THE PRINCIPLE OF FADL

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Abstract: *In this principle, the attraction of benevolence in humans is considered as a basic characteristic. This feature shows that goodness and beneficence are effective on a person and even have the power to curb his bad behavior. With regard to this characteristic of man, we speak of the principle of Fadl "bounty".*

Key words: *educational goals, the essence of truth, Fadl (bounty).*

"Bounty" is a relationship based on imbalance; Lack of balance beyond justice. Whenever there is a balanced relationship, we call it "justice" and whenever we deviate from this, if we go beyond it, we have turned to "fadl" (bounty). So justice has two opposites: oppression and bounty; And of these two, only oppression is reprehensible.

The principle of bounty indicates that in the educational relationship, imbalance should be set as an example. God Himself, to educate man, deals abundantly with bounty and has basically made bounty and mercy obligatory upon Himself. (كتب على نفسه الرحمة/ ‘An‘am: 13) It is stated in a verse:

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ

*“But for the bounty of Allah and His Mercy towards you in this life and in the Everlasting Life you would have been sternly punished for that which you were involved.” (*Nur:14)

Bounty has various manifestations, here, we will mention one of them. According to the principle of bounty, one should respond to any favorable and positive movement of the person, both small and large; However, in relation to unfavorable and negative movements, one should only react in some cases. This point is mentioned in the following verse:

لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَ

“Every soul receives whatever it gains and is liable for whatever it does.” (Baqarah:286)

The difference between acquisition and achieving is that in the latter, effort is meant, but it is not the case in the former. So, if someone works hard to get something, we say that he has achevied it. Based on this, the meaning of the verse is that God will count good deeds regardless of whether a person shows eloquent effort in obtaining them or if he has tried to a lesser extent than this; But in the case of errors, it only calculates those that have been done and the person has worked hard for

it. In the following hadith, the same issue is explained in detail:

... مَنْ هُمْ بِحَسَنَة فَلَمْ يَعْمَلُهَا كُتِبَ لَهُ مِثْلُهَا وَ مَنْ هُم بِحَسَنَةٍ يَعْمَلَهاا كتب له عشره و من هم بسيئه لم تكتب عليه و من هم بها و عملها كتبت عليه سيئه.[1]

..... *Whoever intends to do a good deed but does not fulfill it, the (reward) of that deed will be written for him, and whoever intends to do a good deed and fulfills it, ten times (rewards) for that action is written in his favor; And whoever intends to do a bad deed (without doing it), nothing will be recorded against him, and whoever intends to do a bad deed and carries it out, only that sin will be recorded against him.*

Educational Aspects

This principle is the principle of bounty and mercy, and according to it, the behavior of the trainer is not limited to the behavior of the trainee, but is expressed based on the originality of mercy. According to this principle, training methods will be based on grace and mercy. Considering this principle, we can talk about four educational methods:

- Method of exaggeration in forgiveness (primary);
- method of repentance;
- method of giving glad tidings
- The method of exaggerating the reward;

We describe each of the methods below.

1- Method of exaggeration in forgiveness (primary)

The principle of bounty prevents a person from being accused and punished as soon as he commits the first mistake; Rather, it is necessary for the trainer to forgive first and even exaggerate in this forgiveness. Giving forgiveness first means that the teacher should forgive, not wait until receiving an apology. According to this method, the trainer ignores many cases of errors and slips of the trainer:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ.

"If affliction befalls you, it is what your own hands have earned, but He pardons a lot."…" if He will, He calms the wind so that they remain motionless upon its back, surely, there are signs in this for every thankful, patient (person)." (Shura 30-33)

Based on this principle, the trainer does not hasten to punish (ولو يعجل الله للناس الشر استعجالهم بالخير لقضى اليهم أجلهم / **Yunus:11.)** and leaves the person to find the necessary opportunities for self-improvement.

…يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَى أَجَلٍ مُسَمًّى…

"…He calls you to Him in order that He forgives you your sins and defers you till a stated term…." (Ibrahim:10)

And this amnesty is so broad and comprehensive and covers slips that if it were to be punished, heavy punishment would be provided as a result of them.

2- The method of repentance

Another manifestation of the principle of bounty is the educational method of repentance. "Repentance" means returning and not only returning from sins. Therefore, repentance is not exclusive to man, but God also has repentance in the position of educating man. This "repentance" is like an educational method.

It is understood from the verses of the Qur'an that God has two repentances: the first repentance is "guidance and Tawfiq", and God returns to His servant who has slipped and turned his back on Him, and makes him aware of the ugliness of his actions and guides him to seek forgiveness. God's first repentance is a repentance maker and causes the sinner to repent and come back:

… ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا…

"…Then He turned to them (in mercy) so that they might also turn (in repentance)…" (Tubah:118)

When the servant turns to seek forgiveness as a result of God's first repentance and repents, God's second repentance is revealed, and that repentance is acceptance and is accompanied by forgiveness:

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ...

"The Forgiver of sins and the Acceptor of repentance..." (Ghafir:3)

And God, who is so merciful, called himself "Tawab" and this name shows his grace and mercy to humans.

If those who find the opportunity of returning many times as a result of God's first repentance do not change themselves, God will take away His first repentance from them. That is, He leaves them alone and deprives them of His care. Therefore, they never realize their sins and do not turn to God, and as a result, there is no case for the second repentance. It seems that the issue of "the opportunity for repentance is always there" refers to the second repentance. The first opportunity may be ended to some, but for the second is always there, although this is only beneficial to those who find the opportunity to turn to God.

The following hadith clearly explains what we were saying:

Abu Abdullah (pbuh) said:

ان المؤمِنَ لَيَذنب الذنْب فَيَذْكُرُ بَعدَ عشرينَ سَنَةً فَيَسْتَغفِرُ اللهَ مِنْهُ فَيَغْفِرُ لَه و أَنَّمَا يُذكَرَهُ لَيَعْفَر لَه وَ إِنَّ الكَافِرَ لَيَذْنِبُ الذَنْبَ فَيَنساهُ مِنْ سَاعَتَه . (Kafi)

A believer commits a sin and remembers it after twenty years and asks God for forgiveness for his sin, and God forgives him; And it is only that God reminded him of his sin in order to forgive him, and the unbeliever commits the sin and forgets it from the first moment.

When the first level repentance does not include someone, he will persist in his sin and will continue it, and this will cause him to be definitively deprived of the second level, and of course, the return of the erring servant, when he sees himself in a predicament, could not help:

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ...

"(Allah will accept) no repentance from those who do evil deeds until death comes to one of them, he says:

'Now I repent! ' Nor those who die unbelieving…." (Nisa':18)

Therefore, *repentance*, with its two stages, is a manifestation of mercy; The unrelenting mercy that shines on everyone like the rays of the sun spreads, although when someone closes his eyes to this rain of light, he will plunge himself into darkness and oppression.

According to the method of repentance, the teacher's dealings with the erring person should be a sign of mercy. This method requires that the teacher go to meet the wrongdoer (the first repentance) and turn to him who has turned his back. The trainer should not drive him away as soon as he sees a mistake in a person; Rather, it should be assumed that he did not even realize his mistake. Those who punish when they see a mistake sometimes punish a person because of something that only they know about. Such an encounter does not have an educational effect because it does not create a state of internal return in the person. According to the method of repentance, one should first go to meet the wrongdoer and make him realize his mistake and clarify the various directions and effects and consequences of it in such a way that the reason for turning back from the mistake takes root in him and this way is preparing the way to repent.

When the first repentance is done and the effects of returning from the error are seen, the second repentance must be revealed without interruption. In the second repentance, the teacher should be hasty and quick to please like God, and as soon as he sees the signs of repence, he should take the step of acceptance. Seeing the signs of return in a person, it should not be considered a suitable sign to start blaming; Here is not the good time of blame and you should leave it and rush to accept it. Due to this, God has called Himself "قابل التوب" ; that is, He has described Himself with a Name: accepting repentance for God shows a stable characteristic. Therefore, the trainer should not be stingy in accepting, but should

hasten in it and get used to it: the apology of the wrongdoer should be accepted, even if his mistake is repeated.

3.**Method of giving glad tidings**

Education requires giving in to assignments and this, in itself, destroys interest. This bitterness should be reduced in some way to make it easier to accept assignments. One of the methods that is useful for this is giving glad tidings method. Giving glad tidings means giving good news about the gifts that will be given to a person after taking on the tasks, and it is a manifestation of bounty and mercy. Good news creates hope in a person, and by this hope, it makes him ready to accept hardship.

Prophets have benefited a lot from this method as teachers, as all of them have been called "givers of glad tidings" and their efforts have always been to revive the hope arising from the good news in their audiences:

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ

"And to Midian their brother Shu'aib. He said: 'Worship Allah, my nation. Look to the Last Day. Do not make mischief in the land, doing corrupt works." (Ankabut :36)

And those who have been educated are with this hope and are alive to it:

أمن هو قانت آناء الليل ساجداً و قائماً ... . وَيَرجُو رَحْمَةً ربه ...

"Or, is he who is obedient that prostrates himself and stands during parts of the night,... hoping for the Mercy of the Lord (to be compared to the unbeliever)?" (Zumar:9)

The glad tidings that the prophets have benefited from has a wide scope and it is not only suitable for prominent people, but also for weak souls, that is, those whose worship is called the worship of merchants. Therefore, the prophets have given good news to people about a paradise in which whatever they desire and whatever their eyes are fascinated to look at is ready:

... وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ

"...There will be all that souls desire and all that eyes delight in. (And it will be said:) 'There you shall live for ever."(Zhuruf:71)

This is a point to consider and should not be neglected. Often, idealism and ambition preoccupy us during education; But according to this statement, the good news should be applied so widely that it includes everyone at any level. God does not speak of *Rizvan* for everyone; He even also gives hope to some with the promise of delicious food (Vaqi'eh: 21-22); beautiful and stunning clothes (Kahf:31); soul-pleasing resorts (Hijr:35) and the like.

It should be noted that good news and encouragement are different, despite the fact that they seem to be confused with each other. Good news appears before the action or along with the action, and encouragement appears after the action, therefore, the good news is about the future and the encouragement is about the past. In comparison, encouragement is more effective than good news; But on the other hand, the person who accepts the good news has a special maturity because moving with the good news requires a kind of foresight. Therefore, when a person is at a young age, the time of acheiving to good news should be shorter for him. It is possible to benefit from long-term good news and promises for those who have left childhood behind and have a good level of foresight.

The method of exaggerating the reward

The principle of bounty requires that if a trainee does a good (even if insignificant) act, the teacher does not leave it unanswered (Baqarah: 197); Rather, it should be said that according to this principle, it is necessary that the reward exceeds the limit of justice and be a manifestation of grace and mercy.

و من يقترف حَسَنَةٌ نَزِدْ لَهُ فيها حسناً

(Anam:16)

يا أيها الذين آمنوا اتقوا الله و آمنوا برسوله يُؤْتِكُم كفلين من رحمته ... والله ذو الفضل العظيم . (Hadid:28-29)

God's reward exceeds the limit of justice in such a way that the best deeds of a person are measured, not his good deeds; in fact, the amount of reward is determined by the best actions of a person, and his good actions are also rewarded as the best actions. Bounty demands that, firstly, the upper limit should be the standard, not the lower limit, and secondly, the defects should be ignored, and the act of "good" should be counted as “the best”, and the reward given to it should be beyond its amount.

لجزيهم اللهُ أَحسَنَ ما عَمِلُوا ويَزِيدَهُم مِنْ فَضْلِهِ وَاللهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حساب (Nur:38)

From this verse, it is clear that the reward of righteous people is not limited to the reward they receive for their best deeds, but also goes beyond it, and this is a clear manifestation of God's Bounty (وَيَزِيدَهُم مِنْ فَضْله).

These righteous people reach the level that God respects them in any way He Wills; However, the requirement of bounty is not limited to this, rather it is things that they are not aware of in order to ask for it. But God also grants them such a reward which is far from the limit of their sight and knowledge (Q: 35).

According to this method, in order to reward a person who has tried, one should act according to bounty and make his best actions the criterion of judgment and reward, and ignore weaknesses and side deficiencies. The reward to such a person can cross the line of justice and the trainer can give him more favor than he deserves at his discretion.

Such a high opinion on punishment and reward makes the teacher move with extra enthusiasm and motivation. In moving people forward, what can bounty does justice can not, and the motivation and desire that is poured into human beings through bounty never comes from justice. Therefore, in order to

strengthen the motives and desires, one should pay attention to the principle of bounty and leave the principle of justice.

[1] This hadith is narrated by Zurarah from Imam Baqir or Sadiq. Maqalat Huquqi, v.1.AbulQasim Gorji,p.299