

The Methodology of Motivation in the Holy Qur'an and its Role in Guiding the Individual and Building Society an Analytical Study in Quranic Sciences

¹Razzaq Mikhwir Dawood, ²Qayssar Kadhim Ajel alasady, ³Amal Abdulhussain Kuhait

¹University of Kufa, Iraq
Razzaq.algharrawi@uokufa.edu.iq

²University of Kufa, Iraq
qaser.alasady@uokufa.edu.iq

³Al-Furat Al-Awsat Technical University, Iraq
Amal.abdulhussain@atu.edu.iq

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ABSTRACT:

This study aims to investigate the role of the Holy Qur'an in influencing individuals and societies to help in shaping up righteous people and thus unified societies that will help in forming education that contributes to human integration and provide a stable and dignified life.

The analytical method was utilized to fulfill the aims of the present study.

The most important findings that motivation in the Holy Qur'an is an integrated educational method in directing human behaviour towards obedience and good deeds through certain influential and stimulating approaches. Qur'anic motivation encompasses a diversity of means. It includes eschatological motivation through the description of the bliss of paradise and exalted rank, and worldly motivation through the promise of blessed sustenance, security, stability, and so on. Moreover, the research established that, motivation gave rise to a human drive within people, leading them to become more committed to being ethical and responsible without external supervision. Furthermore, the research confirms the close relationship between faith and righteous action, that Qur'anic motivation establishes direct relation between action and reward where no reward can be achieved without action.

Keywords: Qur'anic Motivation Methodology, Individual Guidance, Community Building.

Introduction

The Holy Qur'an is considered a complete constitution and an integrated divine methodology for life. The scope of its indication is not only limited to clarifying ruling and legislation. Rather, it adopts greatly educational and psychological measures to shape the human personality in a balanced 'matter'. Motivation is

well-known and among the approaches most commonly used. It is the force that places an impulse on the human soul to attain perfection and purity. According to the Qur'an, motivation is not just a promise about something in the future. It is a value-based system that connects creed with action, this-worldly life with the hereafter, and generates an internal drive in a

person for righteous action and moral commitment.

The present study aims to clarify motivation in the Holy Qur'an and the school of Ahl al-Bayt (peace be upon them) through its different methods of motivation including motivation by the bliss of the Hereafter (al-Akhira), near and distant worldly gains and psychological stability. This study will analyze how this approach assists in the building the righteous individual who is the basic building block of the society that is based on the principles of justice and benevolence. Motivation is an important factor in the Holy Qur'an which not only builds individual character but also builds society through strengthening moral values, strengthening the bonds of society and spreading cooperation and solidarity amongst the people of society.

Thus, the importance of this study is to clarify the meaning of the motivational methodology in the Holy Qur'an, its various methods, and its role in forming and guiding the upright individual and building a sound society. Moreover, it plays a role in reducing deviant behaviors and stabilizing society. Due to the aforementioned, the present study attempts to show the Qur'anic methodology of encouragement and stimulation in the building of individuals and societies with the research methodology, the theoretical framework, and the most important conclusion and recommendation.

Research Methodology

Scientific methodology is one of the important cornerstones in the preparation of scientific research. Because scientific methodology is a structured way that the researcher relies on in the solution and analysis of the research problem to reach the objective results. Scientific methodology begins with identifying the topic and its problem, formulation of its objectives, significance, and hypotheses in an interconnected way that contributes to the building of an integrated scientific framework that interprets the studied phenomenon and

provides respective solution/solutions (if applicable).

The following sections address the research methodology as per requirement:

First: Research Problem

Quranic motivation is an educational method or approach that relies on exhortation through paradise, which is a moral encouragement for noble deeds and actions, as well as to divine rewards. Thus, it refers to values formation of a person in order to create a good society. The Holy Qur'an follows the methodology of benefiting individuals so that they accept good morals, spend in charity, and cooperate with others in contributing to the establishment of social security and social integrity.

Reframing it in the form of a central question, we get.

What is the effect of the Qur'an's methodology of motivation on the building of the individual and society?

This main question leads to the following sub-question.

1. What extent do you rely on the main characteristics and educational methods of Qur'anic motivational methodology?
2. What is the relation between the notion of Qur'anic motivation and ability to shape individuals and societies?
3. To what extent Qur'anic motivation can help achieve social cohesion and stability.

Second: Significance of the Research

The significance of the study is reflected in the following points:

- It helps to understand the correlation between the Qur'anic methodology and human behavior, consequently strengthening the educational mitigation of the individual and society.
- It provides a scientific and practical framework that can be utilized in developing education and pedagogical fields for the betterment of both the individual and society.

- Students and other researchers benefit from the provision of reliable information, and evidence-based ideas.
- It aids the education process by presenting organized and well-systematized academic subject matter for understanding and analysis.

Third: Research Objectives

This study seeks to achieve the following objectives:

- The research study primarily aims to investigate the various methods of motivation – heavenly, worldly, or psychological. The goal is to clarify the concept of motivation in the Holy Qur'an and its educational and psychological significance.
- We need to study how motivation helps make a righteous man and thereby forms the basic building block of a community.
- It aims to highlight motivation's power to strengthen moral and social values and eliminate deviations in behavior.
- To clarify the Ahlulbayt's (A) interpretation of the meaning of exhortation and how it can be used in individual and social reform.

Fourth: Research Hypotheses

The present study is based on a set of fundamental hypotheses that it seeks to examine:

- This research believes that the motivation contained in the Holy Qur'an constitutes an efficient educational means for directing human behavior toward obedience and righteousness.
- According to the hypothesis, it is assumed that the Qur'anic methods of worldly and eschatological motivation help motivate the individual psychologically and spiritually so that balance is achieved.
- Motivation is believed to play a basic role in the construction of society through the strengthening of moral values and social solidarity.
- The researchers hypothesized that the reliance on motivation could minimize

behavioral deviations and reinforce religious awareness in individuals.

- It is believed that motivation and deterrence would be an integrated methodology in the Qur'anic education for achieving psychological and social balance.
- It is also assumed that the school of Ahl al-Bayt (peace be upon them) offered a significant Qur'anic interpretation of encouragement that perfectly matched inner sincerity to outward action, and this resulted in reinforcing the impact of this Qur'anic methodology for social reform.

Fifth: Research Structure

The present study has been divided into the following sections:

Section One: Theoretical and Conceptual Framework

First: The Concept of Motivation

- Motivation in linguistic and terminological usage
- The meaning of motivation within the Qur'anic context

Second: The Methodology of Motivation in the Qur'an

- Motivation through eschatological bliss
 - The description of Paradise and the mention of reward and elevated ranks
- Motivation through worldly gains
 - Blessing in work, sustenance, security, and stability

Section Two: The Impact of Motivation on Building the Individual and Society

First: Educational and Social Impact

- A. Building the righteous individual
- B. Establishing moral values in the Holy Qur'an

Second: Strengthening Social Bonds

- A. Promoting cooperation and social solidarity
- B. Supporting social stability
- C. Reducing behavioral deviations

The study concludes with a conclusion containing the principal findings and recommendations.

This is followed by a list of sources and references upon which the present study is based.

Section One

Theoretical and Conceptual Framework

Introduction

Motivation is regarded as one of the fundamental concepts within the Qur'anic educational methodology, as it plays a central role in directing human behavior and encouraging it toward goodness and obedience. This concept falls within an integrated educational system that relies upon psychological and spiritual influence on the human being through stimulating inner motivation and strengthening the desire to adhere to divine values.

First: The Concept of Motivation

A. Motivation in Language and Terminology

Motivation in language refers to seeking something, being eager for it, aspiring toward it, and urging, encouraging, and stimulating action (1).

Motivation in terminology refers to everything that encourages the invited person toward response, acceptance of the truth, and steadfastness upon it (2).

B. The Meaning of Motivation in the Qur'anic Context

Motivation refers to urging the soul toward obedience and goodness and inspiring it through mentioning the reward, bliss, and virtue that result from it in this world and the Hereafter.

In the Qur'an, motivation often appears alongside deterrence, namely promise and warning. Reward is mentioned in order to encourage believers toward obedience, while punishment is mentioned in order to warn them against disobedience (3).

Accordingly, Qur'anic motivation may be understood as inclining hearts toward obedience through mentioning its merits and favorable consequences. Ibn al-Qayyim stated in his book *Al-Wabil al-Sayyib min al-Kalim al-Tayyib*: "The Qur'an is filled with motivation and deterrence, promises and warnings, in order to move hearts toward the path of God" (4).

Second: The Methodology of Motivation in the Holy Qur'an

It may be divided into two categories:

1. Motivation Through Eschatological Bliss

This may further be classified into the following:

A. The Methodology of Motivation Through Describing Paradise

1) Motivation Through Spiritual Bliss (Meeting the *Amliya*)

The strongest method of motivation is companionship. Paradise is not merely trees and rivers; rather, it is the eternal abode that unites the believer with the Prophet and his Household, Ahl al-Bayt (peace be upon them). This emotional longing represents the primary driving force behind repentance and righteous action.

It should also be recognized that Paradise contains varying levels. Narrations emphasize that Paradise consists of ranks, the highest of which is "Jannat al-Ridwan." Encouragement here depends upon the believer's aspiration to attain the utmost nearness to God (5).

Moreover, through vivid sensory description and in order to bring the image closer to human understanding, the Holy Qur'an and the Prophetic traditions employ descriptions such as:

- Rivers of milk, honey, and non-intoxicating wine.
- Palaces made from bricks of gold and silver, with musk as their mortar.

Among the verses describing Paradise are those in The Quran, Surat al-Waqi'ah:

“Among thornless lote trees,
And clustered banana trees,
And extended shade,
And flowing water” (6)

And in Surat al-Rahman:

“Reclining upon couches lined with brocade”
(7)

2) *The Methodology of Motivation Through Paradise*

The method of motivation through Paradise is a rhetorical and educational approach in the Holy Qur'an used to motivate believers toward obedience and righteous action through describing the bliss of Paradise and the immense reward prepared by God for the faithful in an attractive and inspiring style.

Ibn al-Jawzi defined it as: “Presenting the bliss and honor of Paradise in order to make obedience beloved to the servant and encourage righteous deeds” (8) .

B. Motivation Through Mentioning Reward and Ranks

1) *Motivation Through Mentioning Elevated Ranks*

The Holy Qur'an clarifies that believers differ before God Almighty according to their deeds, and that the variation in ranks serves as an incentive for striving in obedience. God Almighty states:

“They are ranks before Allah” (9)

This verse demonstrates that mentioning the ranks of the Hereafter constitutes an educational means for motivating human beings toward righteous deeds (10) .

2) *Motivation Through Linking Action with Reward*

The Qur'an emphasizes that every individual receives recompense proportionate to his deeds. God Almighty states:

“And for all are ranks according to what they did” *(11)

From this, it may be understood that mentioning reward and ranks constitutes a legitimate method for motivating believers toward righteous action (12) .

3) *Mentioning Motivation Through Reward and Ranks in the Teachings of Ahl al-Bayt*

The narrations of Ahl al-Bayt (peace be upon them) likewise emphasize that righteous deeds are a direct cause for the elevation of spiritual rank, and that mentioning reward strengthens faith-based motivation and encourages steadfastness.*()

4) *Reward as an Educational Means for Reviving Hope*

Scholars have emphasized that mentioning reward revives hope within the believer, prevents despair, and forms part of the educational methodology of Ahl al-Bayt (peace be upon them) (13) .

5) *Mentioning Motivation Through Reward in the Books of Virtues*

Scholars of hadith devoted independent works to explaining divine reward, which indicates the significance of this method in educating both the individual and society (14) .

6) *Combining Sincerity and Reward*

Despite the emphasis on reward, the school of Ahl al-Bayt (peace be upon them) affirms that elevated ranks are conditional upon sincerity and not merely outward action (15) .

Motivation through mentioning reward and ranks therefore represents an authentic Qur'anic and narrational methodology within Shi'i thought. It has been employed to motivate believers toward obedience and to establish psychological balance between hope and fear, while emphasizing sincerity as the essential foundation for attaining elevated ranks (16) .

From the foregoing discussion, it becomes evident that righteous deeds elevate human ranks in the Hereafter and increase closeness to God.

2. Motivation Through Worldly Gains

This may be divided into the following categories:

A. Blessing in Work and Sustenance

Blessing in work and sustenance has been mentioned in the Holy The Quran, as the

Qur'an adopts the method of motivation through mentioning blessing and abundance of sustenance in order to encourage human beings toward faith and obedience. God Almighty states:

“And if only the people of the towns had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth” (17).

The verse indicates that blessing is not merely material in nature, but rather a consequence of faith and piety, and it represents a clear educational method for encouraging obedience (18).

The Qur'an also presents encouragement through abundance of sustenance in return for piety. In the noble verse, the Holy Qur'an links piety with the facilitation of sustenance. God Almighty states:

“And whoever fears Allah, He will make for him a way out, and provide for him from where he does not expect” (19).

The verse demonstrates that mentioning unexpected sustenance constitutes an encouraging approach that motivates believers to adhere to the commands of God (20).

3) *Motivation Through Sustenance in the Narrations of Ahl al-Bayt*

The narrations of Ahl al-Bayt (peace be upon them) affirmed that certain deeds are direct causes for the descent of blessing and abundance in sustenance, and this meaning was employed to encourage believers toward upright conduct (21).

4) *Maintaining Kinship Ties and Their Effect on Blessing*

The school of Ahl al-Bayt (peace be upon them) regarded maintaining kinship ties as one of the greatest causes of blessing in sustenance and longevity. This concept was presented through a clear encouraging style in order to motivate believers toward this moral virtue (22), through the following:

- Seeking forgiveness as a cause for increased sustenance.

The texts clarified that seeking forgiveness is among the causes for the descent of sustenance and blessings, and this meaning was presented through an encouraging approach linking worship with positive worldly outcomes (23).

- The educational dimension of encouragement through blessing.

Motivation through blessing and sustenance aims to establish the concept that obedience is not a burden, but rather a path toward worldly and eschatological goodness, and this represents a balanced educational methodology (24).

Motivation through blessing and sustenance therefore constitutes an authentic Qur'anic and narrational methodology in Islam. It has been employed to strengthen faith-based motivation and to connect ethical conduct with stability in livelihood, while emphasizing that true blessing is the result of piety and obedience (25).

B. Security and Stability

This is achieved through the following aspects:

1) *Awareness of the Reality of Monotheism and Servitude*

The Quran aims to foster awareness about itself:

- The human being lives in servitude to God Almighty because he perceives that in every action he takes and every thought he makes, he is connected to God. God stated:.

“And I did not create the jinn and mankind except to worship Me” (27).

- It is a submission to the Almighty that is conscious, not an unconscious ritual.

2) *Awareness of Individual Responsibility*

- The Qur'an creates a sense of personal accountability within the Muslim:

“Every soul, for what it has earned, is retained” (28).

- This generates continuous self-monitoring (29).

3) *Moral and Behavioral Awareness*

One of the integrations of Qur'anic awareness is that a Muslim must be ethically disciplined in dealing with others. Almighty God states:

"Indeed, Allah commands justice and benevolence" (30).

It is said that this verse pinpoints a wide but firm base for laying an ethical society. (31).

4) *Social and Reformative Awareness*

An individual's Qur'anic awareness does not only benefit him or her but aims at reforming society. Almighty God states:

"And let their arise from among you a nation inviting to goodness, enjoining what is right and forbidding what is wrong" (32).

It is narrated that enjoining good is a collective responsibility for a conscious community. (33).

5) *Awareness of the Hereafter and Destiny*

The final destinations of human action is articulated often in the Qur'an:

"So whoever does an atom's weight of good shall see it" (34).

According to the explanation, belief in a reward keeps the spirit active. (35).

Accordingly, it may be stated that Qur'anic awareness and stability in the life of the Muslim are represented through:

- Conscious monotheism that directs life.
- Individual responsibility and self-accountability.
- Permanent ethical commitment.
- Social reform.
- Constant awareness of the Hereafter.

Section Two: The Impact of Qur'anic Motivation on Building the Individual and Society

First: The Educational and Social Impact

Qur'anic motivation is regarded as a unique divine methodology aimed at building an integrated and prosperous society through

encouraging individuals to perform righteous deeds and avoid immoral actions. The educational impact of this methodology is centered on instilling noble moral values such as honesty, trustworthiness, and benevolence, thereby contributing to the upbringing of conscious and responsible generations.

On the social level, Qur'anic encouragement strengthens the bonds of solidarity and cooperation among members of society and promotes justice and equality, which ultimately leads to social harmony and stability. In this way, it constitutes a fundamental pillar for the progress and prosperity of nations. This impact is achieved through the following aspects:

1. Building the Righteous Individual

According to the school of Ahl al-Bayt (pbuh), faith and righteous action are among the greatest foundations of the divine mission of Islam, and they have been emphasized in the intellectual and educational depth of Ahl al-Bayt (pbuh). Faith goes beyond a psychological issue. It is an entire awareness which penetrates the depth of man and transforms one's view of life, values, and attitudes. The Holy Quran states that faith is the seed of one's creation. God the Almighty says in Surat al-Asr

Over Time. People will Keep Losing "Except those who have faith and do good deeds" (36).

Bringing together, tightly and in a nutshell, belief in and performance of, awareness of and movement towards, saying in essence that salvation and success are not possible without this pairing.

Beliefs cannot merely be an idea; they must not be a theory. Having a constant awareness of God Almighty ingrained in one's consciousness. Consequently, peace and power emanate from one's faith. God Almighty said.

Those who have faith and whose hearts are at ease with the remembrance of Allah. It is, in fact, the remembrance of Allah that gives the heart peace.

When one remembers Allah, he's relieved of his fear and his heart gets stronger. The meaning of

this is stated by the Prophet Muhammad (pbuh) and the whole family.

The definition of faith is an acknowledgment in the heart, a confession on the tongue, and an act by the limbs.

According to the Prophet, when a believer does not transform themselves, it affects the worth, meaning, and effect of their faith, and they merely claim to be a believer without any internal transformation. (39)

Thus, only action is the outcome of faith and its expression in reality. The Holy Qur'an mentions faith and good deeds together in many occasions to denote that the faith alone is not enough. However, together with practical success, it can help achieve civilizational development. God is Supreme.

"Allah has assured the believers that they will get forgiveness and a big reward for their good deeds." (40).

So, the result of faith which is a productive action that transforms a person and society is a great blessing.

Statement of Imam Jafar Sadiq (pbuh) 【1†source】 .

A true believer behaves so, he has temper but his temper does not take him away from truth. He does not indulge in falsehood for his satisfaction. Furthermore, when he is entrusted with authority, he does not take more than what he rightly deserves.

This fable depicts that doing the right thing is not a mere act but an embedded virtue which normalizes the believer with his value no matter what the situation.

Faith gives man a clear knowledge of existence and creates in him the end for which he lives. Consequently, he transforms from a wandering existence into that of a man on a mission and towards a direction. A believer is God's vicegerent on earth. According to Islam, it is the believer's responsibility to improve the earth in accordance with God. With this self-awareness, an even-minded personality deals with challenges patiently and self-confidently.

As stated by the noble Ja'far al-Sadiq (peace be upon him).

Endurance is the firstborn of faith.

As a result, patience is not a sign of weakness, it is the strong-will led to steadfastness related to inner faith that grants the man stability at a time of crisis. By righteous action that goes along with such faith, he becomes a giver and reformer.

Every action which promotes self-correction, serve society, establish justice, spread knowledge and establishment of useful institutions is a righteous action. Muhammad al-Baqir (a.s) has narrated that it is.

No deed is accepted except with knowledge, and there is no knowledge except by action. "The one who has knowledge acts and the one who does not have knowledge does not act" (34).

This noble proclamation demonstrates the linkage between knowledge and belief and knowledge and action as well as the denial of fragmentation.

Through construction, we clarify the values of faith and righteous action. Faith enables members of society to have a moral bond with each other as well as a sense of obligation towards each other. When people no longer share faith, they become a mass of difficult – rival individuals – without mission and without morals. In contrast, the group of believers maintains their faith in goodness, truth and justice, making their cohesion much stronger. Additionally, the capability to confront dangers is more enhanced. God Almighty Said.

Your God is certainly One God: Your God is certainly One God: Allah is One.

It is the worship of God and the observance of the system of divine values which constitute true unity. Muhammad Husayn al-Tabataba'i in *Al-Mizan fi Tafsir al-Qur'an* is among those scholars who are most connected with the idea of purifying the individual with establishing the social order. The following sentence summarizes his view on how Qur'an shapes the personality of society:

1. The Concept of "Islamic Society" (The Individual as Part of a Whole)

Al-Tabataba'i maintains that the Qur'an does not regard the individual as a completely independent entity, but rather as part of a universal system. Qur'anic education seeks to transform the individual from selfishness to *ولاية*. The idea is that Islam is the only religion that established its legislation, such as prayer, pilgrimage, and jihad, upon the foundation of collective social life rather than isolation.(45)

God Almighty states:

"Whoever performs righteous deeds, whether male or female, while being a believer, We shall surely grant him a good life" (46).

2. Establishing Morality in the Holy Qur'an

The Qur'anic approach to establishing morality is based upon the construction of faith, purification of the soul, internal self-monitoring, righteous example, and eschatological recompense.

The establishment of morality in the Holy The Quran may be divided into the following points:

A. Linking Morality with Faith and Creed

God Almighty states:

"Indeed, Allah commands justice, benevolence, and giving to relatives, and forbids immorality, wrongdoing, and oppression" (47).

Method of Establishment

The verse links faith in God with commitment to justice and benevolence. Thus, the true believer cannot separate conduct from creed, and this connection makes morality an integral part of religiosity rather than a secondary matter. It has been stated that this verse encompasses the foundations of social ethics in Islam (48).

B. Purification of the Soul as the Foundation of Morality

God Almighty states:

"Successful indeed is the one who purifies it" (49).

Method of Establishment

The Qur'an clarifies that success is connected to purification of the soul, namely cleansing it from vices such as envy and arrogance while cultivating virtues such as patience and humility. It has been explained that purification signifies cleansing the soul through righteous deeds and abandonment of sins (50).

C. The Practical Example

God Almighty states:

"Indeed, in the Messenger of Allah you have an excellent example" (51).

Method of Establishment

The Qur'an establishes ethics by way of a practical model in the person of the Prophet ﷺ. A practical example is more powerful than a theoretical exhortation. It has been explained that excellent example means following him in his actions, morality, and patience. (52).

D. Awareness of Divine Supervision

God Almighty states:

"Does he not know that Allah sees?" (53).

Method of Establishment

Awareness of God's observation generates internal self-monitoring that prevents individuals from deviation. Consequently, moral conduct emerges from within the person himself. It has been clarified that awareness of the divine gaze constitutes a fundamental basis for refining behavior (54).

E. Linking Morality with Eschatological Recompense

God Almighty states:

"So whoever does an atom's weight of good shall see it" (55).

Method of Establishment

The Qur'an deepens moral motivation by connecting every action, whether small or great, with recompense, thereby reinforcing continuous adherence to moral values. It has been explained that awareness of accountability

strengthens moral responsibility within the human soul (56).

From the foregoing discussion, it may be concluded that the Holy Qur'an establishes morality through:

- Linking morality with creed and faith.
- Calling for purification of the soul.
- Presenting the righteous example.
- Reviving internal self-monitoring.
- Emphasizing eschatological recompense.

Thus, morality in the Qur'an does not consist of abstract commands; rather, it represents an integrated educational system that shapes the human being internally and externally.

Second: Strengthening Social Bonds

Developing Cooperation and Social Solidarity

Cooperation and integration are among the subjects clearly emphasized in the Holy The Quran, including the following:

Motivation Toward Cooperation

God Almighty states:

“And cooperate in righteousness and piety” (57). Muhammad Husayn al-Tabataba'i states that this verse establishes a general social principle, namely that Islamic society is founded upon cooperation in everything that benefits both the individual and the community. Cooperation is therefore not merely an ethical behavior but a Qur'anic social system (58).

Motivation Toward Social Solidarity

God Almighty states:

“Indeed, the believers are but brothers” (59).

Brotherhood here constitutes the foundation of solidarity because brotherhood necessitates support, assistance, and fulfillment of needs.

Al-Tabrisi interprets this brotherhood as a religious brotherhood that requires mercy, compassion, and mutual support, which

together form the basis of solidarity within Islamic society (60).

Qur'anic motivation toward cooperation and solidarity is based upon:

- The principle of faith-based brotherhood.
- The command to cooperate in righteousness.
- The legislation of charity and zakat.

The Value of Social Solidarity in the Qur'an

Social solidarity forms part of the Muslim's creed and religious commitment. It is an ethical system founded upon love, altruism, awakened conscience, and awareness of God Almighty. It is not limited to preserving material human rights, but also includes moral and spiritual dimensions. Its objective is to reconcile the interests of society with the interests of the individual.

It has been narrated from Ja'far al-Sadiq (peace be upon him):

“By Allah, the believer is not truly a believer until he becomes for his brother like one body; if one vein suffers, the rest of the veins respond to it” (61). The Holy Qur'an gave considerable attention to solidarity in order for it to become a system for nurturing the individual's spirit, conscience, personality, and social behavior, as well as a system for forming and organizing the family and regulating social relations. Therefore, the meanings of righteousness, benevolence, and charity become limited in comparison with the comprehensive meaning of solidarity (62).

God Almighty states:

“They ask you what they should spend. Say: Whatever good you spend is for parents, relatives, orphans, the needy, and the traveler. And whatever good you do, indeed Allah is fully aware of it” (63).

The Philosophy of Social Solidarity in the Qur'an

Faith is not an abstract philosophical issue, nor merely a relationship between the individual and

his Lord detached from directing daily activities, practices, and social relations. Rather, within faith, thought is connected to action, intention to movement, and belief to righteous conduct. Prophet Muhammad (peace and blessings be upon him and his family) denied the completeness of faith for the one who sleeps satiated while his neighbor remains hungry despite his awareness of it:

“He does not truly believe in me who sleeps full while his neighbor is hungry and he knows it” (64). The Holy The Quran also regarded withholding wealth and refraining from spending as a path toward destruction. God Almighty states: “And spend in the way of Allah and do not throw yourselves into destruction with your own hands, and do good; indeed Allah loves the doers of good” (65). Likewise, the Qur’an considers hoarding wealth and preventing it from fulfilling its social function as a cause for painful punishment. Moreover, responsibility for negligence is also assigned to the individual who obstructs opportunities for earning and employment, regardless of any claims of righteousness. Entry into Hell was associated with imprisoning a cat without feeding it, while entry into Paradise was associated with assisting an animal in satisfying its need. The Qur’an devoted great attention to social solidarity so that it might become a comprehensive system for nurturing the spirit, conscience, personality, and social conduct of the individual, as well as a framework for organizing the family and strengthening its internal solidarity. It further serves as a system regulating social relations, including the relationship between the individual and the state, and ultimately as a framework governing financial transactions and economic relations within Islamic society. Consequently, the meanings of righteousness, benevolence, and charity become limited in comparison with the comprehensive significance of solidarity itself.

B. Supporting Social Stability

Social values constitute one of the most prominent foundations of human development in the Holy The Quran, as they direct individual

conduct within an ethical framework that connects the person to society and establishes relationships based upon mercy, justice, and solidarity. This study seeks to examine three of the most significant moral values possessing social dimensions: forgiveness, cooperation, and reform, through analyzing their meanings within the Qur’anic text and deriving their impact upon shaping the personality of the believing individual and strengthening positive interaction within society. The study problem is related to how the Holy Qur’an has tackled these three values. What are the defining features of the Qur’anic approach to them in the context of acquiring ethical and social individuality? The selected research method is the descriptive-analytical method; that is collecting Quranic verses pertinent to the study, examining their contexts, analyzing their vocabulary, and deriving their ethical and social teachings within an integrated education’s perspective. The finding of the study indicated that the Holy Qur’an do not merely treat the social values as forms of behaviour with benefits, but rather as creed and divine duty, thus conferring on them a dimension of devotion and a wide range of influence on the individual and the society. According to the study, forgiveness in the Qur’an is presented as a value based on faith that corresponds with the names and attributes of God, whereas cooperation is introduced as a means to righteousness and piety. On the other hand, reform a supreme moral objective of penitence and divine pardon is recognised while there are strong warnings against corruption.

The study finally emphasized the need for the activation of these values in today’s Muslim societies, not merely by theoretical admonition but through actual incorporation in religious, educational and cultural discourse and presenting them as guaranteed means of creating a coherent society and reviving the true Qur’anic spirit. (66).

The Role of the Holy Qur’an in the Development of Sociology

The call of Islamic sociology to transcend ideological conflicts is an authentic call founded

upon the very principles of Islam itself. The Qur'an calls for overcoming divisions, biases, and conflicts, as demonstrated in the following noble verses:

"Say: O People of the Book, come to a common word between us and you: that we worship none but Allah, associate nothing with Him, and that none of us takes others as lords besides Allah. But if they turn away, then say: Bear witness that we are Muslims" (67).

"O mankind, indeed We created you from a male and a female and made you peoples and tribes so that you may know one another. Indeed, the most honored of you in the sight of Allah is the most righteous among you. Indeed, Allah is All-Knowing, All-Aware" (68).

The Qur'an also strongly warns those who divided their religion and became sects and factions:

"Indeed, those who divided their religion and became sects, you have nothing to do with them. Their affair rests only with Allah, then He will inform them about what they used to do" (69).

The Qur'an further warns against the consequences of factionalism, prejudice, and the resulting social disintegration and loss of strength. God Almighty states:

"And obey Allah and His Messenger and do not dispute, lest you lose courage and your strength depart; and be patient, for indeed Allah is with the patient" (70).

The Qur'an confirms that divisions, biases, and conflicts of interest are accidental and temporary phenomena rather than intrinsic elements in the structure of societies:

"That is because Allah has sent down the Book in truth, and indeed those who differ concerning the Book are in extreme dissension" (71).

Thus, Qur'anic dialogue is ideological and doctrinal in nature, yet it rejects the deepening of class divisions just as it rejects dissolution within other ideologies. This is affirmed in the latter part of the verse:

"Indeed, your Lord is most knowing of who has strayed from His path, and He is most knowing of those who are rightly guided" (72).

Calling groups that differ with Muslims doctrinally remains both necessary and emphasized; however, preserving the doctrinal independence of the Qur'an and maintaining its distinctiveness are equally necessary and firmly required (73).

C. Reducing Behavioral Deviance

The Holy The Quran was revealed as a comprehensive methodology for life encompassing creed, thought, morality, conduct, worship, and all dimensions of human existence. In this way, it defines the principles that are meant to direct both the and the individual toward the purpose and objective for which humankind was created.

Today, the has witnessed extensive transformations as a result of deviations that have contributed to altering societies. Numerous forms of deviance have emerged within society, including doctrinal, intellectual, moral, and social deviations. These deviations have affected the Muslim individual, his conduct, and society as a whole. The Holy Qur'an has played a major role in addressing these deviations and has produced profound effects through its methods of treatment. Muslims today are therefore in need of returning to the Holy Qur'an so that both their religious and worldly affairs may be rectified.

Among the most prominent remedies identified by the present study regarding this issue are the following:

1. Deviance possesses a broad meaning that includes doctrinal, intellectual, moral, and social deviation. Human beings were originally created upright and in harmony with the sound innate nature upon which God Almighty created them. Humanity is naturally inclined toward monotheism and righteous action. However, there are factors that lead individuals toward false beliefs and erroneous ideas, often arising from arrogance, which ultimately results in

deviation, whether in belief, conduct, morality, social dealings, or acts of worship. Such deviation may affect either an individual person or an entire society.

2. The Holy Qur'an warns, through many of its narratives, against the consequences of deviation that ultimately lead to destruction. Therefore, humanity must take lessons and admonition from these examples.
3. Deviance produces harmful consequences that negatively affect the structure of society, often leading it toward backwardness and ignorance.
4. Deviance results in the loss of human values and the distortion of truths that play an essential role in the advancement of society across all fields.
5. God Almighty has provided the ideal remedy within the Holy Qur'an so that humanity may distance itself from deviation and prevent it from affecting society. If people adhere to what God has commanded, they will attain progress and prosperity; however, if they abandon His commands, they will perish just as previous nations perished (74).

Conclusion

The present study aimed to analyze the various methods of motivation, whether through eschatological bliss, worldly gains, or psychological stability, in addition to clarifying the concept of encouragement in the Holy The Quran and its educational and psychological significance. The study also sought to identify the effect of encouragement in forming the righteous individual as a fundamental pillar in building a cohesive society.

The study arrived at several important findings and recommendations as follows:

First: Conclusions

This section includes the conclusions reached by the researcher through the theoretical framework of the study variables. The research

arrived at a number of important findings, the most prominent of which are the following:

1. The motivational concept in the Quran is an integrated educational methodology that directs human behavior in obedience and acts with a motivating and influencer manner.
2. The Qur'an employs a number of methods to motivate mankind. For example, it encourages the end of the world by mentioning the bliss of Paradise and high places. Likewise, it encourages the world with promises of blessing in sustenance, security, and stability.
3. The research indicated that motivation helps to shape an internal drive (conscience) emergence which makes the person more committed to ethical behaviour without the need for external supervision.
4. Righteous action and faith have a close relationship since Qur'anic motivation links them directly. After all, reward is not attained except through action.
5. Motivation can certainly strengthen the moral values of patience, benevolence, justice, self-monitoring which helps in building a righteous individual.
6. The spirit of cooperation and solidarity among the citizens of a country is based upon a strong sense of brotherhood, which is a basic Quranic concept.
7. The Qur'anic methodology of motivation is instrumental to limit deviation and distortion of human behaviour by associating every human action with worldly and eschatological reward..

Second: Recommendations

In light of the findings and conclusions reached by the study, the following recommendations may be proposed:

- Qur'anic motivation should be a source for building a controlled civilization where the individual's hope for reward matches a responsibility for development in the society that can realise and maintain total stability of the society.

- We should stress the point that the promise of blessing and worldly security encourages people towards forgiveness and piety as a means of increasing sustenance, wealth, offspring, and the well-being of society.
- Encouragement towards social solidarity by motivating individuals to spend on the poor and orphans and spending on one's relatives should be strengthened so that they feel part of the same social fabric and not a class apart.
- More stress should be laid down on the portrayal of Paradise and its bliss as a powerful incentive to conform to righteous dealings and avoid sins that cause disintegration of society.
- To help produce dynamic persons who are active, useful, patient, honest, trustworthy, and who fulfil promises, the character must be developed and the soul purified.
- A well-educated Balancing Act between Encouragement and Exhortation on the one hand and Deterrence on the other has been done in the Qur'an by mentioning Paradise and Hell together so that man may internally self-monitor himself on the rights of God and the rights of people..

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Endnotes

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- (4) See: *Al-Wabil al-Sayyib*, Dar 'Alam al-Fawa'id, p. 22. *Al-Wabil al-Sayyib min al-Kalim al-Tayyib*, author: Ibn al-Qayyim, publisher: Dar 'Alam al-Fawa'id, place of publication: Mecca, Saudi Arabia, year of publication: approximately 2008.
- (5) See: *Bihar al-Anwar*, Muhammad Baqir al-Majlisi, Mu'assasat al-Wafa', Beirut, 1403 AH, vol. 8, p. 144.
- (6) *Al-Waqi'ah*: 28–31.
- (7) *Al-Rahman*: 54.
- (8) See: *Zad al-Ma'ad fi Hady Khayr al-'Ibad*, author: Ibn al-Qayyim, publisher: Mu'assasat al-Risalah, place of publication: Beirut, Lebanon, year of publication: approximately 1994, vol. 2, p. 65.
- (9) *Aal 'Imran*: 163.
- (10) See: *Majma' al-Bayan fi Tafsir al-Qur'an*, vol. 2, p. 445, author: Al-Tabrisi, publisher: Dar Ihya' al-Turath al-'Arabi, place of publication: Beirut, Lebanon, year of publication: approximately 2005.
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- (12) See: *Al-Mizan fi Tafsir al-Qur'an*, vol. 7, p. 336, author: Muhammad Husayn al-Tabataba'i, publisher: Mu'assasat al-A'lami, place of publication: Beirut, Lebanon, year of publication: approximately 1997.
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- (14) See: Muhammad Baqir al-Majlisi, *Bihar al-Anwar*, vol. 70, p. 25.
- (15) See: Ibn Babawayh al-Saduq, *Thawab al-A'mal wa 'Iqab al-A'mal*, introduction, p. 3.
- (16) See: Al-Hurr al-Amili, *Wasa'il al-Shi'a*, vol. 1, p. 52, chapter on the obligation of sincerity in worship.
- (17) See: Muhammad Husayn al-Tabataba'i, *Al-Mizan fi Tafsir al-Qur'an*, vol. 1, p. 38.
- (18) *Al-A'raf*: 96.
- (19) See: Al-Tabrisi, *Majma' al-Bayan fi Tafsir al-Qur'an*, vol. 4, p. 470.
- (20) *Al-Talaq*: 2–3.
- (21) See: Muhammad Husayn al-Tabataba'i, *Al-Mizan fi Tafsir al-Qur'an*, vol. 19, p. 227.
- (22) See: *Al-Kafi*, Book of Faith and Disbelief, chapter on piety, vol. 2, p. 78, author: Al-Kulayni, publisher: Dar al-Kutub al-Islamiyyah, place of publication: Tehran, Iran, year of publication: 1407 AH.
- (23) See: Ibn Babawayh al-Saduq, *Thawab al-A'mal wa 'Iqab al-A'mal*, p. 302.
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- (27) See: Muhammad Husayn al-Tabataba'i, *Tafsir al-Mizan*, vol. 18, p. 354.
- (28) Al-Dhariyat: 56.
- (29) Al-Muddathir: 38.
- (30) See: Al-Tabrisi, *Majma' al-Bayan fi Tafsir al-Qur'an*, vol. 10, p. 396.
- (31) Al-Nahl: 90.
- (32) See: *Al-Tibyan fi Tafsir al-Qur'an*, vol. 6, p. 429, author: Al-Tusi, publisher: Dar Ihya' al-Turath al-'Arabi, place of publication: Beirut, Lebanon, year of publication: approximately 2001.
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- (35) Al-Zalzalah: 7.
- (36) See: Ibn Babawayh al-Saduq, *Al-Tawhid*, p. 397.
- (37) Al-'Asr: 2–3.
- (38) Al-Ra'd: 28.
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- (42) See: *Bihar al-Anwar*, vol. 63, p. 302.
- (43) See: *Mizan al-Hikmah* by Mohammadi Reyshahri, vol. 2, p. 1558.
- (44) See: *Bihar al-Anwar*, vol. 75, p. 174.
- (45) Al-Anbiya': 92.
- (46) Al-Nahl: 97.
- (47) Al-Nahl: 90.
- (48) See: *Al-Mizan fi Tafsir al-Qur'an*, vol. 12, p. 331, Mu'assasat al-A'lami, Beirut.
- (49) Al-Shams: 9.
- (50) See: *Majma' al-Bayan fi Tafsir al-Qur'an*, vol. 10, p. 493, Dar Ihya' al-Turath al-'Arabi.
- (51) Al-Ahzab: 21.
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- (53) Al-'Alaq: 14.
- (54) See: *Al-Amthal fi Tafsir Kitab Allah al-Munzal*, vol. 20, p. 376, Madrasat al-Imam Ali ibn Abi Talib, Qom.
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- (61) See: Mirza Husayn al-Nuri, *Mustadrak al-Wasa'il*, vol. 9, chapter on fulfilling the rights of the believer.
- (62) See: Islamic Cultural Knowledge Network.
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- (63) Al-Baqarah: 215.
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- (65) Al-Baqarah: 195.
- (66) See: *Social Values in the Qur'an*, Muhannad Omar Ranna, p. 16.
- (67) Aal 'Imran: 64.
- (68) Al-Hujurat: 13.
- (69) Al-An'am: 159.
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- (71) Al-Baqarah: 176.
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