

Divine Social Traditions in the Holy Qur'an

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Received: 2022/09/24, Accepted: 2023/01/13

سنت‌های اجتماعی الهی در قرآن کریم

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دریافت: ۱۴۰۱/۰۷/۰۲؛ پذیرش: ۱۴۰۱/۱۰/۲۳

Abstract

A significant part of the verses of the Holy Qur'an refers to social traditions. Social traditions refer to the planning and organization of the Almighty God, which has continuity and repetition, and expresses the laws and rulings governing social phenomena and life and relationships between individuals and groups. Since social traditions have a wide range and various types, the method of discovering them is also different. This research, by adopting the descriptive-analytical method, investigated and analyzed the social traditions in the Holy Qur'an. The findings of the research showed that the tradition of testing and suffering due to the measurement of sincerity and the tradition of teaching lessons through the expression of the fate of previous nations are some of the most important divine traditions based on the verses of the Holy Qur'an. Some of these traditions are the destruction of nations due to sins, the tradition of free will and choosing the fate of each nation in their own hands, the tradition of sending messengers due to the ultimatum, the tradition of Imhāl and Istidrāj due to efforts towards salvation or vice versa the increase of sins.

Keywords: Social Traditions, Tradition of Imhāl and Istidrāj, Tradition of Getting Lesson, Tradition of Ultimatum.

چکیده

بخش قابل ملاحظه‌ای از آیات قرآن کریم ناظر به سنت‌های اجتماعی است. سنت‌های اجتماعی به تدبیر و ساماندهی خدای متعال که دارای تداوم و تکرار است، اطلاق می‌شود و بیانگر قوانین و احکام حاکم بر پدیده‌ها و زندگی اجتماعی و روابط میان افراد و گروه‌ها است. از آنجایی که سنت‌های اجتماعی دایره وسیع و انواع گوناگونی دارند، روش کشف آن‌ها نیز متفاوت است. این پژوهش با اتخاذ روش توصیفی-تحلیلی، سنت‌های اجتماعی را در قرآن کریم مورد بررسی و تحلیل قرار داد. یافته‌های پژوهش نشان داد سنت‌هایی نظیر هلاکت امت‌ها به واسطه گناهان، سنت اختیار و انتخاب سرنوشت هر امت به دست خودشان، سنت ارسال رسل به دلیل اتمام حجت، سنت امهال و استدراج به دلیل تلاش در راستای نجات و یا برعکس افزوده شدن گناهان، سنت امتحان و ابتلا به دلیل سنجش خلوص و سنت عبرت آموزی به واسطه بیان سرنوشت اقوام پیشین، از مهم‌ترین سنت‌های الهی بر اساس آیات قرآن کریم است.

کلمات کلیدی: سنت‌های اجتماعی، سنت امهال و استدراج، سنت عبرت، سنت اتمام حجت.

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Introduction

According to the monotheistic worldview, in addition to the creation of beings, their planning and organization is also done by God. Based on this, the creation of beings, meeting their needs, transformation and systematic relationships between them, are all based on the destiny, permission and will of Almighty God. He is the owner and administrator of the world and the Lord of the worlds (See. Fātiḥa: 1, Şāffāt: 182) Therefore, the combined word "Sunnah of Allah", which includes various phenomena like man and all his affairs especially his social life, all are part of God Almighty's planning and organization.

Society and history are governed by special divine laws, which the Holy Qur'an mentions under the name of Sunnah of Allah. The divine traditions are the same methods and rules that God has adopted for the planning of the world. He manages the system of existence under the rule of these laws and in their channel. In such a way that paying attention to these traditions makes people aware of the rules of success and failure or the rise and fall of societies, and not knowing them is the cause of a person's ignorance of the way and custom of achieving perfection and happiness. Therefore, knowing these traditions is essential and can be very effective in determining the plan and tactics of human societies in choosing the path and ritual of achieving true perfection. Since God is wise, each of the divine social traditions has been placed in the

universe for a purpose. Therefore, this question has always involved the human mind that each of the divine social traditions is for what purpose? Is there a way to recognize these traditions? Therefore, this article tries to use the analytical-descriptive method and by using library resources while extracting divine consensus traditions based on the word of God, to investigate the nature of each of them separately and discover their relationship with each other.

Theoretical foundations of research

Here, topics such as the necessity of the research, the background of the research and the basic terms of the research will be explained.

Necessity of research

One of the important and basic categories about human is social life and the systems that are formed in this life. The correct understanding of social life and the role and mission of man in that field is one of the most essential human knowledge that only if these relationships are corrected, the individual and the society will grow and evolve. However, despite the many useful and constructive principles, foundations and values that exist in the field of social life, based on the revelation and Islamic teachings, these principles and foundations have not still been compiled and presented in the form of a comprehensive and all-round military policy in the reform of social relations and human relations. The social and especially sociological approach to the social traditions of the

Qur'an is one of the necessities of today's Islamic societies.

Because firstly, the discovery of social traditions is very important for the analysis of the past events of the Islamic Ummah and previous Ummah, which the Holy Qur'an has ordered a lot (see: Al-Kahf: 59; Al-Anbīyā': 6; Al-Hajj: 44; Al-Hajj: 45; Al-Dukhān: 37; Al-Zukhruf: 8; Al-Shu'arā: 213; sermon 147 of Nahj al-Balāghah)

Secondly, the accurate knowledge of these traditions is necessary to predict the future phenomena and social developments of the Islamic Ummah, and the social engineering of the Islamic society depends on it. Thirdly, the reconstruction of the Human and Social Sciences in the light of Qur'anic teachings depends on it.

Research background

The discussion of the social traditions of the Qur'an has been the focus of attention, writing and research in various works. Some directly and some indirectly have explained the issue of divine social traditions:

A) Indirect: The book "Introductions to the Thematic Interpretation of the Qur'an" by Martyr Sayed Mohammad Baqer Sadr is written in Arabic in 14 lessons about the interpretation of the Qur'an. In a part of this book, he discussed the historical Qur'anic traditions. The book "Society and History from the Perspective of the Qur'an" by Mohammad Taqi Mesbah consists of twelve sections, the twelfth section of which is devoted to divine traditions in the planning of societies.

According to the Holy Qur'an, he divides the divine traditions into two categories: absolute traditions and traditions that are bound and conditioned by people's behavior. The book "Society and History of Martyr Motahari", volume 5 of the series "Introduction to the Islamic world view" is written by the Martyr Thinker Professor Morteza Motahari. In this book, which is written in two parts, the first part is about society and the second part deals with the issue of history. In the first part of the book, under the topic of society, it deals with the issue of the relationship between society and tradition.

B) Direct: The article "Divine tradition in social changes from the point of view of Shi'a commentators" written by Sayed Reza Mu'addab, who in this article discusses the factors of social changes in three branches: cognitive, psychological and behavioral.

A research article by Heydar Kosha (2009) entitled "Research on the pattern of studying social traditions in the Qur'an" has focused most on the role of God and man in the formation of social traditions. However, in none of the mentioned works, the social traditions in the Holy Qur'an have not been examined as an example.

Divine social traditions

Sunnah in the word means way of life (Jawharī, 1997: 2139/5), method (Rāghib Isfihānī, 1995:2/265). Whenever "Allah" is added to it, "Sunnah of Allah" means His decrees, commands and prohibitions (Ibn Sīdah,

1421: 8/417). Almighty God plans and manages the affairs of the world and man based on them (See. Mesbah Yazdi, 2000: 425). The sum of the verses of the Qur'an states that in such cases, the meaning of the Sunnah is the fixed and fundamental laws of God that are never changed (Makarem Shirazi, 1992: 17/435).

There are different types of divine traditions, some are related to individual affairs and some are related to social affairs. The traditions we are discussing are the same social traditions. Social traditions mean laws that govern all societies and that law will prevail in any society that has the conditions for its realization.

Divine traditions have six basic characteristics based on the verses of the Qur'an:

First; to be general: "The Sunnah of God was for those that have passed away. And the command of Allah is a decree determined." (Aḥzāb: 38) This divine tradition was also valid for those who were alive before this; and God's command is based on a precise plan!

Second; these traditions are divine. The Qur'an also interprets them as the Sunnah of Allah.

Third; the role of human will and discretion is in them (see: Traditions of history in the Qur'an, pp. 139-147)

Fourth, compatibility with the principle of causality: whenever an effect occurs outside, it will need a cause. The Holy Qur'an says: "And (as for) these towns, We destroyed them when they acted unjustly, and We have

appointed a time for their destruction." (Kāhf: 59)

Fifth; non-conversion and non-transformation: that is, if the divine tradition is established in a context, it is certain and unchangeable; "There is no change in the Sunnah of God, and there is no alteration in the Sunnah of God." (Fāṭir: 43)

Sixth; the certainty of God's Sunnah, if all the conditions are fulfilled and the obstacles are removed, this axis will be fulfilled. "And for every nation there is a doom, so when their doom is come they shall not remain behind the least while, nor shall they go before." (A'rāf: 34)

The tradition of the rise and fall of nations and civilizations

One of the divine traditions based on the verses of the Holy Qur'an is the tradition of "The rise and fall of nations." According to Ibn Khaldūn's theory, history has a movement based on rules and laws, and eternal, inviolable and comprehensive rules and traditions govern societies. This rule of history and the system that governs the course of societies is included in the Qur'an with special sentences and expressions and it indicates the vital truth that the progress and evolution, or the decline and fall of nations has a reason, and human history is not coincidental and by chance. The interesting point is that Ibn Khaldūn used Qur'anic teachings to explain his theory about social changes and the evolution of governments and he based his theory on them. Because the evolution and transformation of

governments and civilizations have been taken into consideration in several verses of the Qur'an, and this topic has been used in various issues such as resurrection, justice, prophecy, and even in the explanation of human moral qualities" (see: Habibi and Taherkhani, 2016: 362-372). The fall of governments is due to neglecting the dangers that the Qur'an has constantly warned about. The Qur'an mentions the destruction of some ethnic groups as a lesson for other ethnic groups and explains the causes and factors of these changes in ethnic groups. The Qur'an mentions various moral and political factors for the collapse of a political system, including oppression, prevalence of prostitution, worldliness, and debauchery among the people and the rulers of the society. (see. *ibid.* 362-372)

From the point of view of the Holy Qur'an, God Almighty has determined a period for each nation, which will disappear when this period has been finished. Therefore, according to divine traditions, nations come into existence and spend a period in various states of monotheism, polytheism, disbelief and the like. And they undergo transformations and disappear:

"And for every nation there is a doom, so when their doom is come they shall not remain behind the least while, nor shall they go before" (Al-A'rāf: 34)

This verse states that nations and human societies are like individuals with a definite and finite life span (Tabataba'i, 1995, no: 8/106) "The law of life and death is not specific to

human individuals, but also to nations, communities and societies. With the difference that the death of nations is often due to deviating from the path of truth and justice and turning to cruelty and oppression and drowning in the sea of lusts and drowning in the waves of luxury and laziness. When the nations of the world take deviant paths and deviate from the certain laws of creation, they will lose their capitals one after another and finally fall. Examining the annihilation of civilizations such as the civilization of Babylon, the pharaohs of Egypt, the people of Sheba, the Chaldeans, the Assyrians, the Andalusian Muslims, and the like, shows the fact that at the moment of the arrival of the decree of destruction, which is due to the rise of corruption, they could not hold the shaky foundations of their governments even for an hour." (Makarem Shirazi, 1992: 6/157-158)

According to the verses of the Qur'an, the reason for the destruction of nations is the existence of corruption; in this regard, God also says in Surah Al-Isrā': "And there is not a town but We will destroy it before the day of resurrection or chastise it with a severe chastisement; this is written in the Divine ordinance" (Al-Isrā': 58)

Allameh Tabataba'i considers this verse to be related to the verse before it, which is verse 16 of surah Isrā':

"And when We wish to destroy a town, We send Our commandment to the people of it who lead easy lives, but they transgress therein; thus the word

proves true against it, so We destroy it with utter destruction"

He refers to the general purpose of Surah Isrā' and states: "The general purpose of this Surah is to express the tradition that God Almighty had in peoples and nations that he first called them to the truth, then a group of people who accepted His invitation and obeyed Him are blessed, and He punished others who rebelled. As a result, the holy verse means that the mentioned villages will soon be destroyed one after the other because of the corruption of its people and The debauchery of its transgressors" (Tabataba'i, 1995: 182/13).

The tradition of the victory of truth over falsehood

One of the divine traditions is the tradition of the victory of truth over falsehood. God's mercy includes all human beings; but some people willingly deviate from the truth and turn to falsehood, and so they bring about their own destruction; because God's will and providence has always been about the victory of truth over falsehood. Verse 18 of Surah Anbīyā' says about the victory of truth over falsehood:

"Nay! We cast the truth against the falsehood, so that it breaks its head, and lo! it vanishes; and woe to you for what you describe."

In His Word, God Almighty has given many examples of truth and falsehood. Beliefs according to reality are true, and what is not according to reality is false, the life of the hereafter is true, and the life of this world is false, the

world with its entire splendor, which people claims as their own property and they seek for it that, is nothing except wealth or power or the like. And they consider their supreme nature to be the right and other means that humans are deceived by as false." (Tabataba'i, 1995: 368/14)

Verse 49 of Surah Saba' refers to the point that every path except the path of truth is falsehood and misguidance: "Say: The truth has come, and the falsehood shall vanish and shall not come back" is an allusion to the fact that truth has overthrown the falsehood in such a way that it has completely lost its effect from the beginning. (Tabataba'i, 1995: 587/16) In this way, falsehood will have no role against truth, neither a new and initiatory role nor a repeated role because its plans are based on water and for this very reason it cannot cover the light of truth and remove its effect from memories (Makarem Shirazi, 1992: 147/18)

The tradition of human authority and responsibility

Free will is one of the inherent values of human beings that do not exist in other creatures. That is, all the creatures of the world do not have any authority in their path, but they follow their path naturally and according to instinct; but man is the only creature who worships his God and chooses his own way. (Maleki, 2015: 107)

In this regard, God Almighty says in the 19th verse of Surah "Isrā'":

"And whoever desires the hereafter and strives for it as he ought to strive and

he is a believer; (as for) these, their striving shall surely be accepted."

Sayed Qutb believes in the interpretation of verse 46 of Surah Fuṣṣilat:

"This mission is for the development of mankind and it is not mandatory for lazy people; rather, He gave authority and declared that people have the authority to do or not" (Sayed Qutb, 2016: 5/3128).

In another verse, the fate of humans and its change is put on their own responsibility:

"Surely Allah does not change the condition of a people until they change their own condition!" (Al-Ra'd/11)

Based on this holy verse, any kind of change that people bring in their individual life will create happiness or misery, blessing or punishment, salvation and so on. The destruction of the people of different societies is caused by those people themselves.

"God has decreed such a rule and made His ruling certain that the blessings and gifts that He gives to man are related to the emotional states of man himself, so that if those states agree with his nature, those blessings and gifts will also flow. For example, if people believe in God and do righteous deeds due to the perseverance of their nature, then the blessings of this world and the hereafter will flow to them, just as He said: "And if the people of the villages believed and feared, we would have blessed them with blessings from the heavens and the earth." And as long as that state continues in their hearts, this state will also continue from God's

side, and whenever they change their state, God will also change the state of their behavior and turn blessing into punishment. (Tabataba'i, 1995: 11/423) In another verse, the creation of corruption in the earth by the actions of man himself is stated:

"Corruption has appeared in the land and the sea on account of what the hands of men have wrought, that He may make them taste a part of that which they have done, so that they may return." (Al-Rūm/41)

The phrase "By the hands of people" in the verse states that this apparent corruption in the earth is the result of people's actions, that is, it is because of the sins they commit. (Tabataba'i, 1995, no: 16/293) And the destruction and transformation of land and sea is due to the sins committed by people (Ṭabaraṣī, 1993: 139/19).

The tradition of sending messengers

One of the divine traditions is that God Almighty raises a prophet among every nation to guide them to the right path and the true religion and to save them from error and deviation. It does not belong to a certain society. The implementation of this tradition is to complete the proof of God on His servants.

In nations and societies, there are always groups and people who do not follow the true religion and engage in rebellion and killing. This phenomenon shows the existence of a kind of human free will and freedom in his actions and it clarifies the fact that God has not deprived His servants of their free will.

In addition, this matter somehow leads to God's special care and favor towards His servants. In fact, God's infinite mercy has set the condition of sending messengers and completing the proof before the punishment and destruction of the oppressive nations: "And every nation had a messenger; so when their messenger came, the matter was decided between them with justice and they shall not be dealt with unjustly" (Yūnus/47).

"This holy verse informs about a divine predestination that is divided into two predestinations: one is that every nation has a messenger, who carries the message and messages of God Almighty to them, and is responsible for those messages. And the second one is that when the prophet of each nation came to that nation and conveyed the divine message to them, he made a dispute, one group confirmed it and the other group denied it, at that time God Almighty judges between them with truth and justice, without oppressing them. This is the meaning that is used in the holy verse with the help of the context and speech" (Tabataba'i, 1995: 102/10)

God will destroy every person and people who go astray when He has warned them in advance, otherwise the punishment without warning is injustice and injustice is not in the dignity of God: "And We did not destroy any town but it had (its) warners." (Al-Shu'arā/208) The Qur'an has expressed this fact in other verses as well. (Naḥl/118; Ghāfir/31;

'Ankabūt/30; Nisā'/39, 30 and 123; Maryam/60) (Marāghī, 108/19)

These verses remind us that we first sent the prophets to them with miracles. When they knowingly and understandably did not accept the advice of the apostles due to their stubbornness and arbitrariness and allowed all kinds of oppression and torture towards those messengers, then they deserved punishment. (Zuḥaylī, Al-Tafsīr al-Munīr, 227/19)

Tradition of Imhāl

The article "Mahl" means the opening and development in the course of an action until its end; so that the action extends to a certain time. (Rāghib Isfihānī, 1412: 780) Imhāl is giving an opportunity to achieve peace and not rushing to punish the opponents, and giving the opportunity to establish the right and finish the argument, in the hope of being warned, reformed and repented. (Mustafawi, 1402 AH: 92)

One of the potential or binding traditions (traditions whose realization depends on the will of man and his actions, thoughts and motives, which can be changed and transformed and depends on the preparations that are provided by the hands of man) which is stated in the verses of the Qur'an and is related to the disbelievers include the tradition of ultimatum (Nisā'/165), excessive misguidance (Ṣaff/5), the tradition of Imlā' and Istdirāj (A'rāf/182 and 183), and the tradition of Imhāl (Fāṭir/45), and the tradition of Istīṣāl means uprooting and overthrowing (Al Imrān/137;

An'ām/11; A'rāf/84 and 103; Yūnus/39 and 73; Yūsuf/109).

Almighty God says in the forty-fifth verse of Surah "Fāṭir" in relation to "Sunnah Imhāl":

"And were Allah to punish men for what they earn, He would not leave on the back of it any creature, but He respites them till an appointed term; so when their doom shall come, then surely Allah is Seeing with respect to His servants." (Fāṭir: 45)

Some commentators say about this divine tradition that God opens the doors of blessings to disbelievers, enemies, sinners, and rebels, and gives them respite and delays their punishment, saying: "This is because they step more and more in the path of luxury and rebellion, and this is not out of two situations; either the continuation of blessings causes them to be punished and awakened, in which case, the plan and tradition of guidance has been implemented for them; or it adds to their pride and ignorance. In this case, their punishment becomes more severe and God takes all His blessings from them at once and twists the scroll of their lives. This kind of punishment is more painful than ordinary revenge and punishment. (Makarem Shirazi, 1992: 7/33) The only place where this tradition does not apply to infidels is where their corruption spreads to believers; like a rotten part in the body that is contagious and they cut it off. (Ṭayyib, 1999: 6/42)

It is noteworthy that the Imhāl tradition includes those who have not

accepted the truth knowingly and out of stubbornness, disbelieved in the divine revelations, distanced themselves from reality, drowned in their carnal desires, and reached the peak of rebellion and there is no hope of return and repentance for them. Therefore, God keeps them in the same neglect and gradually causes them to suffer and perish.

The tradition of Istidrāj

In addition to the stages of general guidance and testing of man, Istidrāj is one of the all-encompassing traditions of God and especially for misguided and rebellious people, in which man gradually and indirectly approaches punishment and destruction due to insisting on sin and disobedience (Culture Center and Qur'anic Education, 2007: 15). The important point in this tradition is that "human's natural movement towards losses takes place in a very hidden and unpredictable process. (ibid: 37-38)

Imam Ṣādiq (AS) said: "If God likes a servant, when that servant commits a sin and slips, God will afflict him with a calamity so that he will be punished immediately and repent from that sin and seek forgiveness. But if He does not like a servant, when he commits a sin, He should grant him a blessing after that sin, so that he is drowned in his blessings and does not remember to repent and seek forgiveness. (Boroujerdi, 1987: 2/492)

The tradition of testing itself is the foundation of the tradition of deception and Istidrāj; that is, after testing people

and nations to follow His religion and messengers, God Almighty seals the hearts of those who have followed the path of disobedience and come out of the door of enmity with God, in such a way that the back way is difficult for them. It will be here where the Istidrāj tradition takes place; that is, God will provide more grounds for their rebellion and disobedience so that they will suffer more punishment. In Surah "A'rāf" He refers to this fact as follows:

"And We did not send a prophet in a town but We overtook its people with distress and affliction in order that they might humble themselves. Then We gave them good in the place of evil until they became many and said: Distress and happiness did indeed befall our fathers. Then We took them by surprise while they did not perceive. And if the people of the towns had believed and guarded (against evil) We would certainly have opened up for them blessings from the heaven and the earth, but they rejected, so We overtook them for what they had earned. What! do the people of the towns then feel secure from Our punishment coming to them by night while they sleep? What! do the people of the towns feel secure from Our punishment coming to them in the morning while they play? What! do they then feel secure from Allah's plan? But none feels secure from Allah's plan except the people who shall perish. Is it not clear to those who inherit the earth after its (former) residents that if We please, We would afflict them on account of their faults

and set a seal on their hearts so they would not hear. These towns-- We relate to you some of their stories, and certainly their messengers came to them with clear arguments, but they would not believe in what they rejected at first; thus does Allah set a seal over the hearts of the unbelievers." (A'rāf: 94-101)

The mentioned verses are intended to explain the history of the previous nations and the denial of the prophets, the miracles of God and the punishment that came upon them, and it is trying to explain the causes and process of their extinction. Abstaining from faith, disregarding the visions and miracles of the prophets, denying them and finally impiety, rebellion, and departure from the service of God are considered the most important factors of their extinction, and this caused the divine tradition of deceit and Istidrāj, one after another, are realized about them and they will be destroyed. Allameh Tabataba'i says here:

Yes, when God Almighty sent a prophet to a nation from among those nations, then he would test that nation by suffering misfortunes and hardships, so that they would come to Him and supplicate to Him, and when it became clear that these people are not warned through this means which is one of the traditions mentioned above, He spread another tradition in place of that tradition called the "Tradition of Trick" and that was to destroy their hearts through cruelty and signs of the truth and becoming interested in material lusts and worldly beauties.

After the implementation of this tradition, he continued his third tradition, that is, "Istidrāj", and that was to remove all kinds of troubles and discomforts, make their lives prosperous in every way, and by this means, day by day and hour by hour He brought them closer to their torment, until He sent them all to the land of nothingness suddenly and without any chance, while they rested in a safe and healthy cradle and became proud of the knowledge they had and the defense equipment they had. They were oblivious to the fact that their work would lead to destruction and decline. (Tabataba'i, 1995: 8/195)

Allameh Tabataba'i has separated the two traditions of trick and Istidrāj in the above statements, but from some verses it can be sensed that these two traditions are actually one thing, but they are mentioned in the Qur'an with different titles. Look at the following verse: "And those who deny Our revelations - step by step We lead them on from whence they know not. I give them rein (for) lo! My scheme is strong." (A'rāf: 182-183)

From the appearance of the above two verses, it can be seen that Istidrāj, Imlā, and Trick are three concepts that have the same example, and that is the secret capture of a person who denies God's signs.

The tradition of suffering and testing

In the Qur'anic term, testing is the transformation of the servants' conditions by the will of God Almighty and the intended result is to discover

the talent of servitude and strengthen the servant's advancement in the path of servitude. It is in this process that the hidden essence of good people is revealed and the filthiness of evil ones is revealed (Motahari, 1994: 86).

Examining or purifying the individual and society is one of the most important goals of suffering and testing. In some verses of the Qur'an, the tools of the Sunnah and then its purpose are mentioned. For example, in Surah Al-Imrān, the tradition of exchanging power between the people of truth and the people of falsehood in the world is introduced as an example of a test, and its purpose is to reveal the faces of the believers and to choose martyrs.

"If ye have received a blow, the (disbelieving) people have received a blow the like thereof. These are (only) the vicissitudes which We cause to follow one another for mankind, to the end that Allah may know those who believe and may choose witnesses from among you; and Allah loveth not wrong-doers. And that Allah may prove those who believe, and may blight the disbelievers." (Al Imrān: 140-141)

"Tamḥīṣ" is the infinitive of the verb "Maḥṣ" and means to purify something from defects and impurities and to cleanse from sins. (Farāhīdī, 1410 AH: 3/127; Ibn-Manzūr, 1414 AH: 7/90) and "Maḥq" also means to reduce something and destroy the blessing from it. (Farāhīdī, 1410 AH: 56/3; Ibn Manzūr, 1414: 338/10)

In the interpretations, the above meaning is accepted for the verse and

they take "Tamhīṣ" to mean to purify and "Maḥq" to mean to destroy. (Tabrasī, 1993: 2/845; Tabataba'i, 1417: 4/28)

Because when believers are defeated by unbelievers, they are destroyed. (Zamakhsharī, 1407: 1/420) Of course, deterioration is of two types: repulsive and gradual. Some commentators believe that Maḥq means a gradual and step-by-step decline, not a sudden decline (Āmulī, 1413 AH: 1/269).

These verses show that Almighty God always creates conflict between the people of truth and the people of falsehood so that the believers reach high levels of closeness as a result of jihad in His way and the unbelievers are also destroyed by them. For a while, He puts power in the hands of the people of truth, and the people of falsehood fight with them to seize power, and for a while, He puts wisdom in the hands of the people of falsehood, and the people of truth strive to escape from their yoke. As a result, there is a continuous conflict in history between the people of truth and the people of falsehood, which provides the ground for testing the people of truth. In the field of Jihad with falsehood, it becomes clear who have strong and pure faith and who are steadfast in the path of truth and who are weak in faith, and when standing in the path of truth ends to losing their property and wealth, they run away from the field. (Soleimani, 2012: 81)

Another purpose of trials and tribulations in the divine tradition is to

reveal the face of believers. In the third verse of Surah 'Ankabūt, He says:

"Lo! We tested those who were before you. Thus Allah knoweth those who are sincere, and knoweth those who feign."

According to this verse, one of the purposes of the tradition of testing is to reveal the face of true believers from non-believers; because nothing is hidden from God's innate knowledge so that He can find knowledge by testing humans. Therefore, the meaning of the knowledge of God is the current knowledge of God, which is realized by His actions, and the inner truth of human beings is manifested through it, and thus their true face is revealed.

Tradition of learning a lesson

One of the topics that the Holy Qur'an has addressed is the issue of learning lessons. The Holy Qur'an is in fact a book of lessons and it presents great lessons in the form of stories or otherwise. (Yūsuf/111) This is one of the educational methods of the Holy Qur'an (Delshad Tehrani, 2001: 276) to guide him from bad to good and from darkness to light. (Ibid, 1997: 471) The Holy Qur'an deals with the issue of teaching a lesson in seven cases. Each case has a position and a subject. The position of the lesson is the situation and phenomenon in which the lesson is hidden, and the subject of the lesson is the lesson that should be learned from that phenomenon. (Pasandideh, 2019: 36)

Lessons have been emphasized with different themes in different verses of the Holy Qur'an. Among the examples

of those who learn lessons in the Holy Qur'an are those who have wisdom:

"In their history verily there is a lesson for men of understanding. It is no invented story but a confirmation of the existing (Scripture) and a detailed explanation of everything, and guidance and a mercy for folk who believe!"

In this verse, He refers to learning a lesson from stories. Since in the stories, there is an indication of the knowledge of divine wisdom and power, as well as the understanding of truth and the distinction between it and falsehood, which is only possible for those who have reason. Therefore, learning lessons from stories is exclusive to the men of understanding (Ṭūsī, 1409: 3/174; Rāzī, 1420: 18/522).

In some verses of the Qur'an, there is a lesson for someone who is afraid, and this fear is a lesson for him: "Lo! herein is indeed a lesson for him who feareth." (Nāzi'āt: 26)

"Knowledge is the cause of God's fear and God's fear is the reason for accepting advice from the prophets (PBUH). So we conclude that science should be a cause to accept warning. Of course, the science mentioned in the Qur'an is different from the term of the day; rather, what is meant by science is receiving the truth and having enlightenment, insight and wisdom. (Jamshidian and Al-Rasoul, 2010: 109) So when he sees its greatness and severity, he learns a lesson from the existing torment. In the phenomenon of learning a lesson, a person thinks about the good or bad thing and its

consequences and what follows it, and refrains from doing ugly things and finds desire to do good things. And this is a reason to argue that God is the creator of creation and is kind and merciful to them (Ṭabrasī, 1998: 251/3; Rāzī, 1420: 18/463 and 522) Commentators consider the lesson in the reality of things of the world that by looking at them, they know them and find something else of its kind in it. (Zamakhsharī, 1407: 65/2).

Conclusion

- The divine traditions have six basic characteristics based on the verses of the Qur'an: the generality of being divine; the role of human will and authority in them; compatibility with the principle of causality; non-conversion and non-delivery; certainty.
- Social traditions are those divine laws that govern all societies and have a social aspect, traditions such as the tradition of the rise and fall of nations and civilizations; the tradition of the victory of right over wrong; tradition of human authority and responsibility; tradition of sending messengers; tradition of Imhāl; tradition of Istidrāj; tradition of suffering and test; tradition of learning a lesson.
- The Holy Qur'an has paid great attention to the rise and fall of nations as one of the important social traditions. From the point of view of the Holy Qur'an, the destruction of nations is due to the sins they commit, and if the basis of nations is guidance, God's blessings will also descend on them.

- One of the divine traditions is the tradition of the victory of truth over falsehood. According to the verses of the Qur'an, God's will has always been about the ultimate victory of truth over falsehood

- From the point of view of the Holy Qur'an, man is a free-willed being and the fate of any society can be changed only by them. The progress of a society is due to the actions they do and the destruction of a society is due to their disbelief and deviation.

- In order to complete the proof for the human beings, God has sent prophets to guide mankind to command faith and justice.

- Some divine verses indicate the social tradition of Imhāl; in the sense that God gives some people a certain period of time to strive for their salvation or add to their sins.

- In order to purify some servants and measure their sincerity, God Almighty tests His servants, and this is one of the important traditions of the Qur'an.

- One of God's social traditions is the tradition of testing believers, so that the true face of believers is revealed.

- Learning a lesson is one of the important divine traditions that God Almighty has specified for mankind through His verses, the most important example of which is the expression of the fate of the previous nations.

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