their intellect.⁹

Based on this, in the Islamic educational system, the teacher is only allowed to assign assignments based on tolerance of learners. It is possible to consider the general limits of the abilities of people at different stages of life and to adjust and divide the tasks based on that. Of course, in the case of each specific person, one should realize his characteristics and specialties and take them into consideration. The aforementioned limits are only general, but the specific characteristics of each person and the way that fits him is something that is significant in its own right, and it should be determined on a case-by-case basis in close contact with people. What can be proposed here are only these general limits.

Considering the general limits, we can say:

From 2 to 7 years old, you should not expect the child to be responsible, but playing defines the basic feature of this stage. Of course, during these five years, the child can be introduced to many customs and information; As guidelines have been given in this regard in various traditions; But this does not mean that at this stage you can ask the child for homework. Therefore, if the child at this stage refuses to obey what is being said to him, he cannot be seriously questioned and prosecuted, and if such a thing becomes necessary sometimes, it is just because to familiar the child with the limits and not more.

From the age of 7, it can be expected that the child can be assigned and can be blamed for the assignments in terms of education and discipline. Around the age of 10, it can be expected that the child understands and observes the duties related to him. Within the limits of

sexual maturity, it can be expected that the teenager understands and observes the duties related to puberty, and it can also be expected that he shows intellectual independence and bases his intellectual system on the issues of the world, society and man. Around the peak of puberty (late second decade), it can be expected that the teenager will enjoy social and economic growth and sufficiency and at the same time be ready to form a life and choose a spouse.

In the third decade of life, it can be expected that the young man has significant emotional and intellectual moderation. In the fourth decade of life, one can expect that a person will attain intellectual maturity and be reflective and search and see different aspects of thoughts, and be immune from hastily looking to the side and getting lost in it. It should be noted that intellectual maturity is not the same as having knowledge (literacy) and basically refers to a kind of thinking, not a kind of thought, so this kind of

thinking is like a template that can be combined with different contents. The thought may be about agriculture, the industry, the theoretical sciences, and... different realms; But the type and color of "thinking" can be the same in all these topics. The result of intellectual maturity is to be guided to the purpose and to be protected from misguidance, and this result is relevant in every realm. In Islam, the realm of existence is given special attention, and intellectual maturity in this regard, followed by guidance to the knowledge of the secrets of existence, is the focus of attention. A person who is in the fourth decade of life can be expected to rely on solid foundations in this regard and to be associated with the right teachings. This is in the realm of thought. In the field of action, the maturity of the mind is still desired, and this means that a person should be sharp in recognizing immorality and piety in actions, and be steadfast in avoiding immorality and following piety. Therefore, it is mentioned in the hadiths that if someone reaches the

age of forty and still commits sins and transgressions, God will punish him severely.

After the age of forty, one can expect that a person is experienced in a field, in such a way that he can put others under his guidance like a mentor. Therefore, it can be very useful and fruitful to consult people at this time. God generally chose the prophets at their age of forty and made them a role model for others as the Holy Prophet (PBUH) said:

اديني ربي أربعين سنة ثم قال انك لعلی خلق عظیم .¹⁰

My God disciplined me for 40 years and then He said, "You are truly enjoyed beautiful temperament.

When a person has passed adulthood and reached old age, he is not in a position to be expect:

إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوُلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا. فَأَوْلَيْكَ عَسَى اللَّهُ أَنْ يَغْفُرَ عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا غَفُورًا.

Except the men, women, and

children, who, being abased have no means and they are unable to guide themselves to a way. Those, Allah may pardon them, He is the Pardoner, the Forgiver.(4:98-99)

2- Giving awareness method

Inzar انذار means informing someone about something that will happen in the future and will cause him suffering. Warning is also a method based on the principle of justice. As it was said, according to the principle of justice, God punishes and torments people due to wrongdoing, but it is necessary for justice to create sufficient awareness about it before the punishment occurs, because someone can be punished who knowingly and intentionally transgresses. In a situation where a person transgresses because of not knowing or forgetfulness, he does not deserve to be punished, and therefore his punishment is far from justice.

A person's awareness and intention in making a mistake should be such that he does not make a mistake without going through an internal battle to do this or not. Whenever a person commits a mistake with such knowledge and intention, he will be entitled to punishment and this is according to justice. (of course, if a person intentionality forgets awarenesses given to him, this type of forgetfulness deserves punishment because it involves knowledge (فَذُوقُوا) (32:14)).

What creates this awareness is "warning". If, with this awareness, a person commits a mistake, he has done so knowingly and intentionally, then his punishment will be according to justice. Therefore, it is one of the methods based on the principle of justice and justice cannot be realized without it. Due to this God says that torment and punishment do not occur before warning, because warning should replace remembrance with forgetfulness so that after that

punishment is far from the oppression:

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ. ذِكْرَى وَمَا كُنَّا ظَالِمِينَ.

We never destroyed a village that did not have warners. for a reminder, and We never harmed.(26:207-208)

For this reason, when wrongdoers are punished and cry out that God will give us permission to turn to righteous deeds from now on, God defends His righteous work and says that We gave you life and made you face the warners, so now you deserve punishment.

وَهُمْ يَصْطَرِّحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ

There they will cry out: 'Our Lord, bring us out, and we will do good, other than what we have done. ' What, did We not make your lives long enough to remember for whosoever would remember? A

warners came to you, so taste now! None shall help the harmdoers.
(35:37)

This method has been used a lot in the Qur'an in such a way that the Qur'an is basically introduced and named as a "warner for mankind"¹¹ and therefore the Prophet (PBUH) who is reciting the Qur'an to the people is also called a "Warner" (Nazir).¹²

Based on the warning method, the trainer should inform a trainee about the consequences of his undesirable actions and warn him about the consequences of his actions.

3.The method of punishment as much as the mistake

According to this method of punishment and its amount and manner, it should be subject to the trainee's error and other factors such as the condition of the trainer during the punishment should not affect it. The coach may make the punishment subject to his anger, but the principle

of justice prevents such factors from interfering in the punishment.

A person's mistake is not only limited to what he has done, but the effects of his mistake on others are also considered a part of his mistake. It is true that وَلَا تَزِرُ وَازِرَةٌ وَلَا تَزِرُ وَازِرَةٌ (6:164), but if someone has placed a burden on others, لِيَحْمِلُوا (16:25) and this is actually his own burden, not the other's.

Therefore, the current method requires that the person's mistake be judged by the effects it has caused. It is on this basis that even if the wrongdoer repents of his mistake, he will still be responsible for correcting the damage he caused as a result of his actions (hence, in the verses, after the mention of repence, correction (تاب و اصلح) are mentioned). Taking into account the social effects of the mistake and its involvement in the punishment will definitely make the burden of the punishment heavier, and maybe this

weight will exceed the limit of the individual. This will not be an obstacle to punishment because the standard of tolerance is in the task and not in the punishment. Hence we read:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Allah charges no soul except to its capacity. For it is what it has earned, and against it what it has gained. 'Our Lord, do not take us to account if we have forgotten, or made a mistake. Our Lord, do not burden us with a load as You have burdened those before us. Our Lord, do not over burden us with more than we can bear. And pardon us, and forgive us, and have mercy on us. You are our Guide, so give us victory over the nation, the unbelievers.(2:286)

This is a request from God to act with His grace and not with His justice. But if He considers the requirements of justice, the limit of strength will not be considered. Based on the method of punishing as much as the error, the coach should pay attention to the following points:

- Punishment is given to the act of wrongdoing, not to the intention of wrongdoing. If we find out about someone's intention to violate someone, we still cannot punish them.

- When an error occurs, first it should be reviewed and determined whether it was accidental or intentional.

- An inadvertent mistake will not be punished unless its preparations are done intentionally and voluntarily.

- If punishment is necessary in someone's case, the effects and damage caused by the mistake should be determined and compensation should be demanded

from the person. These works are either imposed on the individual or have a social aspect. If it is the first case, the person must remove the negative effects of the tasks that he has abandoned, and if it is the second case, he must bear the damage to the extent that he has caused damage to others (himself as well as himself). Of course, divine orders do not apply to immature people, and in such cases, at the discretion of the ruler, the person is excused according to the law.

¹ Tafsir Al-Mizan, following the verse 21 surah Hijr

² ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ. ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا (23:13-14) ...

³...أَوْ الْوَالِدِ الَّذِينَ لَمْ يُبْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ...

or children who have not yet attained knowledge of women's private parts (24:31)

⁴ Muhammad:36

⁵ قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا (12:78)/ شَيْخٌ كَبِيرٌ (28:23)

⁶ Al-Mizan, v.5, interpretation of verses 41 to 50 surah Ma'ede

⁷ Al-Taḥqīq fi kalamat al-Quran Karim, following “سبيل”.

⁸ From Imam 'Ali it is narrated that justice is better than Fadl.

⁹ Bihar, quoted from alhayat, v.1,p.136.

¹⁰ Bihar, v.17,p.4

¹¹ . إِنِّهَا لِإِخْدَى الْكُبْرِ . (74:35)

¹² قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ (22:49)