



The Quranic Teachings Concerning Humanities and Social Sciences

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Abstract

The Quranic teachings concerning humanities and social sciences have their own applications and significance. In fact, The Qur'an as a divine, revealed and comprehensive book has unique teachings for providing human mundane and spiritual happiness through giving applied and social teachings which are immortal, universal and global. It gives us many transcendent teachings regarding our understanding of ourselves, God, the world, the Day of Judgment and other social facts, and by introducing social laws, shape our social behavior and thinking. The Qur'an shows us the universal laws of happiness and adversity, the result of justice and oppression, developments and decline, victory and fall, and the result of social dealings. In addition, it helps us to recognize the mechanism of social events and the cause of social developments.

By rethinking the Quranic teaching pertaining to the social life of human being, in this research, I try to show the importance of social aspects of the Qur'anic teachings and their importance and functions in human's social life, hence we infer some social laws of the Qur'an which help us in

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developing social sciences and humanities. In fact, this research indicates the importance of understanding and using social teachings of the Qur'an in human life and related sciences in order to help social researchers to use them in their social investigations.

Keywords

the Qur'anic Social Teachings, Human, Universal Laws, Social Sciences, Humanities, Divine Traditions.



Introduction

Humanities and social sciences have tried to get some universal and global rules and laws by studying humans' dealings in the structure of society, through which one can understand, explain, anticipate and control humans' social behaviors. In fact, discovering social laws of humans' life is one of the important aims in social sciences and humanities, laws which have more universality and constancy and are able to explain humans' universal behaviors. Hence, by studying social laws we are able to discover universal and global laws and traditions which constitute social structures (Aqaei, 2009, PP. 17-18; Eraqi, 2009, p. 24). Fulfilling this, in modern social sciences, is tried to investigate the human, his/her worldview and community as the main foundations of social studying, namely, anthropology, metaphysics, cosmology and worldview, which are among the fundamental doctrines of social investigations. They show social researchers are in need of human's universal cognition, the world and metaphysics, since they determine human's attitudes to himself/herself, the world, God and religion, and define universal structures of social viewpoints. This is while empirical studies try to make bases and presuppositions of social sciences by helping of empirical and humanistic approaches towards human, God and the world, which the result is forming temporal and relative laws and theories about human and social life that are subjected to change by modifying environmental circumstances and humans' tendencies. On the contrary, by using social teachings of the Qur'an, it is possible to rethink and reform most of functional presuppositions, laws and theories of social sciences, and give them required universality and constancy.

It seems, due to the need of humanities and social sciences to universal and fundamental theories and doctrines, like metaphysics, worldview and anthropology, it is impossible to actualize comprehensive

social laws without using mentioned teachings while considering their basic virtues. It means, it is impossible to get some universal social laws without using anthropological, metaphysical and religious principles, and it may be that we are subjected to relativism and can't understand and explain human's dealings correctly. By paying attention to this problem, it is a fundamental need to use the principles that give human universal and global insight which modern philosophies and schools are unable to do. But referring to religious teachings, in particular Islamic ones as the final, immortal and comprehensive religion, is one of the best solutions. In this case, referring to unique virtues of the Qur'an is pretense to be considered and utilized, since it is a book for human's salvation. Fulfilling this presents for humans most of required mundane and spiritual, individual and social, scientific and philosophical teachings, as we read in two Surahs of the Qur'an: *we have sent down to you the book making everything clear* (Qur'an, 16: 89); and: *It is He who gave everything its creation and then guided it* (Qur'an, 20: 50). In fact, the Qur'an is a comprehensive book for explaining human universal requirements in order to provide intellectual, and lawfulness teachings in mundane universe and spiritual happiness in the Day of Judgment (Tabatabaei, 2007, P 23-32).

By considering the infallibility of the Qur'anic teachings, utilizing them can help us in reforming social attitudes, making universal and global social laws which are applicable in social sciences, and in reforming human mistakes in social theorizing and explanation and in controlling social dealings.

Therefore, in order to show the place of social and functional teachings of the Qur'an, first, it studies basic principles of social sciences, including religious worldview, human and community; and

then, it tries to clear universal aspects of social teachings of the Qur'an, and their virtues as social traditions, so that, we can determine their functions in human social life. In fact our main question is as follows: "What are the Quranic social teachings that can be applied to human beings' social life and social sciences?"

1. The Qur'an and the Place of Human and Religious Worldview

In order to rethink the social teachings of the Qur'an correctly, first, we should pay attention to how the Qur'an considers human and his/her religious attitude. There are some verses in the Qur'an which indicate the prominent place of human in the whole system of being. God considers him/her as an existent in him/ her He blew of His spirit, and says: "Then He created him and (caused the angel to) breathe into Him His (created) spirit" (Qur'an, 32:9). And God bestowed him the place of vicegerent of Allah so far as all angles bowed down before him/her. Hence God says: "We created you then We shaped you, then We said to the angels: prostrate yourselves before Adam" (Qur'an, 7:11). And Allah gave him/her a special position by granting intellect, freedom and knowledge, then says: "Say: are the blind and the seeing alike? Will you not think?" (Qur'an, 6:50). The Qur'an, in addition, mentions that human is an existent having divine proper nature and innate that has confidence only with the remembrance of Allah and citing divinity, then God says: "Those who believe, and whose hearts find comfort in the remembrance of Allah. Is it not with the remembrance of Allah that hearts are satisfied" (Qur'an, 13:28). Since human is the only existent in the world that was created in the godly manner and His divine virtues, hence, human's authentic attention is towards this divine origin (Nasri, 2000, P. 131-140; Vaezi, 2009, P. 7-12). Such descriptions of human in the Qur'an indicate that its basic effort is to show the human's high place and way of his/her real happiness done

by sending the prophets and divine books, like Prophet Muhammad and the Qur'an. Therefore, in some verses of the Qur'an, by paying attention to human's worshipping tendency which is innate, they present some teachings about the necessity of religion, the role of religion in taking human's happiness and the way of its application in individual and social life. In this case, the Qur'an speaks about immortality of religion and its great role in the whole of human life. Note a verse like: *Say: "O, people of the book! let us come to a common word between us and you that we will worship none except Allah, that we will associate none with Him, and that none of us take others for lords besides Allah"* (Qur'an, 3, 64). And the verse: "Therefore set your face to the religion purely, the upright creation upon which He originated people. There is no change in the creation of Allah. This is a valuable religion, although most people do not know" (Qur'an, 30:30) can show this fact. In fact, the Qur'an argues that not only is divine religion necessary for knowing and worshipping God and reaching truth, but also it is possible through this way that humans can take a real worldview in order to think about all facts of the whole system of being. In the other words, every human's worldview shows the way of his/her opinion to the whole system of being, including God, human, the world and community. If such a worldview has divine approach, it can have a big role in recognizing them and taking human's real social happiness (Motahhari, 1998, vol. 2, p. 83).

2. The Qur'an and the Place of Society

To accurately recognize social teachings of the Qur'an, it is necessary to review the place of society and social life in the Qur'anic perspective. In the Qur'an, there are several and different phrases related to the society, like People (*nās*), Nation (*millah*), Village (*qaryah*), Muslim Nation (*ummah*), tribe and branch each of which

shows some aspects of the society. For example, the word *ummah* means the people who have a common religion, religious leader and attitudes; and the word *millah* indicates the people who have a common history, traditions and cultures. God, for example, says: “Abraham was (equal to) a nation, obedient to Allah, of pure faith and was not among the idolaters” (Qur’an, 16: 120), and also says: “Follow the creed of Abraham, he was of pure faith” (Qur’an, 3: 95). These verses show the different meanings of society in the Qur’an, according to which, the society is consisted as many people who live based on their common thoughts, cultures, histories, races, customs, norms and reciprocal requirements and have common aims. The Qur’an pays complete attention to the objective fact of human social life and its necessity for taking real happiness, and even considers the role of racial, linguistic, geographic and historic differences for continuing human social life. God, in this case, says: “O, people! We have created you from a male and a female, and made you into nations and tribes that you might know one another. The noblest of you before Allah is the most righteous of you” (Qur’an, 49: 13). This verse shows that social living is necessary for human complete perfection, since it is impossible to get spiritual perfection without encountering social problems and challenges. However, the community itself is not the aim, but is the necessary background of actualizing human’s real perfection. Hence, in some verses of the Qur’an the very aspects of social life are explained, including private relations, social relations, social morality, social justice and rights (Javadi Amoli, 2010, pp. 31-46).

3. The Qur’an and Its Social Teachings

Social teachings of the Qur’an have an extensive realm. Here, we concentrate on those teachings that are called as social traditions, in order to clarify how they can be used in managing human social life

and as universal, constancy and global laws of social sciences and humanities, since universality and certainty of social teachings and traditions of the Qur'an can help us to utilize them in our social life. Researchers of the Qur'anic sciences consider some definitions and virtues for traditions of the Qur'an. Some scholars define tradition as a process which is constituted in the whole system of being according to God's divine commands; that is, it is some part of divine managing and organizing in the world that has universality, necessity and constancy. So, social traditions of the Qur'an are processes and laws indicating how social events are linked to human dealings, and present the relations between God, human and social events. Social traditions, from one hand, are ascribed to God, and show divine constituted system in social life, and from the other hand, present human's freely acts, and also indicate certain results of human's efforts (Kosha, 2010, P 38-40). Social traditions have several aspects, sometimes they are in regard to the natural world, sometimes to humans and sometimes to social living. Then it is necessary to try to recognize social aspects of divine traditions, since they have both divine and humanly properties. Another virtue of the abovementioned traditions is their role in clarifying causal relations between God and the world, God and humans, and humans' actions (Qur'an, 17: 77 & 16, 13: 11, 30: 41; Sadr, 1988, pp.. 141-145).

4. The Qur'an and the Virtues of its Social Traditions

Plurality of social traditions of the Qur'an allow us to divide them to some kinds from methodological perspective. For example, we can divide them into primary and secondary ones, which are very important to know their virtues. Some traditions that are used by verses of the Qur'an, with respect to their subjects, are divided into

two kinds: the subject of the first group is social and historical events and their proper or general results, but the subject of the second group is the divine tradition itself. Some verses of the Qur'an indicate these kinds of traditions. For example, some verses argue that purity caused to increase beneficences and descending earthly and heavenly blessings. Hence, God say: "Had the people of the villages believed and been cautious, we would have opened upon them the blessings from heaven and earth" (Qur'an, 7: 96). And in another verse, it is indicated that reality and right is firm, and untrue and null will perish (Qur'an, 11: 52); namely, there is a direct relation between repentance before God and increasing divine beneficences. And in this verse, we read: "But whosoever turns away from my remembrance, his life shall be narrow" (Qur'an, 20: 124). It means infidelity of divine beneficences leads to social poverty and problems.

In the abovementioned verses, the aim is to explain logical relations between two related issues with humans social life, although there are some notes about some virtues of divine traditions. For example, the verse: "Allah wishes to make this clear to you and to guide you along the ways of those who have gone before you" (Qur'an, 4: 26) indicates the actualization of such tradition in the past, and the verse: "Such was our way with those whom we sent before you. You shall find no change in our way" (Qur'an, 17: 77) argues the universality and comprehensiveness of divine social traditions. Also the verse: "Such is the way of Allah in days gone by, and you shall find no change in the ways of Allah" (Qur'an, 48: 23) speaks of changelessness of such traditions. In fact, the comprehensiveness and universality of divine social traditions is itself of divine traditions which explains lawfulness of the divine traditions. So, social traditions of the Qur'an, in respect to their realms, are divided into two general groups: (1) Traditions concerning totality of community and its structures;

(2) Traditions related to proper events (Sadr, 1988, pp. 141-146; Moradkhani, 2007, pp. 112-118). Here, we explained them in more detail:

4.1. Universality and extensiveness of social traditions of the Qur'an means that they do not represent accidental and non-causal relations; rather, they explain necessary and causal ones. Then they are constant and unchangeable laws of God. The Holy Qur'an, with more emphasis on their universality and extensiveness, tries to give them rational and scientific virtues, and invite people with deep insight to reflect on their historical and social issues by using such traditions. Hence, it says: "Such was our way with those whom we sent before you. You shall find no change in Our way" (Qur'an, 17: 77); and says: "You shall never find any change in the way of Allah" (Qur'an, 35: 43).

4.2. Social laws of the Qur'an are compatible with human's freedom. The Qur'an emphasizes the fact that the subject and center of social events and changing is human's will; then, it says: "And those villages! when they became evil, We destroyed them and appointed a meeting for their destruction" (Qur'an, 18: 59); and say: "Allah does not change what is in a nation unless they change what is in themselves" (Qur'an, 13:11); that is, people of every nation are free to build or destroy their life and civilizations, and determine their happiness or affliction. In fact, these verses show that oppression and justice are based on human's free will, each of which each has its own result; and that God does not oppress anybody (Sadr, 1988, p. 147).

4.3. Divinity of social traditions of the Qur'an is of lawfulness of community in the light of the Qur'anic teachings; namely, all social laws are ascribed to God and also to human. Hence, there are several instances in the Qur'an that divine traditions either are ascribed to God directly, or are ascribed to Him indirectly (Qur'an, 33: 38 & 62; 40: 85; 48: 23; Karami Fereydoni, 1989, pp. 10-20; Mesbah Yazdi, 2000, p. 426; Sadr, 1988, p. 141).

5. The Aspects and Applications if the Qur’anic Social Traditions

The Qur’an, due to its divine origination, ascends from empirical facts familiar to us with their secret aspects as divine traditions which are universal and unchangeable. The importance of such laws is that they can reform insights of researchers of social sciences and humanities, and rebuild their presuppositions and give them functional universal laws by which they can study, understand and explain social facts, and anticipate and control them. Before assessing some of these functional traditions, it is necessary to notice that they are built on some fundamental principles like Divine Unity, Prophecy, Resurrection, human’s free will and Reason, that they build theistic approach of Islam (Amziyan, 2001, pp. 281-283; Javadi Amoli, 2010, pp. 219-252).

5.1. The Tradition of Connections between Obedience and Victory, Disobedience and Destruction

One of the fundamental principles of Islam is divine unity; that is, Islam is founded on accepting it and submitting before God and Prophet's commands. Hence, teachings of the Qur’an repeatedly tell Muslims that their real happiness is depended on their belief in divine unity, obeying God and the Prophet, and they should avoid disobeying divine commands. In fact, teachings of the Qur’an, which are related to social life, explain two important principles as follow: (1) the result of obedience to God and the Prophet is victory; (2) destruction and failure is the consequence of disobedience to God and the Prophet. The Qur’an explains many instances of past nations, like Children of Israel, whose temporal obeying of divine commands led to victory and salvation, and also cites several cases of past nations, such as Children of Israel, Samud and Lut, that their disobedience led to destroying and perishing, and says the end of earth is for God's servants. For example, in the verse: “Obey Allah and His messenger, if you are believers”

(Qur'an, 8: 1), the Qur'an makes an essential relation between believing in God and the Prophet and obeying them. And in the verse: "Obey Allah and His messenger and do not dispute with one another lest you should lose courage and your resolve weaken, have patience. Allah is with those who are patient" (Qur'an, 8: 103), it explains that obedience to God and the Prophet's commands and avoiding social conflicts leads to victory. In the verse: "Indeed, we have guided him to the path, he is either grateful or ungrateful" (Qur'an, 76: 3), it says God willed that we are guided through His obedience, although we are free to choose the way of obeying and salvation or disobeying and perishing. The verse: "We sent a messenger to every nation, saying: worship Allah and avoid the idols, amongst them were some whom Allah guided, and some justly disposed to error" (Qur'an, 16: 36) shows that there is a logical connection between sending prophets and obedience to them for achieving divine salvation. So, the Qur'an invites humans to study the stories of past nations in order to take a lesson. In the verse: "Had the people of the villages believed and been cautious, we would have opened upon them the blessings from heaven and earth. But they belied, and we seized them for what they earned" (Qur'an, 7: 46), it is indicated that there is a close relation between believing in God, obeying His commands and sending heavenly beneficences, from one hand, and disbelieving in God, disobeying Him and His prophets and perishing, on the other hand. In the verse: "This is because Allah would never change His favor that He bestowed upon a nation until they change what is in their hearts" (Qur'an, 8: 53), the Qur'an clarifies that the process of sending beneficences and victory to a nation continues until they are in the divine path and God's servitude. And if they change their attitude to Godly manner, God involves them in destroying and failure. These two verses: "Whosoever disobeys Allah and His messenger strays into clear error (Qur'an, 33: 36), and: And whoever disobeys Allah and His messenger and transgresses His

bounds, he will admit him to a fire and shall live in it forever. For him, there is a humiliating punishment” (Qur’an, 4: 14) manifest that those who disobey God and His prophet's commands are in clear aberration, and there will be a terrible torment for them. The verse: “The earth belongs to Allah; He gives it as a heritage to whom He chooses amongst His worshipers. The outcome is for the cautious” (Qur’an, 7: 128) emphasizes that the final victory and the government of the earth is for God’s pure servants, since they, due to obeying divine commands, have gotten real victory and are to establish divine government on the earth (Javadi Amoli, 2010, pp. 218- 236).

These verses, which are considered as instances, explain many aspects of divine lawfulness in community. They, first, show the priority of believing in God, then the necessity of His obedience and servitude based on pure faith, which lead to victory and salvation as their consequences, and failure and destruction is the result of disbelieving and disobedience. These verses are exactly related to human social life at all times, and give insight to social researchers in recognizing functional causes and origins of nations' victories and failures.

5.2. The Tradition of Logical Relation between Oppression and Perishing

The Qur’an, due to its divine origin, explains the close relation between oppression and perishing in some verses, without any exception. It says, as far as oppression is opposite to divine wisdom, and humans' common sense distinguishes that justice is a being for the whole system of being, every oppressive act rationally leads to perishing and destruction. Hence, we see many verses that reject oppression as considered unjust in any sense and form either by God or human. They emphasize the centrality of justice in the divine

system and social life, and consider terrible results for oppressive dealings. For example, the verse: “Allah does not guide the harm doers” (Qur’an, 3: 86) indicates that divine guidance doesn't include oppressive humans. The verse: “But Allah revealed to them: we shall destroy the harm doers” (Qur’an, 14: 13) argues that perishing is the consequence of oppressive acts. In the verse: “Your Lord would never destroy the villages unjustly, whilst their people were reforming” (Qur’an, 11: 117), God mentions that those who act justly and peacefully, God never perish them and their social life. In the verse: “Have they never journeyed in the land and seen, what was the end of those before them? They were stronger in might than themselves, and they plowed the land and cultivated it more than they themselves have cultivated it. And to them, their messengers came with clear signs, and Allah did not wrong them, but they wronged themselves” (Qur’an, 30: 9), the Qur’an says the perishing of past nations was the result of their oppressive acts, not God's will to do oppression and perish them.

These verses clarify that according to divine tradition in human social life, there is a logical relation between oppression and perishing. Namely, if there is a kind of unjust and oppression among people of every society or governors, there is no consequence except perishing, and that this tradition has no exception, as it is cleared by studying of past nations stories.

5.3. The Rule of Link between Immorality and Rejecting Realities and Perishing

This law indicates the importance of nations' morality and moral dealings in their exaltation and corruption. It is according to this divine tradition that exaltation of moral virtues leads to human happiness, and extension of immorality leads to corruption. In fact, extension of immorality darkens human spirit, and makes it

impossible to accept authentic realities. Then it leads to perish humans and communities. In this case, there are several verses in the Qur'an. In the verse: "You are the best nation ever to be brought forth for people. You order honor and forbid dishonor, and you believe in Allah" (Qur'an, 3: 110), God praises Muslims due to their ideal morality, since promotion of good and prevention of evil is of their primary tasks; that is, in every community recommending moral virtues and prohibiting unlawful acts leads that society to exaltation or corruption. In the verse: "And who is greater in evil than he who forges a lie against Allah? Those, they shall be brought before their Lord, and witnesses will say: those are they who lied against their Lord. Indeed, the curse of Allah shall fall upon the evildoers" (Qur'an, 11: 18), the Qur'an indicates that falsehood is one of the greatest sins and immoralities that some people use repeatedly and they are placed as oppressors subjected to God's execution. The verse: "As for those who break the covenant of Allah after accepting it, who part what he has commanded to be united and work corruption in the land, a curse shall be laid on them, and they shall have an evil abode" (Qur'an, 13: 25) emphasizes that perjury is of the greatest sins and immoralities whose consequence is corruption and terrible torment of the hell. In the verse: "O believers, abstain from most suspicion, some suspicion is a sin. Neither spy nor backbite one another. Would any of you like to eat the flesh of his dead brother? Surely, you would loathe it. Fear Allah, without doubt Allah turns (in mercy) and He is the merciful" (Qur'an, 49: 12), God indicates those immoralities that have unpleasant social aspects, such as suspicion, spying and backbiting all of which are of the most important cases of immoralities in social life which their ugliness is clear for everybody and that they cause to change human's virtues and faith. In the verse: "Satan seeks to stir up enmity and hatred among you by means of wine and gambling, and to bar you from the remembrance of Allah and from praying" (Qur'an, 5: 91), it is

mentioned that some of immoralities are consequences of Satan's temptations, since, by decorating such immoral acts, he persuades humans to do them, and destroys humanly community.

These verses point out the importance of morality in social life for taking human's happiness and affliction. They, in particular, emphasize how extension of immoralities lead to gradual extension of corruption and heresy in all aspects. Consequently, this social and divine tradition can be applied in social investigations in order to find the causes and origins of societies' corruptions by paying more attention to the role of social morality and moral virtues.

5.4. The Tradition of Logical Relation between Extension of Social Disagreements and Destroying Social Authority

Another social tradition of the Qur'an is about negative functions of social disagreements. It is opposite to social agreement. Social agreement consists of collective unity in beliefs and common values. Social correlation and coherence is a kind of order that is ruled on by some groups because of their members' coherences. Those people who are concerned with social disagreements, gaps, values and aims and try to challenge each other are involved in social conflicts. The members of such community don't undertake towards those tasks which their society left to them, and social forces are used in order to compel opponents for accepting their claims (Rajabi, 2011, No. 7, pp. 111-117). In this case, it also can be used in the social traditions of the Qur'an. For example, in the verse: "And hold fast to the bond of Allah, together, and do not scatter" (Qur'an, 3: 103), the Qur'an, for taking social happiness, emphasizes the principle of social coherence and avoiding secondary disagreements. The verse: "Do not dispute with one another lest you should lose courage and your resolve weaken" (Qur'an, 8: 46) mentions two negative outcomes of social

disagreements and making quarrels. First, their psychological result is social weakness, unwillingness and non-responsibility towards achievement of social duties and playing social roles. The second is destroying social authority, since corruption of social coherence causes unreliable common values, and weakens social control. In such situations, the structure of the community is destroyed and social life is perished. In the verse: “Do not follow the example of those who became divided and differed with one another after clear proofs had come to them, for those, there is a great punishment” (Qur’an, 3: 105), God first prohibits people of making social conflicts and differences, then, mentions that the terrible torment is its unpleasant outcome.

Cited verses show that social agreement based on common values and traditions is a divine principle that takes mundane and spiritual happiness of communities, and teaches humans how to coexist with others; meanwhile, there are some differences among them. While, selfishness, pride and causing disunion lead to corrupt social coherence, weakness of society constitution and finally its destruction.

5.5. The Tradition of the Result of Generality of Majority’s Acts

One of the social traditions is that whenever all or most people of a community act on something, its good or bad results encompass all members of that society. The Qur’an, in this verse: “And be cautious against a sedition that will not smite the harm doers alone” (Qur’an, 8: 25), points out this tradition and says if majority of people do some disallowed things without opposition of the others, their acts lead to destruction of all people of such community. In the verse: “Had the people of the villages believed and been cautious, we would have opened upon them the blessings from heaven and earth” (Qur’an, 7: 96), it is pointed out that if most people of a society are of pure and

faithful believers, God sends for them His heavenly and earthly beneficences like rain, increasing farming and animal husbandry productions, repelling calamities, healthy, psychological peace and social security. This tradition, which indicates a real and original relation between existents, is of laws not allocated to a particular group, tribe, nation or community, but it is general without any exception.

5.6. The Tradition of Examination, Divine Deception, Trial and Punishment

Some of the divine traditions for making relation between results of humans' actions in this world and hereafter are divine punishment, trial, deception and examination all of which are compatible with divine wisdom and justice. The tradition of punishment indicates the law of abandonment and perishing disbelievers and oppressors, and argues that all people who are opposed to divine will and justice, will finally be perished. These people perform their oppressive and unjust acts through ways like denial of prophets, oppression to people and themselves, assisting in disbelieving, general immorality, social relation based on oppression, trespass in mundane living, denial of God and hereafter, forgetfulness of divine teachings and so on (Hamed Moqaddam, 1986, pp. 36-40). However, all punishments of disbelievers and oppressors are not the same, but God extends time for some people to sin increasingly. He is involved in a special examination. Some are subjected to gradual beneficences and torments. So, there are some verses in the Qur'an indicating these traditions and how they work. For example, some of them are universal and explain the divine general tradition for perishing disbelief and oppressor communities. In the verse: "How many harm doing villages have we shattered and replaced them with another

nation” (Qur’an, 21: 11), God points out the abovementioned note. The verse: “As for those who believe our verses, we will draw them on little by little, from where they cannot tell” (Qur’an, 7: 182) speaks of divine deception tradition, and shows the direct results of denying divine signs without them understanding how they perished and tasted terrible torment. This tradition means God increases His beneficences for disbelievers gradually so that they, due to enjoyments of such things, forget God’s remembrance and increase their sins and continue deviations.

Meanwhile, one of the divine traditions for torturing and perishing disbelievers is to extend their punishment until a certain time; that is, God does not destroy oppressive communities immediately, but gives them time in order to examine them and by plenty of His beneficences make them forgetful of God’s remembrance, then perishes them ((Hamed Moqaddam, 1986, pp.. 38-40). In the verse: “Your Lord is forgiving, owner of mercy. Had it been His will to take them to task for what they earned, He would have hastened their punishment; but they have an appointed hour from which they will never escape” (Qur’an, 18:58), God first points out His divine mercy, then says that He determines a proper time for oppressive people’s acts that is not changeable and there is no escape from it. In the verse: “As for those who believe Our verses, We will draw them on little by little, from where they cannot tell, and I respite them, My stratagem is firm” (Qur’an, 7: 182-3), God argues that the certain result of denial divine teachings is a terrible torment in a determined time from where they don’t know, but God extends their mundane enjoyments for increasing their sins and receiving that torment.

In addition, we can add the tradition of examination and trial. This tradition, like others, has generality both for believers and disbelievers. Examining of believers is done by distinguishing their

virtues and immoralities, and examining of disbelievers is clarifying their acts' consequences. It is possible to distinguish happy people from unblessed and hypocritical ones, then through this the victory of reality over falsehood can be seen. The cause of this tradition is to manifest people's dealings for getting related divine punishment or rewards. In the verse: "Who created death and life that He might examine which of you is best in deeds" (Qur'an, 67: 2), God explains the philosophy of life and death; that is, they are necessary for examining people about their creeds and acts. So, there is no exception in God's divine traditions. Hence, there are some verses in the Qur'an which speak of achieving such traditions for some Prophets like Abraham, David, Solomon, Moses and Jesus, and also believer and disbeliever nations. There are different means of examinations; some nations are examined by blessings and some by adversities. According to the Qur'an, some examination means include: earth beneficences, the judgments of divine book, adversities and problems, enjoyment and tranquility, getting mundane position, God's mercy, goods and evils, immoralities and disobediences, temptations, delaying of torment, divine restrictions, failure and victory, social disagreements, fear, hungry, Satan temptation and so on (Hamed Moqaddam, 1986, p. 41).

5.7. The Tradition of Prohibiting Disbelievers' Authority over Believers

One of the crucial commands of the Qur'an is the law of prohibiting disbelievers' authority over Muslims; that is, the Qur'an has never wanted to dominate disbelievers on Muslims, and if there is such bad phenomenon in Muslim community, it indicates increasing of immoralities and corrupting their faith. The verse: "Allah will not grant the unbelievers any way over the believers" (Qur'an, 4: 141) shows the universal and constant divine will of Muslims' authority and

rejects any kinds of unbelievers' domination over them. These two verse: "O believers! Do not take the unbelievers for guides instead of the believers" (Qur'an, 4: 144), and: "O believers! If you obey those who disbelieve, they will turn you upon your heels and you will turn to be losers" (Qur'an, 3: 149) command Muslims to avoid taking disbelievers' friends and obeying them, since they cause Muslims to take their virtues go to astray, with unpleasant results. In fact, in the verse: "Indeed, the unbelievers are a clear enemy for you" (Qur'an, 4: 101), God clarifies that disbelievers are the clearest enemies of Muslims.

5.8. The Tradition of Relation Between Wasting and Corruption

The last social tradition we consider is the essential relation of wasting and corruption. It means humans are not allowed to waste divine beneficences extremely, and if they do this, the famine and corruption is the result of their acts. There are some verses in the Qur'an related to this tradition. For example, the verse: "O believers! Do not forbid the good things that Allah has made lawful to you. Do not transgress; Allah does not love the transgressors" (Qur'an, 5: 87), addresses the way of using divine blessings and consequences of oversteps of divine bounds. In the verse: "Then, We were true to the promise, We saved them together with those whom We willed, and destroyed the transgressors" (Qur'an, 21: 9), it is emphasized that the logical and certain consequences of transgressors' acts are destroying. In the verse: "When We desire to annihilate a village, We command those who live in ease, but they commit evil therein, then the word is realized against it and it is utterly annihilated" (Qur'an, 17: 16), it is indicated that there is a logical relation between social transgression and corruption, since transgression and wasting are caused to provide backgrounds of other immoralities like ingratitude for blessing, obedience, disbelieving and so on, whose natural results is perishing.

Conclusion

It seems humanities and social sciences have tried to discover the global and universal laws and rules that dominate over human beings' thoughts and behaviors. By applying such laws, they try to anticipate and control social acts and reactions of people in order to get such an orderly community. In this, because of humanly restrictions of humanities and social sciences, these sciences could not have full achievements and sometimes make some big mistakes. The proposed strategy in this case is to refer to revealed and heavenly teachings that were introduced in some holy books like the Qur'an. According to Muslims beliefs, there are many applied and social traditions and laws in the Qur'an that not only can be applied in humans' practical and social life, but also can take and define some presuppositions, laws and theories of humanities and social sciences, and help us to understand, explain, anticipate and control social and humanly events and facts. In fact, some essential teachings of the Qur'anic traditions, such as universality, constancy, being unchangeable and global, being realistic and divine origination, enable social researchers to ascend empirical facts and go to their hidden levels. Such achievements help them to constitute humanities and social sciences on fundamental principles, get universal laws, present realistic theories, and avoid big social mistakes. Consequently, those humanly and social laws are derived from social traditions of the Qur'an that have extensive application and have more continuation based on our human understanding. All these laws and traditions indicate universal and constant lawfulness of social life; that is, manifesting realities and facts is of essential virtues of the Qur'an's laws and traditions which can be utilized by humans in social life and social researchers in social investigations and sciences. In addition, using them has an important role for taking humans' mundane and spiritual happiness, and

inattention to their functions causes human societies to be corrupted. So, it is recommended that Muslim communities and social researchers consider the application of such laws, traditions and teachings in humanities and social sciences.



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