



## The Model of Belief Education in the Dimension of Tawhid in the Holy Qur'an

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### **Abstract**

The purpose of this research is to discover and present the model of belief education in the aspect of monotheism in the Holy Quran, which was done with the analytical-exploratory-inferential method. The meaning of the model in this thesis is "a theoretical model, framework and process in which human belief education is formed". By referring to the Holy Quran and examining and analyzing the verses, the findings of the research indicate that the Holy Quran has used a three-component model for religious training of people. The constituent components of this model are vision-tendency, action and behavior, respectively. In the component of insight, he has presented knowledge and knowledge about God Almighty through the expression of attributes, mention of blessings, expression of natural phenomena and creating questions from the trainee (student). In the tendency component, by expressing the attributes of God, the weakness and incapacity of false gods, it creates love and affection towards God in the trainee and hatred and disgust towards false gods, and finally, this insight and tendency leads to the trainee's action, which in practice He goes to God alone, worships Him alone, and avoids false gods. Each of the above three components have a close and close relationship with each other and are associated with each other, and in belief education, all components must be considered together in order to form a complete and desirable model of belief education. The lack of any of them will cause disruption and inefficiency of the desired model. In the priority and delay of the above components, the insight component has a logical priority and is more important.

**Keywords:** *Model; Trainer Trainee (Student); Belief Education; Monotheism The Model of Belief Education Holy Quran*

### **Introduction**

Throughout human history, proper education and upbringing have been of vital importance. God sent guides and mentors to humanity to teach the correct way of life and to refine and correct their religious beliefs. Among these, the *faith-based education* of individuals holds particular significance. God revealed the Holy Quran, the final and most comprehensive guidance and educational text especially in the realm of faith-based education—through the greatest divine teacher, the "Seal of the Prophets," to

guide and nurture humanity's religious and spiritual beliefs. The Quran aims to lead humans toward *Tawhid* (monotheism), worship of the One God, and belief in the divine.

Given that modern humans continue to face challenges in their faith, particularly concerning *Tawhid*, and considering that faith-based education in this dimension is one of the most crucial and foundational aspects of human education, it is essential to utilize the Quranic model of faith-based education and adopt it as a framework for educational efforts.

Regarding the model of faith-based education in the Quran, two categories of studies can be identified:

### 1. Works Introducing Practical Role Models

The first category includes works that present concrete examples and individuals trained as role models in the realm of faith-based education as described in the Quran. Some notable contributions include:

- Talaqani (2022), in an article titled "*An Examination of Faith-Based Education in the Quran Using the Model of the Righteous (Abrar) in the Revelation Context*," discusses three components: cognitive, affective, and behavioral. In the cognitive component, he explores the righteous' belief in *Tawhid* (Divine Unity), prophethood, and resurrection. In the affective component, he highlights their love and devotion to God, the Prophet, and the Imams (peace be upon them), as well as their attachment to the hereafter. In the behavioral component, he addresses their practical obedience to the commands of God, the Prophet, and the Imams.
- In another article, "*An Examination of Faith-Based Education in the Quran Using the Model of the Servants of the Merciful ('Ibad al-Rahman) in the Revelation Context*," Talaqani (2022) discusses the same three components. In the cognitive dimension, he examines the worldview of *'Ibad al-Rahman* concerning monotheism, fear of God, self-purification, and avoidance of polytheism. In the affective dimension, he explores their love for family, attention to childrearing, charitable giving, and avoidance of extremes. In the behavioral dimension, he delves into their humility, patience, forbearance, night worship, and avoidance of sinful gatherings.
- In a third article, "*An Examination of Faith-Based Education in the Quran Using the Model of the Possessors of Understanding (Ulul Albab) in the Revelation Context*," Talaqani (2022) highlights their contemplative reflection on the universe, freedom of thought, moral instruction, recognition of God, prudence, and optimism toward the world (cognitive dimension); their broad-mindedness, faith, piety, readiness to learn from experiences, and fear of divine judgment (affective dimension); and their patience, altruism, charity, forgiveness, prayer, and seeking forgiveness (behavioral dimension).
- Alauddin (2022), in an article titled "*An Analytical Examination of the Role and Position of the Exemplary Teacher in Faith-Based Education in the Quran During the Stages of Implementation, Dissemination, and Establishment*," introduces the Prophet Muhammad as an exemplary teacher who carried out faith-based education throughout the Quran's gradual revelation.

The works in this category primarily focus on general models of faith-based education, encompassing *Tawhid*, prophethood, and resurrection. Furthermore, these studies are concerned with identifying real-life individuals—referred to in the Quran as *Abrar*, *'Ibad al-Rahman*, *Ulul Albab*, or exemplary teachers and prophets such as Abraham and Prophet Muhammad—who are presented as role models.

However, the present study does not aim to identify external examples or trained individuals but rather to present a model as "a theoretical framework and process through which individuals are nurtured as monotheists and worshippers of the One God."

## 2. Works Proposing Theoretical Models

The second category includes studies attempting to present theoretical models of faith-based education in the Quran. One such work is by Hassani (2021) in an article titled "*The Model of Faith-Based Education in the Quran*." This article shares a close connection with the present research, as both aim to provide a model as a theoretical framework and process. However, "*The Model of Faith-Based Education in the Quran*" addresses faith-based education more generally (encompassing *Tawhid*, prophethood, and resurrection) rather than focusing exclusively on *Tawhid*. Moreover, it does not explore critical aspects such as methods for developing cognition, affect, and behavior related to *Tawhid*, the interaction between these components, or the precedence of one component over another in the model—topics thoroughly examined in the present study.

Thus, the present study, which seeks to uncover and propose a model of faith-based education specifically concerning *Tawhid* in the Quran, constitutes a novel contribution.

### Research Questions

This study seeks to answer the following questions:

- Does the Quran, as a book of guidance, present a model for faith-based education in the dimension of *Tawhid*?
- If so, what components comprise this model?
- How do these components interact with one another?

## A) Conceptual Analysis

### 1. Model

The term "model" in Persian is synonymous with "example," "pattern," "prototype," "role model," "ideal," "leader," and "framework" (Dekhoda, 1993, vol. 2, p. 2779; Moein, 2006, vol. 1, p. 342; Anvari, 2002, vol. 1, p. 542; Moshiri, 1995, p. 89). In Arabic, the terms *uswa* and *qudwa* closely correspond to the Persian *model* and signify imitation and emulation (Ibn Manzur, 1995 AH, vol. 1, p. 147), denoting the state one attains while following another's example (Raghib, under the term *asa*). The lexical meaning of *model* applies to both human and non-human entities. Therefore, a model is a person or thing that serves as a criterion or example for others (Anvari, 2002, vol. 1, p. 542). In English, *model* refers to "someone or something that people copy because of their success or desirable qualities" (Longman, under the term *model*).

From a terminological perspective, "model" has various definitions. Some scholars describe it as a representation of principles related to laws that are explained and clarified or as a category of events that may be highly specific or abstract and theoretical. Models refine theories and present relationships between concepts (Kamen, 1978, p. 32, as cited in Dehqan, 2011, p. 101). Others define it as a framework or example that inspires and guides actions or serves as a template for reproduction (Roche, 2000, p. 44). In educational sciences, "model" refers to a known situation used to explain and interpret a less familiar situation (Far-Mahini Farahani, 1999, under the term *model*). In social psychology, a model is someone whose behavior is imitated by children (Saroukhani, 1991, p. 460).

Among the proposed definitions, Roche's definition appears more fitting: "A model is a theoretical framework or process that inspires and guides others in their actions to achieve goals effectively and efficiently."

## 2. Tawhid (Monotheism)

*Tawhid* is a verbal noun from the Arabic root *w-h-d*, signifying singularity and oneness. It denotes the act of unifying or making one (Firuzabadi, 1993, vol. 1, p. 645) and belief in the oneness of God (Farahidi, 1994, vol. 3, p. 1930). In Persian, *tawhid* means "to unify," "to make singular," "to acknowledge God's oneness," and "to believe in the singularity of God" (Moein, 2006, vol. 1, p. 1163; Amid, 1993, vol. 1, p. 635; Anvari, 2002, vol. 3, p. 1960; Moshiri, 1995, p. 283; Dehkhoda, 1994, vol. 5, p. 6233). The English equivalent, *monotheism*, means "the belief that there is only one God" (Longman, under the term).

Synthesizing its linguistic meanings in Arabic, Persian, and English, *tawhid* essentially refers to recognizing and affirming the singularity of God. In technical usage, some define it as the belief that God is unique in divinity, eternity, and worship, with no equal or rival (Mufid, 1993, p. 51). Given that *tawhid* requires both heartfelt conviction and verbal acknowledgment, it can be defined as: "Verbal acknowledgment and heartfelt belief in the oneness of God as the sole Creator and Sustainer of existence and the only being worthy of worship among all creations."

## 3. Belief Education

The term Belief is an adjective derived from *i'tiqad* (belief) (Anvari, 2002, vol. 1, p. 462). The word *i'tiqad* originates from the root (*'-q-d*), with *'aqd* linguistically signifying binding or tying. Raghīb in *Mufradat* explains: "*'Aqd* refers to tying or connecting the ends of something, often applied to tangible objects such as tying a rope or constructing a building. By extension, it is metaphorically used for concepts and agreements such as contracts of sale or other types of commitments" (Raghīb Isfahani, 1996, vol. 2, p. 626). The marital bond is termed *'aqd* because it creates a binding relationship between spouses (Qurayshi, 1992, vol. 5, p. 24).

The term *i'tiqad*, a verbal noun of the *ifti'al* form, carries similar meanings: "*I'taqada al-amr* means to affirm, bind oneself to it in heart and soul, or adopt it as a belief" (Bustani, 1997, p. 94). Both the material usages of (*'-q-d*), such as in contracts, and abstract applications, like beliefs and thoughts, share this foundational meaning (Ibn Faris, 1984, vol. 4, p. 86; Mustafa, 1990, vol. 8, p. 190; Raghīb, *ibid*).

In Persian, *i'tiqad* signifies belief, conviction, and the acceptance of something based on faith and inner inclination (Moein, 2006, vol. 1, p. 302; Amid, 1993, vol. 1, p. 189; Moshiri, 1995, p. 75). It thus represents a connection or bond between the heart and an object of belief. To believe in something means to bind the heart to it such that a deep, spiritual relationship forms, making it difficult to break or dissolve.

Belief education, in technical terms, is defined as: "Creating conditions for the learner to develop an attitude toward humanity, the universe, and its Creator, based on reason and innate nature, to the extent that this perspective deeply resonates with and binds to their heart" (Sajjadi, 2012, p. 12).

## 4. Model of Belief Education in the Dimension of Tawhid (Monotheism)

The model of belief education in the dimension of *Tawhid* within the Quran refers to: "A theoretical framework, model, and process presented by the Quran, as a book of guidance and education, for cultivating ideal beliefs in individuals, particularly in the realm of Tawhid. This model is composed of various components that function as parts of a puzzle. For effective belief education, all components must be integrated and considered comprehensively to produce desirable and appropriate educational outcomes.

The structure of this model is summarized as follows:

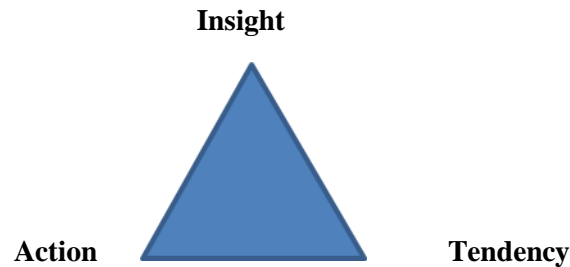


Diagram 1: Model of Belief Education in the Quran with a Focus on Tawhid

## Components of the Model of *Belief* Education in the Dimension of Monotheism

### 1. Insight

"Insight," often referred to as cognition, is defined in Persian as insight or the ability to understand objects. It is associated with deep, broad, and profound comprehension (Anvari, 2002, vol. 2 p1190). Insight holds a prominent position among the components of belief education. Imam Ali (peace be upon him) emphasized this when he stated: "O Kumayl, there is no movement unless you are in need of knowledge in it" (Ibn Shuba, 1984, p. 171).

An individual's behavior and demeanor are inherently tied to their vision and understanding (Alavi, 1980, p. 14). Insight shapes attitudes and behaviors, forming the foundation for human actions. This tripartite model—vision, inclination, and action runs throughout human life, and the Quran applies this framework to guide individuals toward monotheism and divine worship.

When Allah commissions a prophet for guidance, He begins by introducing Himself to the prophet, creating a foundational vision. For instance, at the commencement of Moses's prophethood, Allah declares: "Indeed, I am Allah; there is no deity except Me, so worship Me" (Quran, *Ta-Ha*: 14). Here, Allah introduces Himself, affirming His unique essence (*la ilaha illa ana*) and exclusive right to worship (*fa'budni*). Prophets have similarly employed this method in their invitations to monotheism. For example, Moses (peace be upon him) introduced Allah to Pharaoh, saying: "Our Lord is He who gave each thing its form and then guided it" (*Ta-Ha*: 50). Similarly, Abraham (peace be upon him), during debates with Nimrod and idolaters, described Allah as: "My Lord is the one who gives life and causes death" (*Al-Baqara*: 258) and: "[He] who created me... provides me with food and drink, and when I am ill, it is He who cures me" (*Ash-Shu'ara*: 78–82). Thus, creating insight and understanding in the learner is the first step in the process of belief education, particularly in monotheism.

#### 1.1 Methods of Creating Insight Regarding Allah

A study of Quranic verses reveals various methods Allah employs to instill understanding and awareness of His existence, aiming to foster inclination and ultimately monotheistic behavior. Below are some of the primary methods:

##### 1.1.1 Creating Insight Through Descriptions of Divine Attributes

One approach is to describe Allah's attributes in the Quran. These attributes include:

- **Cognitive Attributes** such as *'Alim* (All-Knowing), *Khabir* (All-Aware), and *Basir* (All-Seeing):  
 "Indeed, your Lord is Wise and Knowing" (*Al-An'am*: 83).  
 "Indeed, Allah is Subtle and Acquainted" (*Al-Hajj*: 63).  
 "Indeed, He is, of all things, Seeing" (*Al-Mulk*: 19).

- **Emotional and Affectionate Attributes** such as *Rahman* (Most Compassionate) and *Rahim* (Most Merciful):  
“Indeed, Allah is Kind and Merciful to people” (*Al-Baqara*: 143).
- **Operational Attributes** reflecting divine actions, including creation, sustenance, lordship, and governance:
  - *Creator* (*Al-Hashr*: 24),
  - *Sustainer* (*Adh-Dhariyat*: 58),
  - *Manager of Affairs* (*As-Sajda*: 5).

These attributes introduce Allah's nature comprehensively to the learner.

### 1.1.2 Introducing Allah Through Natural Phenomena

Another method involves drawing attention to natural phenomena, which serve as tangible evidence of Allah's presence. The Quran contains over 750 verses that reference elements of the natural world, encouraging reflection on creation: “Travel through the earth and observe how He began creation” (*Al-Ankabut*: 20).

The command to "travel" and "observe" in such verses implies contemplation, not mere sightseeing. This approach invites deep thought about the universe's vastness, order, harmony, and beauty, leading to a recognition of Allah's oneness. Scholars note that contemplating nature serves as a means to realize divine unity, resurrection, and prophecy (Sadeqi Tehrani, 1968, 4:131).

### 1.1.3 Creating Insight Through Questioning

Another effective strategy is to pose questions about the wonders of natural creation. For example, the Quran asks: “Did man not begin as a sperm-drop emitted?” (*Al-Qiyama*: 37). By reflecting on how a mere drop of fluid transforms into a fully formed human, the learner is guided to consider the Creator's role.

Similarly, questions about everyday necessities, such as agriculture (*Al-Waqi'a*: 63–64), water (*Al-Waqi'a*: 68–69), and fire (*Al-Waqi'a*: 71–72), prompt learners to reflect on Allah's providence. These inquiries highlight Allah as the sole creator and sustainer of all things, fostering a deeper understanding of His role in the universe.

Providing Insight to the Trainee Through the Introduction of Divine Blessings Introducing the divine blessings is among the most effective means of acquainting trainees with God. Enumerating the countless apparent and hidden blessings that God has bestowed upon humanity, enveloping them in boundless mercy, love, and grace, fosters a deeper understanding of the Divine Essence. As stated in the Quran: “And He has showered upon you His evident and hidden blessings” (*Luqman*: 20).

Accordingly, the Quran employs various methods—such as mentioning God's attributes, referencing natural phenomena, describing divine blessings, or posing thought-provoking questions—to cultivate awareness and recognition of the Creator within trainees.

## 2. Tendency

Tendency is another essential component of the belief educational model in the realm of *tawhid* (monotheism). The term of tendency refers to an interest towards something, or an intention (Anwari, 2002, vol. 6, 6104; Moshiri, 1995: 877). In psychology, it corresponds to emotions, which are defined as a psychological state arising from the convergence of certain feelings around an object, resulting from the individual's interaction with that object (Jalali, 1380: 47). Alternatively, it is a mental state that emerges

following the realization of insight, paving the way for the individual's actions or behaviors (Vatan-Doust, 2018: 7).

In essence, inclination reflects a person's desire or disposition toward specific thoughts, actions, or beliefs they have chosen and wish to adopt or practice. Human tends can be categorized as positive or negative:

- **Positive Tends** are those that reason and revelation encourage and promote, such as aspiring for transcendence, truth-seeking, or justice.
- **Negative Tends** include those criticized or condemned, such as materialism, self-centeredness, or ambition.

The Quran outlines various methods for fostering positive tends toward God, a few of which are highlighted below:

One method involves highlighting the apparent and hidden blessings of God to humanity (Luqman: 20). For instance, God introduces the love of faith, adorning it in believers' hearts, and their aversion to disbelief, corruption, and sin as divine blessings (Al-Hujurat: 7). Mentioning God's blessings not only aids in fostering the trainee's insight into the Creator but also cultivates an Tendency toward God as the Giver of these blessings.

Another method for creating positive Tends inclinations is describing the attributes of beauty and majesty that characterize God. Conversely, highlighting the deficiencies and limitations of false gods or fabricated deities—for instance, their inability to defend themselves or their followers (Al-A'raf: 197), their incapacity for intercession (Ya-Sin: 23), their powerlessness to provide benefit or avert harm (Al-An'am: 71), and their inability to grant life or cause death (Al-Furqan: 3)—serves to instill a negative tendency toward them. Moreover, pointing out their inability to answer prayers or fulfill needs (Fatir: 14) reinforces this sentiment.

Through these strategies, the Quran seeks to generate an aversion toward false deities while nurturing love, interest, and devotion toward the One True God. By inspiring trainees to turn away from idolatry and false worship, it guides them toward submission and reverence before the One and Only Creator.

Prophets were instructed to utilize this approach to motivate and encourage people toward God. In a narration attributed to Imam al-Baqir (peace be upon him), God commands Prophet Moses: "*O Moses, love Me and instill My love in My creation.*" Furthermore, God emphasizes the role of recounting divine blessings as a means to create love for Him in people's hearts: "*Remind them of My blessings and bounties, for they only remember the good from Me*" (Wasa'il al-Shi'a, 2001, 138).

Similarly, Prophet Muhammad (peace and blessings be upon him) conveys a statement from Prophet David, in which God instructs him: "*Remind them of My favors, for if you recount My goodness to them, they will love Me.*" (Bihar al-Anwar, 1982, vol, 38, p14).

## Action

The third component of the model of belief educational in the dimension of monotheism of monotheism in the Holy Quran is action. The term action means deed or behavior whether the act performed is good or bad (*Haqshenas, 2013, 1, s.v. action*), (*Anwari, 2002, vol 6, p5965; Moshiri, 1995, p857; Moein, 2007, vol,3, p3097*), (*Dehkhoda, 1994, vol11, p16436*).

In terminology, "Action" is defined as "a collection of positive or negative behavioral and verbal reactions that a person demonstrates, consciously and willfully, in response to internal (thoughts and beliefs) or external (environmental influences) stimuli" (*Vatandoost, 2018, p8*). Based on this definition,

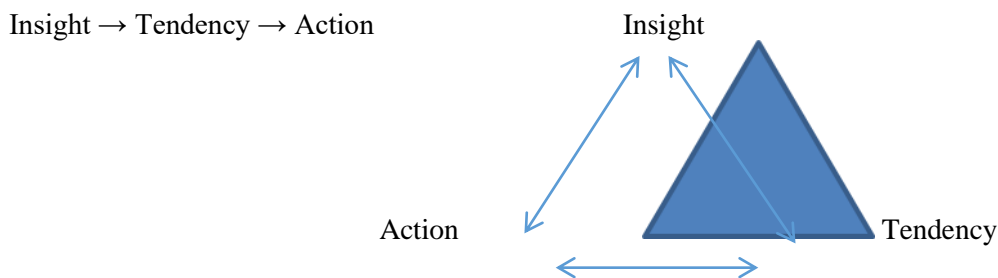
activities such as heartbeat, involuntary blinking, or aimless speaking and walking fall outside the scope of this technical term.

In theological matters, "Action" refers to belief and conviction rooted in conscious insight and awareness, combined with heartfelt commitment and deliberate will. Heartfelt commitment and practical engagement are two essential elements of action, emerging in the learner after developing insight and tendency, motivating them towards action. This drive cultivates a desire in the learner to actualize what they have come to understand, showcasing their true character and personality through action: "Say: Each acts according to their character." (*Surah Al-Isra, 17:84*)

In this sense, the trainee, based on their awareness and understanding of God, develops an tends toward Him, fostering love: "Love me" (*Majlisi, Bihar al-Anwar*). The result of this affection and tendency is the conscious choice of God as the true Deity, leading to worship and devotion solely to Him: "So worship Me and establish prayer for My remembrance." (*Surah Taha, 20:14*)

Through these stages, the individual becomes prepared for action, which manifests unless impeded.

### Diagram (2): Relationship Among Components in the Belief Educational Model



#### D) Interrelationships Among Components

##### 1. Relationship Between Insight and Tendency

There is two-way interaction between Insight and Tendency. Insight serves as a guiding light, while Tendency acts as a motivator, either creating or strengthening awareness. Social psychologists describe Insight and Tendency as a "two-way street," with each deeply influencing the other. They argue that positive or negative tends affect individuals' reactions to stimuli they encounter for the first time (*Baron et al., 2009, p100-104*).

In spiritual matters, perception fosters or reinforces awe (*khauf*) and hope (*raja*) in the trainee. The Quran refers to knowledge of God as a source of reverence: "Indeed, it is only those of His servants who have knowledge that fear Allah." (*Surah Fatir, 35:28*)

*Khushiyah* (awe) refers to fear grounded in knowledge (*Raghib, s.v. khushiyah*), described by some commentators as fear arising from awareness of God's majesty and power (*Makarem, 1995, vol 18, p247*). This verse illustrates the link between insight and tendency: deeper awareness of God intensifies the learner's awe and hope, while inclination motivates further exploration of His knowledge.

##### 2. Relationship Between Insight and Action

Philosophers differ in their perspectives on the relationship between Insight and action:

- Introverted philosophers like Socrates and his followers believe in the role of insight and cognition. According to them, knowledge is the main factor that motivates people to act. According to them, it is impossible for a person to gain insight and knowledge about a matter and develop a desire and tendency in her/his and not go towards it and do it (Shojaei, 2013, p 87). Therefore, according to the belief of this group, cognition and behavior or insight and action are together and



it is impossible for someone to have knowledge of goodness or badness and at the same time, act against her/his knowledge.

- On the other hand, extroverted philosophers like Aristotle believe that there is no relationship between insight and action. According to this group, it is possible for someone to have knowledge and understanding of a matter, to have a desire and inclination, and at the same time not to do it. In addition to insight and tendency, this group considers another element called strong will to be necessary in the realization and performance of action. (Shojaei, 2013, p 87).

There seems to be a strong connection between insight and action. The type of insight and cognition of a person plays a fundamental role (not the cause of the problem) in his positive or negative action and behavior. People whose insight and knowledge about the accidents and misfortunes of the natural world and human life can be considered as a divine test and consider it wise and from the wise creator, which has been done for the purpose of reminding and awakening the person and bringing him closer to God and causing his exaltation and perfection. Usually, this type of recognition of events will lead to positive action, as a result of which a person shows wise and patient behavior by being patient and submitting to God's destiny. On the other hand, if a person's knowledge of God and the events that happen to people on her behalf is different, it will lead to negative actions and behavior, and the person will react to that action and behavior by moaning and complaining.

By referring to religious sources such as the Holy Quran, the relationship between insight and action can be well understood, for example, the Holy Quran in verse (Israa/107) expresses the relationship between knowledge (insight) and falling to the ground (action): "Indeed, those who were given knowledge before it, when it is recited to them, fall upon their faces in prostration." (Surah Al-Isra, 17:107) or in verse 14 of Taha stated: Similarly: "Indeed, I am Allah. There is no Deity except Me, so worship Me and establish prayer for My remembrance." (Surah Taha, 20:14).

These verses indicate that firstly, there is a close relationship between vision (cognition) and action (worship) and secondly, vision plays an important role in people's actions and behavior (not the total cause) and usually a person's behavior is based on his knowledge. In this sense, when the learner gets to know that there is a unique God who has no partners, he directs his behavior towards him and falls to the ground only in front of him.

This connection is echoed in the words of the infallible Imams. Imam al-Sajjad (AS) states: "Whoever knows Allah fears Him, and such fear drives him/her to obedience." (*Majlisi, Bihar al-Anwar, vol. 67, p. 400*). In this hadith, the relationship between knowing God (insight), fearing Her (tendency) and being forced to act (action) is well expressed. Imam al-Sadiq (AS) also emphasizes: "Allah accepts no deed without awareness, and no awareness without action." (*Kulayni, Usul al-Kafi, vol. 1, p. 44*). In this hadith, the relationship between accepting action and having knowledge (insight) is clear. Therefore, the connection between insight and action is obtained from religious sources and it is mentioned in the words of thinkers.

### 3. The Relationship Between Tendency and Action

Tendency toward something plays a critical role in fostering either attachment or aversion toward it. Some researchers consider the justification of an action a form of emotional inclination. This is evident in cases where individuals make erroneous judgments about the performance of political parties or individuals, refusing to accept criticism of their actions. According to this perspective, people influenced by their inclinations toward favored individuals or groups often refuse to acknowledge their flaws or errors and instead persist in justifying them (Jalali, 2001, p. 54). Conversely, an individual's actions also impact their inclinations. When a person repeatedly performs an action, they gradually develop an affinity for it.

The relationship between tendency and action can be elucidated through Quranic verses. For instance, in the verse: “*So remind, [O Muhammad], by the Qur'an, whoever fears My threat*” (Qaf 50:45), highlights this connection. According to the verse, admonition (an action) is effective for those who fear God's punishment (an inclination). Furthermore, those who experience such fear are more receptive to admonition, illustrating the interplay between action (*fa-dhakkir bi-l-Qur'an*) and inclination (*yakhafu*).

This relationship is also discussed in the traditions of the Ahl al-Bayt (peace be upon them). Imam Ali (peace be upon him) said: “*Whoever loves something becomes devoted to remembering it*” (Amidi, 1989, p. 583). Similarly, Imam al-Sadiq (peace be upon him) stated: “*There is no faith without action, and there is no action without certainty*” (Majlisi, 1983, vol. 75, p. 282). In this hadith, faith and certainty, which is a tendency, has a two-way relationship and interaction with action and behavior. Therefore, there is a relationship and mutual influence between the tendency and the type of action and behavior.

## E) Precedence and Sequence of the Components

There is a difference of opinion among the thinkers regarding the priority and delay between the components. By examining the works and opinions of experts, there are generally two approaches, which are interpreted as the knowledge (insight) oriented approach, and the affection (tendency) oriented approach. In the knowledge-oriented approach, insight is more important than the tendency, and in the affection-oriented approach, the tendency is more important than the insight, which is referred to. These approaches are discussed as follows:

### 1. The Precedence of Insight over Tendency

Proponents of the knowledge-centered approach argue that understanding and cognition are prerequisites for affection. Individuals connect with others or objects in their surroundings through awareness and understanding. Spiritual states and a person's relationship with God are rooted in this knowledge. The greater and deeper one's knowledge of God, the stronger their inclination and love for Him becomes (Misbah Yazdi, 2007a, vol. 1, p. 153; Fakhr al-Razi, 1999, vol. 4, pp. 177–178).

### 2. The Perspective of Tendency Preceding Insight

The second approach, known as the love- and inclination-centered approach, posits that a person will not move toward something unless they have an affinity, affection, or desire (tendency) for it. Consequently, they will not develop any insight or understanding about it. Advocates of this approach, primarily mystics, argue that love and affection are the sole driving forces toward knowledge and understanding. They liken love to a magnet that attracts knowledge and insight (Mutahhari, 2001, vol. 16, p. 267). According to this school of thought, inclination is one of the most critical elements shaping a person's character, determining their path and approach to perception, attitude, and behavior (Jalali, 2001, p. 48).

It appears that both insight and inclination are fundamental elements in the realization of action and behavior. A voluntary action, if undertaken without knowledge and understanding, is incomplete. Likewise, without inclination, it remains unfulfilled. Insight and inclination are akin to two wings essential for reaching any goal. In belief education, fostering a monotheistic and God-centered individual requires both sufficient insight and strong inclination.

However, regarding their hierarchical order and influence, referring to religious sources (verses and narrations) suggests that insight and understanding play a central role in the formation and reinforcement of human inclinations. The type of insight determines the type of inclination in individuals: positive insight fosters positive inclinations, while negative insight leads to negative inclinations.

In innate matters, too, knowledge plays a central role in shaping inclinations. The innate tendency toward God requires an innate knowledge of God. Since innate matters are not acquired, this knowledge of God must be of an intuitive and immediate nature (Hatefi Ardagani, 2018, p. 54). In interpreting the prophetic saying "*Every child is born upon the innate disposition (fitrah)*", Imam al-Baqir (peace be upon him) explains that the *fitrah* refers to the knowledge and recognition of God as the Creator of humanity: "*It means [every child is born] with the knowledge that Allah, the Exalted, is their Creator*" (Kulaini, 1986, vol. 2, p. 13).

The central slogan of prophets and divine educators, "*There is no god but Allah*", reflecting the goal of their belief educational mission, is primarily a statement of knowledge rather than an emotional or sentimental expression. It indicates that monotheism and belief in God should be grounded in knowledge and understanding. God commands humanity to pursue a knowledgeable and informed belief in monotheism: "*So know, [O Muhammad], that there is no deity except Allah*" (Muhammad 47:19).

Some commentators argue that doctrinal beliefs, especially at higher levels, cannot take root in the human heart without knowledge and understanding (Javadi Amoli, 2004, vol. 8). The Prophet Muhammad (peace be upon him) stated: "*Whoever knows God better will fear Him more*" (Majlisi, 1983, vol. 67, p. 393). Therefore, based on the teachings of the Quran and Sunnah, inclination is the fruit of insight and knowledge. The origin of human inclinations toward anything lies in their understanding of it. The inclination toward monotheism, belief in God, and the relationship between Creator and creation follows this pattern, requiring insight and understanding: "*Whoever knows God, loves Him*" (Warram, 1989, vol. 1, p. 52). This reflects the hierarchical precedence of insight over inclination and its foundational role in preparing the ground for inclinations to emerge.

## Conclusion

Belief education encompasses various dimensions, one of which is monotheistic education. Monotheistic education holds particular significance as eternal happiness and the true perfection of human beings depend on their proper belief in monotheism. The religiosity of individuals is only acceptable if it is grounded in a correct understanding of *tawhid*. In the Quran, God places special emphasis on belief education in the realm of *tawhid*, providing a model for such education.

By analyzing Quranic verses, it becomes evident that God employs a three-component model for faith-based education in *tawhid*: **insight + inclination = action**. The term "model" here refers to a theoretical framework and process that guides individuals' belief education. According to this model, the process begins with strengthening individuals' cognitive dimension regarding *tawhid* and belief in God through:

- Describing God's attributes,
- Observing the phenomena of creation in nature,
- Highlighting divine blessings,
- Posing reflective questions about natural phenomena.

These steps prepare the ground for the second stage: **inclination**. Once the learner recognizes God's characteristics and the weakness and incapacity of false deities, they develop a natural attraction to *tawhid* and monotheism. This affection fosters love, hope, and fear toward the One God in their heart while cultivating aversion toward idolatry.

With the establishment of this inclination, the third stage follows: **action**. At this stage, the learner reflects their internal beliefs and inclinations through deeds and behavior. They demonstrate their monotheistic faith by adhering to God's commands and distancing themselves from false deities.

The components of this model—insight, inclination, and action—are interdependent and must be considered collectively in faith-based education. Neglecting one component undermines the model's effectiveness. For instance:

- Behavior (*action*) driven by insight alone, without inclination, does not reach its desired outcome.
- Similarly, inclination without adequate understanding leads to incomplete actions.
- Moreover, action without both insight and inclination remains unachieved or is flawed.

Thus, insight and inclination serve as two wings that enable the realization of action, and action is their outcome. However, hierarchically, insight is of greater importance and precedes the other components.

As narrated, “The origin of all actions, including human inclinations toward something, lies in understanding it.” The inclination toward *tawhid* is no exception. Recognizing God leads the learner to love Him: “*Whoever knows God loves Him*” (Warram, 1989, vol. 1, p. 52). It may also instill a sense of fear and hope: “*Whoever knows God fears Him*” (Majlisi, 1983, vol. 67, p. 400).

Thus, insight precedes inclination and action in the process of monotheistic education.

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