


The Concept of al-Adhā (Harassment) in the Qur'an: Toward Deriving Principles of Moral Education

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ABSTRACT:

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Exploring Qur'anic keywords through an educational lens presents a fruitful approach for uncovering the foundational principles of Islamic pedagogy. Among these, the term *al-adhā* (harassment)—frequently occurring and semantically rich—holds particular significance for moral education. By examining the contexts in which *al-adhā* appears and analyzing the associated discursive patterns, one can gain insight into Qur'anic conceptions of harassment and their ethical implications. This study seeks to engage the word *al-adhā* from a pedagogical perspective to extract actionable principles for moral education. Due to the multidimensional scope of the inquiry, a hybrid research methodology was employed: a descriptive-phenomenological reading of relevant verses, followed by grounded theory coding (open, axial, and selective) using MAXQDA software, and culminating in an inductive qualitative content analysis of the educational implications. The findings demonstrate that the Qur'anic conceptual model of *al-adhā* can be organized into five thematic categories: types of harassment, responses to harassment, consequences of harassment, the interplay between harm and facilitation, and the notion of constructive suffering (*al-adhā* in a positive sense). From this conceptual structure, five core principles and approaches for moral education are derived: the approach

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of recognizing the importance of language as a moral force in ethical education; a motivational approach toward hardship; adopting the perspective of others; a focus on the layered outcomes of behavior; a facilitative approach in moral education, especially in contexts where harm might hinder spiritual growth.

KEYWORDS: The Qur'an, *Al-adhā*, Harassment, Moral education, Educational principles.

1. Introduction

In the Holy Qur'an, the concept of *al-adhā* (harassment) emerges as one of the key notions in the domain of human and moral relations. This study aims to examine the semantic structure of this term in the Qur'an and to analyze its various usages across different verses. The primary objective of this research is to derive principles of moral education through a semantic and functional exploration of the term *al-adhā* in the Qur'anic context. The study endeavors to identify and investigate the diverse contexts in which this term appears, with the goal of attaining a more profound understanding of the principles of moral education related to this concept in the Qur'an, thereby offering practical insights for enhancing human interactions based on Qur'anic teachings.

The central focus of this study is to extract usage patterns of key terms related to harassment from an educational perspective within the Qur'anic framework. This is achieved through a detailed analysis of the recurring keywords associated with harassment in the Qur'an. Based on this theoretical and conceptual framework, the study aims to derive educational implications for educators, particularly regarding the moral upbringing of future generations.

Several key points underscore the necessity of this research. First, it adopts an educational lens for reading the Qur'an to infer principles of moral education. Second, it employs a rational analysis of the keyword harassment to develop a relevant theoretical and conceptual model. This model can form the basis for deriving moral educational principles, thereby enriching pedagogical foundations grounded in religious teachings. Furthermore, the study's focus on extracting overarching theoretical and conceptual frameworks from the Qur'an—through the focused analysis of specific keywords—represents a novel approach that could open new avenues for contemporary Qur'anic studies.

The word *al-adhā* refers to any harassment inflicted upon an individual, whether physical or spiritual, worldly or otherworldly (al-Rāghib al-Iṣfahānī

1991, 113). It has also been stated that *al-adhā* means anything from which one experiences harm or harassment (al-Farāhīdī 1988, 8:206; al-Azharī 2001, 15:39; Ibn Manẓūr 1993, 14:27). The root of *al-adhā* is “,Dh,Y” which signifies something disliked and unpleasant to a person. Consequently, *al-īdhā*’ denotes the act of causing something hated or disliked, and *al-ta’adhdhī* describes the state experienced by a person upon receiving something unpleasant. *Al-adhā* is the verbal noun derived from this root. However, it has been employed to refer broadly to anything that causes harm or harassment (Ibn Fāris 1979, 1:78; Muṣṭafawī 1989, 1:72).

In the Qur’an, the term *al-adhā* is associated with distinct legal rulings and can be explored from sociological, ethical, and psychological perspectives. In psychology, it is addressed under categories such as self-harm and harm to others. This study examines the term *al-adhā* and its derivatives within this analytical framework. It is important to note that just as general engagement with the Qur’an allows one to extract educational principles for human life, similarly, from a focused perspective, by analyzing patterns of Qur’anic words, categorizing, and organizing them, we can advance towards a life-affirming educational framework. To this end, the word *al-adhā*, one of the frequently mentioned terms in the Qur’an, has been examined here from an educational perspective.

Based on this understanding and by considering the theoretical and cognitive foundations related to the word harassment and its usage patterns in the Qur’an, it becomes possible to derive principles for moral education. These principles not only support educators in fulfilling their moral responsibilities but can also serve as strategic guidelines throughout the educational process. Teaching and learning become genuinely fruitful when educators’ tasks and responsibilities are integrated with both scientific and religious foundations, thus providing a strong and reliable framework for educational activities. In light of the above, this study aims to extract a theoretical and conceptual model related to the keyword *al-adhā* through a comprehensive examination of all relevant Qur’anic verses, with the goal of deducing essential principles for moral education. Accordingly, the research questions are as follows:

- How is the term *al-adhā* (harassment) conceptually and theoretically constructed within the Qur’anic discourse?
- What moral educational principles can be systematically derived from the Qur’anic conceptual model of *al-adhā*?

2. Literature Review

The study of Qur'anic keywords has consistently attracted the attention of researchers and scholars. However, approaching the keyword *al-adhā* (harassment) from the angle of extracting its theoretical and conceptual model is a perspective that has received comparatively less attention. Moreover, the attempt to establish a relationship between this keyword and the principles of moral education is a subject not previously addressed in academic literature. Upon reviewing the existing body of research, no study was found that directly investigates the concept of *al-adhā* in the Qur'an. Nonetheless, the following works, while not directly aligned, are relevant due to their focus on Qur'anic terminology or conceptual parallels with the present topic:

Narimani et al. (2022) assert that by analyzing the terms *marād*, *adhā*, *darar* and *suqm* using dictionary sources, the Qur'an, and exegetical works, the differences between the terms have been clarified and their non-interchangeability has been established. This conceptual differentiation shows that *marād* refers to physical illness, *ḍurr* indicates severe financial distress and the loss of children, *al-adhā* also connotes anxiety and spiritual disturbance arising from change, and *suqm* implies hesitation and doubt. Based on this analysis, in addition to dispelling misconceptions about divine prophets, aspects of the scientific miraculousness of the Qur'an and its respect for women are also highlighted.

Bashiri (2022), in his thesis titled "Harassment of God, the Prophets, and the Ahl al-Bayt (PBUTH) and Its Examples in the Qur'an and Hadith," argues that among the attributes that lead individuals to ruin is the act of harassment toward others. Any form of harassment against living beings is considered reprehensible and carries both worldly and eschatological consequences, depending on the status of the one being harassed. Accordingly, harassment of God, the Prophets, and the Ahl al-Bayt is regarded as the most severe form and entails the most serious worldly and spiritual punishments. Therefore, understanding the concept and examples of such harassment is essential for cultivating a greater sense of responsibility and ethical sensitivity.

In her article, "Harassment, Seclusion, and the Status of Women in the Workplace: An Islamic and International Human Rights Perspective," Sarah Balto (2020) discusses the intersection of Islamic jurisprudence and international human rights law concerning the harassment of women in the workplace. She concludes that gender relations and the structure of the workplace in Islamic societies differ significantly from those in Western

contexts due to religious, social, and cultural traditions. In many Muslim societies, women live in patriarchal cultures where a woman's honor is considered sacred.

A review of the existing literature reveals that the present study introduces an innovative perspective in several key areas: it offers a new approach to the concept of harassment by analyzing its theoretical and conceptual model; it categorizes this model based on the concepts extracted from the Qur'anic verses related to the term; it clarifies the theoretical and conceptual framework of the term harassment for a more comprehensive understanding; and it explains the principles of moral education from an educational standpoint, focusing on how harassment is treated in the Qur'an.

3. Research Methodology

Given the multidimensional nature of the topic, this study employs a combination of qualitative methods for data collection, analysis, and coding. In the initial phase, a descriptive phenomenological approach is used to examine the verses of the Holy Qur'an. Phenomenology is a qualitative method that seeks to uncover the essential and unchanging nature of a given phenomenon (Langdridge 2007). The steps involved in this method are as follows: Formulation of a research question based on the model "What is the essential nature of this phenomenon?"; Purposeful sampling; Data collection; Data analysis (Abedi 2009).

These steps are not strictly linear and may be applied recursively. Based on these steps, the following research question was formulated: How is the word *al-adhā* used in the Qur'an? Next, a purposeful sampling was conducted until theoretical saturation was reached, which in the current study required reading all Qur'anic verses related to the keyword *al-adhā*. In the next step, data collection was performed using library research methods, primarily by referencing the Qur'anic text. Finally, for data analysis, the MAXQDAY software (version 3–12PORO) was employed.

This study applied the descriptive phenomenological method in three stages: open coding, axial coding, and selective coding. Initially, primary codes were assigned to various elements of the data. These codes, which are derived from the extracted verses, were then grouped in two ways. First, multiple primary codes were placed in a single category and assigned a new label. Then, multiple primary codes were nested under a broader parent code. Together, these codes form main categories and subcategories, a process known as open coding. Following this, axial coding was conducted. Axial coding involves establishing connections among categories and

organizing them under a more general heading. The software facilitated this process by identifying relationships among categories, which eventually led to the formulation of hypotheses, a phase referred to as selective coding. Through selective coding, categories were refined, and a theoretical framework was constructed (Corbin & Strauss 1990). At this stage, the pattern of usage of the word *al-adhā* in the Qur'an was identified in terms of five main categories. In the final stage, a comparative analysis of the open and axial codes was conducted using the qualitative content analysis method in an inductive manner to extract the relevant educational principles. The stages and application of this method are as follows:

1. Determining the unit of analysis: The unit of analysis refers to the object or subject upon which the analysis is focused. In qualitative content analysis, this is typically the theme, which represents a specific meaning derived from a word, sentence, or clause (Momeni Rad 2013; Marouf & Yusefzadeh 2009). In this study, the theme served as the unit of analysis for the Qur'anic verses.
2. Developing a categorization system: The study employed an inductive categorization system. In this approach, categories are first identified, and then data are extracted from the text in accordance with these categories, in a step-by-step process (Mayering 2014).
3. Analyzing and interpreting the text: In this phase, the researcher examined the content with a deep interpretive lens to uncover implicit meanings (Jankowski & Jensen 2002). Through these three steps—theme extraction, categorization, and interpretive analysis—the educational principles presented in this study were ultimately derived.

4. *Statistical and Descriptive Findings*

In the present study, the open codes extracted from the Qur'an were presented in the form of tables and visual charts using MAXQDA software. This method of coding and visualization facilitates a clearer understanding of content types and distributions for researchers. Initially, all verses containing the word *al-adhā* and its derivatives were identified and examined. Subsequently, verses with overlapping concepts or repeated expressions were excluded, and a theoretical model was developed based on the remaining verses. The term "theoretical model" here refers to the categorization of related verses into general thematic groupings and the analysis of interrelations among them. Table 1 represents the applications of the term *al-adhā* in Qur'anic verses based on open coding results using MAXQDA software.

Table 1. The applications of the term al-adhā in Qur'anic verses based on open coding results using MAXQDA software

Code	Number	Percentage
Harassment	0	0.00
Types of Harassment	0	0.00
Verbal	0	0.00
Slander	1	4.35
Denial	1	4.35
Verbal Abuse	2	8.70
Lying	1	4.35
Behavioral	2	8.70
Dealing with Harassment	0	0.00
Command	0	0.00
Patience	1	4.35
Trust in God	1	4.35
Observance of Divine Limits	1	4.35
Maintaining Hope	1	4.35
Prohibition	0	0.00
Intolerance	1	4.35
Consequences of harassment	0	0.00
Positive	0	0.00
Divine Reward	1	4.35
Blessings from God	1	4.35
Negative	0	0.00
Deprivation From guidance	1	4.35
Invalidation of charity	1	4.35
Divine Punishment	1	4.35
Divine curse	1	4.35
Easing regulations during harassment	0	0.00
Illness	1	4.35
Environmental conditions	1	4.35
Constructive harassment	0	0.00

Suffering in the Path of God	1	4.35
Observance of Divine Law	1	4.35
Natural Hardship	1	4.35

The categorization of applications of the term *al-adhā* in Qur'anic verses is visually represented in figure 1.

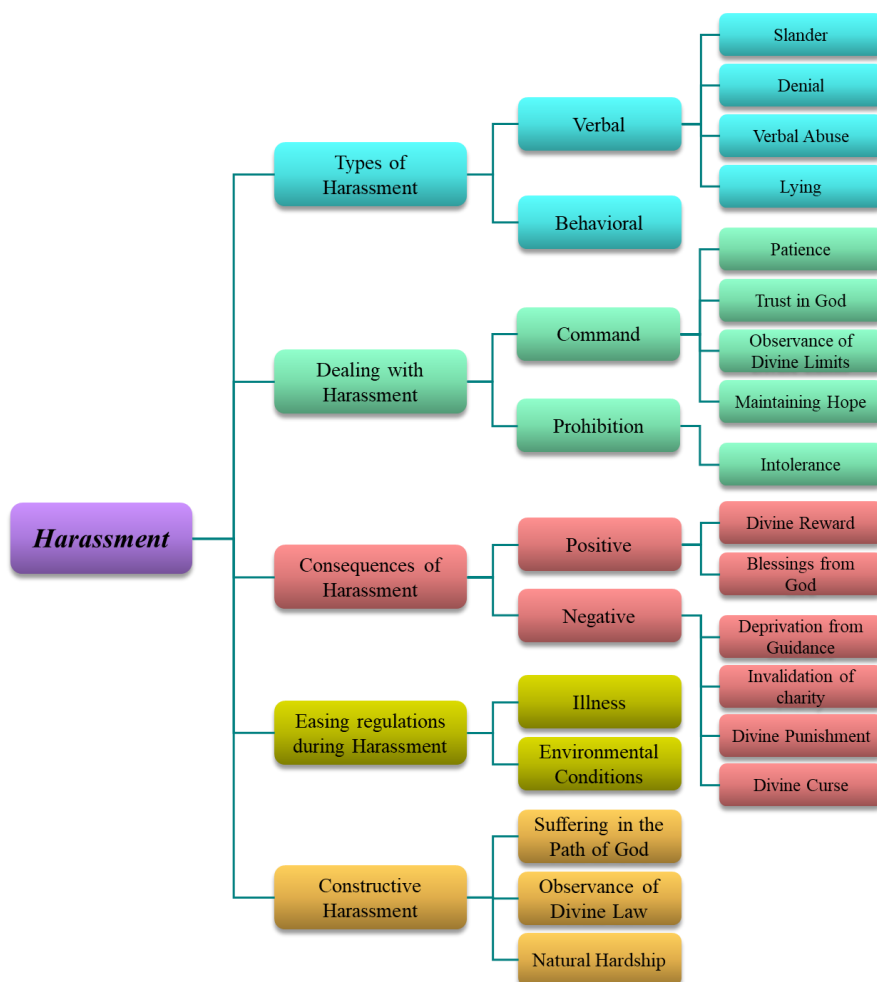


Figure 1. Categorization of applications of *al-adhā* (harassment) in Qur'anic verses

Table 2 presents representative verses for each categorization of harassment, demonstrating the semantic range and contextual diversity of *al-adhā*.

Table 2. Representative verses for each type of harassment associated with selected open codes

Selected code	Pivotal code	Open source	
Types of harassment	Verbal	Slander	Those who torment faithful men and women undeservedly, certainly bear the guilt of slander and flagrant sin (Q. 33: 58).
		Denial	Apostles were certainly denied before you, yet they patiently bore being denied and tormented until Our help came to them. Nothing can change the words of Allah, and there have certainly come to you some of the accounts of the apostles (Q. 6: 34).
		Verbal Abuse	Grudging you [their help]. So when there is panic, you see them observing you, their eyes rolling, like someone fainting at death. Then, when the panic is over, they scald you with [their] sharp tongues in their greed for riches. They never have had faith. So Allah has made their works fail, and that is easy for Allah (Q. 33: 19). Among them are those who torment the Prophet, and say," He is an ear." Say," An ear that is good for you. He has faith in Allah and trusts the faithful, and is a mercy for those of you who have faith." As for those who torment the Apostle of Allah, there is a painful punishment for them (Q. 9: 61).
		Lying	O you who have faith! Do not be like those who tormented Moses, whereat Allah absolved him of what they alleged, and he was distinguished in Allah's sight (Q. 33: 69).
	Behavioral	O you who have faith! Do not enter the Prophet's houses unless permission is granted you for a meal, without waiting for it to be readied. But enter when you are invited, and disperse when you have taken your meal, without settling down to chat. Indeed such conduct torments the Prophet, and he is ashamed of [asking] you [to leave]; but Allah is not ashamed of [expressing] the truth. And when you ask anything of [his] womenfolk, ask it from them from behind a curtain. That is more chaste for your hearts and their hearts. You may not torment the Apostle of Allah, nor may you ever marry his wives after him. Indeed that would be a grave [matter] with Allah (Q. 33: 53). Should two among you commit it, chastise them both; but if they repent and reform, let them alone. Indeed Allah is all-clement, all-merciful (Q. 4: 16).	
Dealing with harassment	Command	Patience	And why should we not put our trust in Allah, seeing that He has guided us in our ways? Surely, we will put up patiently with whatever torment you may inflict upon us, and in Allah let all the trusting put their trust (Q. 14: 12).
		Trust in God	And do not obey the faithless and the hypocrites, and disregard their torments, and put your trust in Allah, and Allah suffices as trustee (Q. 33: 48).
		Observance of Divine Limits	You will surely be tested in your possessions and your souls, and you will surely hear from those who were given the Book before you and from the polytheists much affront; but if you are patient and God wary, that is indeed the steadiest of courses (Q. 3: 186).
		Maintaining Hope	They said," We were tormented before you came to us and [also] after you came to us." He said," Maybe your Lord will destroy your enemy and make you successors in the land, and then He will see how you act" (Q. 7: 129).
	Prohibition	Intolerance	Among the people there are those who say," We have faith in Allah," but if such a one is tormented in Allah's cause, he takes persecution by the people for Allah's punishment. Yet if there comes any help from your Lord, they will say for sure," We were indeed with you." Does not Allah know best what is in the breasts of the creatures? (Q. 29: 10)

Consequences of harassment	Positive	Divine reward	Then their Lord answered them," I do not waste the work of any worker among you, whether male or female; you are all on the same footing. So those who migrated and were expelled from their homes, and were tormented in My way, and those who fought and were killed I will surely absolve them of their misdeeds and I will admit them into gardens with streams running in them, as a reward from Allah, and Allah with Him is the best of rewards" (Q. 3: 195).
		Blessings from God	Apostles were certainly denied before you, yet they patiently bore being denied and tormented until Our help came to them. Nothing can change the words of Allah, and there have certainly come to you some of the accounts of the apostles (Q. 6: 34).
	Negative	Deprivation of guidance	When Moses said to his people," O my people! Why do you torment me, when you certainly know that I am Allah's apostle to you?" So when they swerved [from the right path] Allah made their hearts swerve, and Allah does not guide the transgressing lot (Q. 61: 5).
		Invalidation of charity	An honourable word with pardon is better than a charity followed by affront. Allah is all-sufficient, most forbearing. O you who have faith! Do not render your charities void by reproaches and affronts, like those who spend their wealth to be seen by people and have no faith in Allah and the Last Day. Their parable is that of a rock covered with soil: a downpour strikes it, leaving it bare. They have no power over anything of what they have earned, and Allah does not guide the faithless lot (Q. 2: 263-264).
		Divine Punishment	Among them are those who torment the Prophet, and say," He is an ear." Say," An ear that is good for you. He has faith in Allah and trusts the faithful, and is a mercy for those of you who have faith." As for those who torment the Apostle of Allah, there is a painful punishment for them (Q. 9: 61).
		Divine Curse	Indeed those who torment Allah and His Apostle are cursed by Allah in the world and the Hereafter, and He has prepared a humiliating punishment for them (Q. 33: 57).
Easing regulations during harassment	Illness	Complete the hajj and the Umrah for Allah's sake, and if you are prevented, then [make] such [sacrificial] offering as is feasible. And do not shave your heads until the offering reaches its [assigned] place. But should any of you be sick, or have a hurt in his head, let the atonement be by fasting, or charity, or sacrifice. And when you have security for those who enjoy [release from the restrictions] by virtue of the Umrah until the hajj let the offering be such as is feasible. As for someone who cannot afford [the offering] , let him fast three days during the hajj and seven when you return; that is [a period of] ten complete [days] . That is for someone whose family does not dwell by the Holy Mosque. And be wary of Allah, and know that Allah is severe in retribution (Q. 2: 196).	
	Environmental conditions	When you are among them, leading them in prayers, let a group of them stand with you carrying their weapons. And when they have done the prostrations, let them withdraw to the rear, then let the other group which has not prayed come and pray with you, taking their precautions and [bearing] their weapons. The faithless are eager that you should be oblivious of your weapons and your baggage, so that they could assault you all at once. But there is no sin upon you, if you are troubled by rain or are sick, to set aside your weapons; but take your precautions. Indeed Allah has prepared for the faithless a humiliating punishment (Q. 4: 102).	
Constructive harassment	Suffering in the Path of God	Then their Lord answered them," I do not waste the work of any worker among you, whether male or female; you are all on the same footing. So those who migrated and were expelled from their homes, and were tormented in My way, and those who fought and were killed I will surely absolve them of their misdeeds and I will admit them into gardens with streams running in them, as a reward from Allah, and Allah with Him is the best of rewards" (Q. 2: 195).	
	Observance of Divine Law	O Prophet! Tell your wives and your daughters and the women of the faithful to draw closely over themselves their chadors [when going out]. That makes it likely for them to be recognized and not be troubled, and Allah is all-forgiving, all-merciful (Q. 33: 59).	
	Natural Hardship	They ask you concerning menses. Say," It is hurtful." So keep away from wives during the menses... (Q. 2: 222).	

5. Principles of Moral Education Derived from the Concept of Harassment

Religion, fundamentally, is a system for the moral and spiritual education of humanity. From this perspective, Qur'anic keywords can serve as a meaningful basis for deriving educational principles applicable to various contexts and populations. Such analyses serve both religious and pedagogical purposes, offering theoretical foundations for practical educational efforts. Teachers, in particular, can benefit from insights and solutions grounded in divine revelation. Accordingly, following the development of the theoretical and conceptual model of the term harassment and the classification of the related Qur'anic verses, several moral-educational principles can be extracted.

5.1. Language as a Moral Force in Ethical Education

In the discussion on *al-adhā*, the distributional chart of the extracted data reveals that verbal harassment appears more frequently than behavioral forms, highlighting the moral weight of speech in Qur'anic ethics (Figure 2). This data indicates the significant and miraculous nature inherent in speech. Language, when employed in the service of truth, becomes, in the words of Florence Scovel Shinn, "Your word is your wand" (Shinn 2020); yet when used in the service of falsehood, it becomes, as narrated, "A slip of the tongue is worse than the wound of a spear, and the most destructive calamity" (Reyshahri 2010, 5:147).

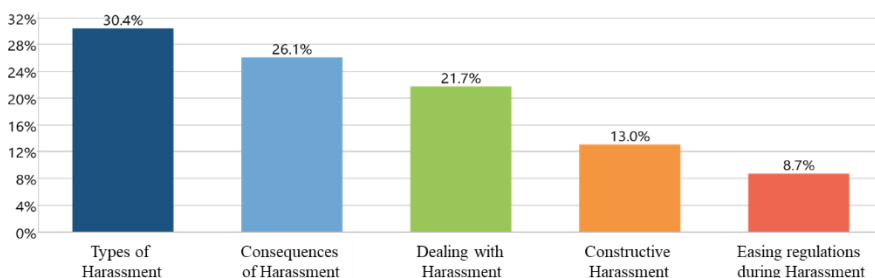


Figure 2. Distribution of applications of *al-adhā* (harassment) in Qur'anic verses

Three core weaknesses in moral education can be identified concerning the relationship between offensive speech and ethical cultivation. First, there is an underestimation of the role of language in moral upbringing, despite it being the primary instrument for either salvation or ruin. Second, there is a

lack of training focused on employing language positively. Third, there is a weakness in understanding the role of both speech and silence as two sides of the same coin in communication.

In moral education—whether within the family structure or in educational and cultural institutions—the first and foremost challenge is the audience's unfamiliarity with the role of language in interpersonal interaction and ultimately in determining one's worldly and spiritual destiny. Neither educational approaches aimed at conveying knowledge nor those focused on ethical reminders have adequately addressed the linguistic dimensions of morality. This, despite reports such as the Prophet Muhammad's (PBUH) statement: "Most of those who enter Hell do so because of their tongues" (al-Ghazālī 2014, 3: 94), or another narration in which the human tongue is described as addressing the body each morning, saying: "How are you?" The limbs respond, "If you leave us alone, we will be fine," and they implore the tongue: "Fear God! For we are rewarded or punished because of you" (Ibn Bābawayh 2002).

Genuine and effective moral education must not only succeed in explaining ethical propositions but also clarify the prioritization of ethical issues and critical moments for its audience. In addition to clarifying the role of speech in shaping human destiny—which forms the lower threshold of moral education by encouraging the avoidance of harmful and abusive language—another pedagogical approach must also be adopted. This higher level of moral training aims at fostering the use of language for constructive and positive purposes: to exert influence, educate, speak wisely, express affection, and so on. The first step in this process is understanding that good speech is not reserved only for family or friends; it must be universally applied. As noted in the verse "*Speak kindly to people*" (Q. 2:83), this directive applies to all people, whether believers or opponents. A believer smiles at co-religionists and speaks to adversaries with tolerance so that they might be drawn to faith—or, if not, at least be prevented from acting harmfully toward the believer and his fellow faithful (Nūrī 1988, 12: 261).

Another crucial point after defining the scope of positive speech is understanding how to speak well. The qualities of wise, affectionate, tolerant, or otherwise constructive language, and the manner and context of their application, are often missing links in moral training. The absence of this training not only leaves some individuals entirely uninformed about the role of speech but also confuses those who are aware of its significance yet struggle with applying appropriate communicative methods in diverse social contexts. Without proper educational planning to address these gaps, moral

instruction risks producing individuals who, despite desiring to be ethically sound, lack the models and discipline to practice moral speech consistently.

Finally, at the highest level of verbal moral training lies the understanding of the relationship between speech and silence—an often overlooked and underdeveloped dimension of moral education. Questions such as when speaking is appropriate, when silence is preferable, and what the respective benefits of each are, remain largely unexplored. Neglecting this aspect of moral education can result in a multitude of practical challenges in daily life. People may fail to recognize the origin of their missteps or moral failings. Countless are the silences that could have prevented hurtful words, and equally numerous are the ill-timed or misguided utterances that have caused others pain. The realm of moral discourse is expansive and nuanced. Ignoring its complexities may even cause those who claim religious devotion to fall victim to verbal transgressions—sarcasm, verbal harassment, or inappropriate remarks—thus undermining the very foundations of moral training.

5.2. A Motivational Approach to Hardships

While the previous principle dealt with the process of moral education regarding the act of harming others—especially verbal harassment—this principle focuses on how one should confront harassment, particularly verbal abuse. In general, the Qur'anic keywords associated with facing harm—such as *ṣabr* (patience), *i'rāḍ* (avoidance), *rajā'* (hope), and *tawakkul* (trust in God)—illuminate the broader framework of ethical education. They indicate that responding to harassment from others is not meant to be reactive or retaliatory. In other words, an approach rooted in vengeance, impatience, intolerance, or complaint reflects a weakness in proper moral upbringing.

This observation reveals that moral education often fails to prepare individuals both in recognizing how to face harassment and in managing their own responses to such harassment. The challenge deepens when moral education is tasked with drawing a clear line between non-retaliatory conduct and submission to injustice. Furthermore, it must delineate the boundary between *tawakkul* (trust in God) and passivity. That is, while one should trust in divine wisdom, one must not allow such trust to justify inaction or resignation to oppression. The matter is delicate. On one hand, believers are instructed to adopt a faithful and trusting attitude in the face of worldly hardships, as encapsulated in the verse “Indeed, with hardship comes ease” (Q. 94:6). On the other hand, ethical conduct demands that one

refrain from retaliation when harmed by fellow believers, yet avoid passive tolerance in the face of injustice inflicted by non-believers or oppressors. The distinction between friend and foe, and the nature of harm inflicted by each, must be discerned. Even in dealing with adversaries, if there exists a possibility for moral or reformatory engagement, that path should be prioritized.

These complexities demonstrate that moral education in this context is fraught with nuanced and critical distinctions. Failure to articulate and internalize them leads to a moral framework that is weak, inconsistent, and prone to error. At a higher level, this approach calls for fostering a positive outlook on hardship itself. In contrast to the previous stage, where harassment is seen as destructive but *ṣabr* and *tawakkul* render it constructive, this stage emphasizes that some forms of hardship are inherently beneficial. These include trials endured in the path of God or while practicing divine commandments, which contribute directly to the spiritual and moral growth of individuals and communities. Even physical discomforts that lead to long-term health and well-being can be considered positive hardships.

This broader outlook imposes a further responsibility on moral education: to elevate the individual's perspective beyond the immediate appearance of events, encouraging a vision that discerns hidden benefits—whether in the hereafter or in long-term worldly outcomes. This goal can be achieved by cultivating an analytical view of divine providence, internalizing belief in the wisdom, mercy, and goodness embedded in divine acts, and nurturing a positive mindset toward life's challenges. In doing so, the mission of moral education becomes not only more complex but also significantly more profound.

5.3. Adopting the Perspective of Others

The Qur'an states: "But when you have eaten, disperse without lingering for conversation. Such behavior annoys the Prophet" (Q 33:53). This verse highlights a more refined level in moral education. Beyond the foundational principle that one must avoid causing harassment to others—especially verbal harassment—this higher ethical standard encourages the moral subject to view their words and behavior through the lens of others' perspectives. Even if a certain action is not explicitly forbidden by law (*shar'*) or ethics, it should be avoided if it causes discomfort or displeasure to others.

The criterion for recognizing such cases—where religious or ethical rulings remain silent—is articulated in the universal moral maxim attributed

to Imam 'Alī: “Like for others what you like for yourself, and dislike for others what you dislike for yourself” (Reyshahri 2010, 3:179). Hence, when it comes to behavioral forms of harassment, legal and ethical boundaries alone are not sufficient. Some actions, though technically permissible, may leave a negative emotional or psychological impact on others. These must also be avoided according to the moral principle of non-harm and empathetic reciprocity.

Ultimately, this principle—alongside the previous two—reveals that moral education regarding harassment is challenged by various weaknesses and oversights. Neglecting these nuances weakens social conduct. Moreover, it is evident that the moral framework in this regard goes beyond the mere limits of religious rulings. This broader scope demands more sophisticated planning and deeper attention within the domain of moral education.

5.4. Focusing on the Outcomes of Behavioral Layers

An analysis of the Qur'anic data (especially regarding the negative outcomes of harassment) reveals a new educational perspective: the necessity of attending to the layered consequences of human actions. While the structure of creation operates according to cause and effect, behavioral consequences in social and ethical contexts do not always appear immediately, nor do they necessarily correspond in form or timing to the original action.

When someone harms another, the consequences will inevitably follow according to divine causality. However, these consequences may not manifest instantly or in a manner visibly linked to the original act. Many instances of verbal or emotional harm appear to pass without visible repercussions. It is the critical responsibility of moral education to illuminate this reality in light of the verse: “So whoever does an atom's weight of evil will see it” (Q 99:8). Even the smallest instance of harm—verbal, emotional, or physical—has consequences in either this world or the hereafter. For example, giving charity accompanied by verbal reproach invalidates the act of charity itself. On deeper levels, negative consequences such as spiritual misguidance, punishment, or deprivation from divine mercy can ensue, corresponding—though not always directly—to the type and severity of harassment caused.

Therefore, moral education must present divine laws as a comprehensive system. If the principle of cause and effect is taught, its complement—such as the spiritual equivalent of karma—must also be explained. It must be

clarified that divine response does not always mirror the form of human action. A sharp tongue, for instance, might return to its source in the form of illness or affliction. The central and immutable principle remains:

So whoever does an atom's weight of good will see it and whoever does an atom's weight of evil will see it (Q. 99: 7-8).

5.5. A Facilitative Approach Regarding Harassment

One may ask, in light of the preceding principles: does God, through creation, law, or decree, intend to cause human suffering? The answer is provided by both the Qur'anic analysis of hardship and the well-known maxim: "Islam is a religion of ease" (al-Suyūṭī 1983, 1:192). Harm, in and of itself, is not a divine objective; rather, creation is aimed at human growth and perfection. Therefore, when hardship or harm results in spiritual development and ethical refinement, it is valued and purposeful. But when harm leads only to rigidity, alienation, or spiritual fatigue without any corresponding growth, moral education—and religion itself—must adopt a more facilitative, compassionate stance.

This means that moral education must carefully consider the capacities of individuals and should not impose hardship that yields no formative value. Based on the insights of the first principle (regarding proper understanding of harassment) and in light of the results of the preceding sections, the educational approach to hardship and harm should be schematized as follows (figure 3).

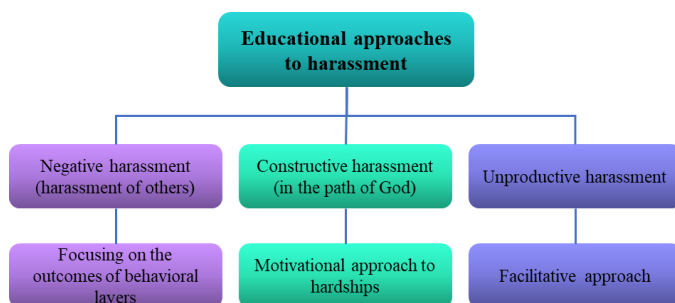


Figure 3. Educational model outlining Qur'anic educational approaches to various forms of harassment

Finally, the principles outlined above may be summarized and visually synthesized into the following diagram (figure 4), which maps out the key dimensions and guidelines of each moral approach to hardship and harassment.

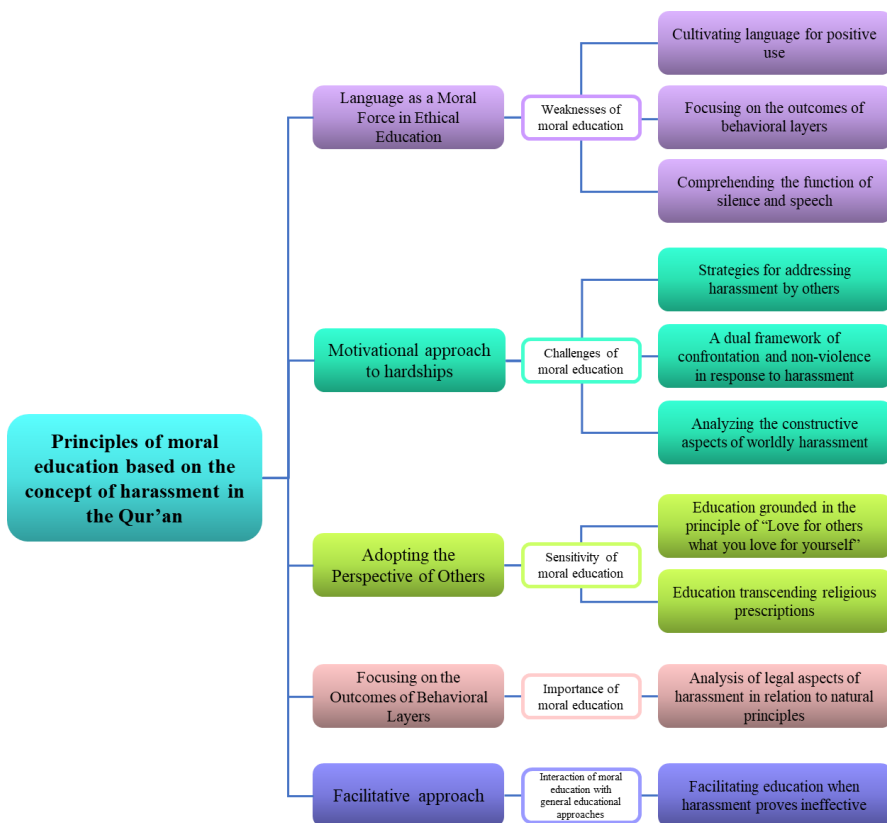


Figure 4. Schematic summary of principles of moral education based on the ethical approaches to harassment in the Qur'an

6. Conclusion

This study sought to examine the conceptual and theoretical model of the Qur'anic term *al-adhā* (harassment) and explore its implications for moral education. In response to the first research question—"What is the theoretical and conceptual model of the term *al-adhā* in the Qur'an?"—the findings indicate that the conceptual framework of *al-adhā* can be classified into five overarching categories, each comprising multiple subcategories. Types of harassment are divided into verbal and behavioral forms. Verbal harassment, according to the Qur'an, includes slander, denial, verbal abuse and lying. Responses to harassment are categorized into prescriptive and prohibitive reactions. The prescriptive responses include patience, reliance on God, observing divine boundaries, and maintaining hope; while the prohibitive response is intolerance or lack of endurance. Consequences of

harassment are divided into positive and negative outcomes. Positive outcomes include divine reward and assistance, while negative ones comprise deprivation from guidance, invalidation of charity, divine punishment, and curse. The Relationship between harassment and Facilitation encompasses factors such as illness or environmental circumstances which may mitigate the moral burden of harm. Positive harassment refers to suffering endured for the sake of God, commitment to divine commandments, and natural or inevitable hardships.

The second research question—"Based on the theoretical and conceptual model of *al-adhā* in the Qur'an, what educational principles can be derived for moral education?"—is addressed through five key moral-educational approaches: the approach of recognizing the importance of language as a moral force in ethical education; a motivational approach toward hardship; adopting the perspective of others; a focus on the layered outcomes of behavior; a facilitative approach in moral education, especially in contexts where harm might hinder spiritual growth.

The articulation of theoretical and conceptual frameworks for Qur'anic key terms can significantly contribute to understanding moral education at both macro and micro levels. At a macro level, it provides a solid foundation for exploring ethical principles, and at a micro level, it yields practical strategies for moral formation. What remains particularly essential in this process is that moral educational principles be extracted through a valid and rigorous methodology. In other words, any proposed educational framework must be grounded in comprehensive and holistic criteria, taking into account the complexity of human nature and the purpose of creation. Even when engaging with contemporary scientific theories or competing pedagogical models, the Qur'anic foundations may serve as evaluative benchmarks and effective filters for integrating or rejecting modern educational content.

As one of the frequently recurring and anthropologically significant terms in the Qur'an, *al-adhā* is deeply intertwined with human development and moral refinement. Understanding its conceptual dimensions is not only valuable for educators but also offers concrete, actionable guidelines for shaping moral character. The present study has made an initial effort toward this goal within its scope and limitations. To enrich this line of research, future studies are recommended to explore other key Qur'anic terms related to *al-adhā*, aiming to develop a more comprehensive conceptual and theoretical model and to extract further educational principles.

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