



The Nature of Lessons and Lesson Learning in Verses and Narrations: Based on social justice

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Abstract:

The Word of Revelation considers lessons and lessons to be one of the most important sources for guiding mankind, and it tries to call humans to examine the history of their predecessors and the phenomena around them in various ways, and it also tries to teach humans to understand the fate of the good and the bad through this objective and subjective journey. This research, using a descriptive-analytical method, seeks to examine the nature of lessons and lessons by referring to verses and narrations. The results of the research showed that in the Quranic view, human insight and insight are the result of the interaction of innate data, the evaluation of reason, and the experiences surrounding the environment. Knowledge begins with the tangible, and as a result, awareness and apparent knowledge arise. Then, the intellect thinks and reflects on various aspects, and analysis and investigation lead to insight into the subject. The prerequisite for this insight is the correct development of reason in humans. A mind that, in issuing a ruling, pays attention to the negative side of the ruling in addition to the positive side, and is far from attachments, prejudices, and emotions. In this case, by observing a phenomenon or human behavior and criticizing and examining it, it reaches the inner truths of the universe, or the divine laws, under whose shadow it will reach perfection and self-realization.

Keywords: verses, narrations, insight, lesson, learning from lessons.

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1- Statement of the problem

“Lesson” comes from the word “transition” and “Lesson” means transition from one state to another. Lesson is a state that arises for a person as a result of encountering external and visible matters and leads to an inner and invisible knowledge. Raghieb Isfahani has given the most comprehensive definition for lesson. He says: “Reliance and lesson are specific to a state in which an external and visible knowledge becomes a means and a bridge for understanding an inner and invisible knowledge.” (Raghieb al-Isfahani, also: al-Zubaidi, 1385 AH, vol. 12) In other words, a person is transferred from visible matters to invisible matters. (Ragheb Isfahani, 1362: 320).

Lesson is a way that leads people to a level of understanding and comprehension so that they can go beyond the external and reach the internal; and this is one of the most important goals of education. In other words, lesson can be considered a way to reach rational things and a comprehensive power to measure and measure, analyze, resolve matters and choose and make decisions in different aspects of life. This issue has

been emphasized in the words of Imam Ali (AS : (The one who learns a lesson gains awareness, the one who gains awareness understands, and the one who understands is educated.

In several verses, after describing some of the blessings, the Holy Quran calls upon humans to learn from the history of their predecessors and events. For example, the Quran declares the alternation of day and night as a lesson and admonition: "Allah alters the night and the day. Indeed, in this is a lesson for those who have insight." [(An-Nur: 44) Allah alters the night and the day. Indeed, in this is a lesson for those who have insight!

In another place, it tells the story of Prophet Joseph and Jacob (peace be upon them) and their sons as a lesson: "Indeed, in their stories there is a lesson for those who have insight." (Yusuf/111) Their story was a lesson for those who think. The history of the prophets and past nations can inspire social systems and clarify the nature of historical changes for us. Of course, on the condition that a person uses his intellect and thinks about them.

The Holy Quran even considers the creation of livestock as a lesson for you, where it says: "And indeed, for you in the cattle is a lesson. We give you to drink from what is in their bellies, from between dung and blood, pure milk, a drinker"; (Nahl/66) There is a lesson for you in the cattle. We give you to drink pure milk that comes out of their bellies, amidst dung and blood. Milk that is delicious to the palates of those who drink it.

One of the most important things that can be instructive and a lesson, and which is also discussed in many verses and hadiths, is historical events and incidents and the traces left by past people; that is why in the divine word, observing the remains of the predecessors and the journey on earth has been emphasized for man: "Say: Travel through the earth and see how was the end of those before you. Most of them were polytheists"; (Ar-Rum: 42) Say: Travel through the earth and see how was the end of those before you. Most of them were polytheists.

It is obvious that the recommendation to travel and travel the world in the Holy Quran is for reflection and thought, with the aim of learning and taking lessons. If we sit and study the history and history of peoples and nations and observe the history of civilizations and governments without a lesson-learning perspective, it will have no result other than wasting time and exhuming the graves of the past.

Since human nature, inclinations and instincts are unchangeable and history cannot change them, therefore the possibility of recreating a historical event, of course, by considering only the details of the case, is completely reasonable and logical, because the same conditions that caused that event to occur in the past can be realized and reconstructed. Because the instincts, ideals, and human desires, such as ambition, pleasure-seeking, perfectionism, and the like, which motivated that incident, still dominate humanity and will continue to dominate, even though the tools and methods of action may be different.

Since proper education is rooted in correcting insight, motivation, and behavior and consequently their growth, and learning from examples is one of the effective methods in this regard, it seems that a model of learning from examples can be presented based on the Quran and narrations that is based on the three roots of learning from an insight, tendency, and behavior. Therefore, this study, using a descriptive-analytical method and referring to the verses of the Quran, seeks to explain the nature of learning from an example based on the verses of the Quran, so that in light of that, the correct mechanism of learning from an example and learning from an example for educators can be deduced.

1- Conceptualization of Ibrāt

1-2- Ibrāt in the lexicon

Ibrāt is derived from the root and from the perspective of linguists, it indicates penetration and passing through something (Ibn Faris, 1410 AH; Ibn Manzur, 1414: 9/18; 389; Mustafavi, 1360: 8/16). In the meaning of all the derivatives of this word - such as interpreting, weighing, crossing, wondering, crossing from one shore to another, etc. - there also seems to be a kind of flow, transfer, and penetration.

The word Ibrāt is a noun and the word Ibrāt is an infinitive. Several meanings have been mentioned for these two words, including deliberation, contemplation, surprise (Al-Zubaidi, 1385 AH, vol. 12); Fayumi also stated the meanings such as giving credit to something, measuring and testing, giving importance and credit, preaching and reminding (Fayumi, 1414 AH).

In this regard, Ahmad ibn Faris said, "Accreditation and lesson, in our opinion, are compared to the two banks of a river. Because both banks are also "crosses" to each other, and when you say "I't-e-barat al-sha', it is as if you are looking at that thing and putting the meaning you consider as its "crosses" against it and comparing it with it. Therefore, credit is derived from "crosses" of the river. Then he cites the verse "So consider, O you who have vision," and in explaining it he says: It is as if God has said, "Look at the one who has done some deeds and has reached his own punishment, and avoid his deeds, lest what happened to him befall you." (Ibn Faris, 1410 AH, vol. 4). From this statement of Ahmad ibn Faris, it is understood that he took the lesson to mean thought and consideration, along with comparison and measurement, and ultimately advice and counsel.

Of course, it is worth mentioning that the Bahrain Assembly has considered the lesson to mean advice. From a stylistic perspective, this word conveys the concept of paying attention to the truth due to leaving this world and acting for the Hereafter. This word is a noun and is derived from the root of the word "to pass." The reason for its name is that man is transferred from one thing to another in order to learn a lesson. (Tarihi, 1367: 3/111)

Therefore, a lesson means that man reaches a deep and precise awareness and knowledge from superficial knowledge about a matter, and in the case of tangible matters, it makes us aware of intangible matters. With this algorithm, the inner and true nature of things is clarified and explained to man, so that he is not satisfied with appearances and acts with sufficient vision and insight in different times and conditions.

For example, in the story of Prophet Moses (AS), the audience thinks about its details and nuances and, through their own analysis, understands the end of Pharaoh due to his rebellion against Moses (AS). Therefore, they do not stop at just hearing. In this story, the audience also comes to the conclusion by comparing their own circumstances with the events of the story that they will suffer the same fate if they behave in this way.

Sometimes, this state occurs by observing a historical monument such as the Mada'in courtyard and the Kasri arch, or a real-life incident such as a coincidence, etc.

Therefore, the whole of this mechanism is a lesson, and most of the meanings and lexical concepts mentioned are somehow involved in this mechanism: seeing and hearing, reflecting and thinking, being transferred and reaching a conclusion, comparing situations, and finally taking advice, each of which is a part and a stage of this algorithm. The most general, most widely used, and most customary meaning of a lesson in Persian is taking advice, which is actually the result of this mechanism.

Of course, this meaning alone cannot have the full meaning of a lesson, but it associates other meanings and concepts, and the word a lesson may have been coined for this component, but the other meanings are part of the necessities of this meaning, and unless they are present, this component, that is, advice, will not be realized.

2-2- Lesson in Terminology

In the Quran, the lessons and advice that a person takes from phenomena, especially events, and seeks to manage his life with them are called "lessons." Because in order to take advice and lessons, one must go beyond their appearance and reach their innermost being, which is a message and guidance. (Qurashi, 1992)

The most comprehensive concept and definition of the term for lesson can be the definition given by Raghīb Isfahani. He says: "Reliance and lesson are specific to a situation in which an apparent and visible knowledge becomes a means and a bridge for understanding an inner and invisible knowledge." (Al-Ragheb

al-Isfahani, also: Al-Zubaidi, 1385 AH, vol. 12) In other words, man moves from visible matters to invisible matters (Al-Ragheb al-Isfahani, 1362: 320)

Based on this definition, a lesson is a type of intellectual operation through which the learner benefits from sensory premises such as the visible and audible, and by moving from them, he moves to knowledge beyond them and reaches a logical and reasonable conclusion.

Therefore, a "lesson" is a transition from the tangible to the intelligible, the visible to the invisible, the outward to the inward, the evil to the good, and the ugliness to the beautiful; That is, someone who, by seeing things, reaches rational conclusions in the direction of goodness and righteousness, and goes beyond the appearances of events and learns a lesson, and by seeing the events of the day, passes from evil to good and from ugliness to beauty, achieves "lesson." (Dilshad Tehrani, 1378)

Other scholars say the following about the term "lesson": The purpose of "lesson" is that a person measures and recognizes what he has not seen and what he has not seen with his own eyes and knowledge (Aamili, 1360: 5/228). "Lesson" is the teaching and cultivation of the principles and laws that are current in existence and in man, and their correct application (Jaafari, 1375: 21/152). Taking a lesson means changing from bad qualities to good qualities. If someone sees daily events and does not change from bad qualities to good qualities, they do not say that he has learned a lesson, they say that he watched. But if he changes from bad and ugly qualities to good qualities, they say: he has learned a lesson (Javadi Amlī, 1368: 132).

3-2- Lesson in verses

"Ibr" is mentioned in four forms: "Abr" (An-Nisa 43), "Tabarun" (Yusuf 43), "Abra" (Aal-Imran 13 / Yusuf 111 / An-Nahl 66 / Mominun 21 / Nur 44 / Naza'at 26) and "Itbaru" (Hashr 2).

The word "Aber" means a passerby and "Aberi Sebil" means a traveler. For this reason, it is called a passerby because a person reflects on a part of them and moves from one to the other. (Ibn Manzur 1414: 4 / 531; Raghīb Isfahani, 1412: 543)

In the Holy Quran, the word "Tabaroon" is derived from the root "Hebr" and means the interpretation of a dream. The aforementioned meaning seems to be consistent with the original meaning of Hebr, which is the transition from one state to another; (Qurashi, 1371) Some explain the reason for this consistency as if the person who interprets is actually passing beyond the dream through interpretation and realizing the truth that is embodied in the dream world for the dreamer and is suitable for the spirits. (Jorjani, 1377: 2 / 67; Surabadi, 1380: 263; Taba Taba'i, 1417: 15 / 185).

In the Holy Quran, the word "Ibrat" and its derivatives are repeated seven times. Of these, once as a verb "Itrabua" (Hashr / 2) and six times as a noun (Al-Imran / 13) (Yusuf / 111) (Nahl / 66) (Momenun / 21) (Noor / 44) (Naz'at / 26) and.

In these verses, the Holy Quran considers the journey in the world, thinking about the history of the past and the wars of the prophets as a lesson for the future and considers them part of worship, which will be discussed separately here:

Travel and Learning Lessons

In the Holy Quran, there are numerous verses that encourage and encourage travel (siyar fi al-arz), the number of which reaches more than ten.

This type of travel in the Quran does not actually refer to aimless tourism. Rather, it refers to the concept of learning lessons and recognizing divine signs and awareness of His power and examining historical events of the past. Historical buildings, museums, ruins... are the relics of the people who left them. The Quran calls us to travel and learn from them and learn from the experiences of our ancestors.

“ •Have they not traveled in the land and seen how was the end of those before them?” (Ar-Rum: 42)

“ •Say: Travel in the land and see how was the end of the deniers.” (An-An'am: 11)

" •They did not walk on the earth, so they looked at the fate of those before them, because they were stronger than them, and they affected the earth and its people." Most of them lived and their messengers came to them with evidence, so why does God want to oppress them, but because they are oppressing themselves." (Ar-Rum / 9) Have they not traveled through the earth to see what was the end of those before them? They were superior to them in power and in creating important works on earth, but Allah seized them for their sins and they had no means of defense against His punishment.

Lessons from the history of the past

•One of the purposes of mentioning parts of the history of the past in the Word of Allah is for the sake of admonition and admonition for Muslims. Of course, the main purpose in mentioning these events is not pure storytelling, but rather to provide guidance for the readers of the Quran by telling constructive stories. For example, issues that do not play an important role in these guidelines, such as the date of birth or death, the number of children and wives, etc., are not mentioned in the stories of the prophets.

•Allah Almighty says about the story of Pharaoh: "Today We will save your body (from the water) so that you may be a sign for those after you" (Yunus / 92).

•And regarding the story of Prophet Joseph (peace be upon him), He says: "Indeed, in their stories is a lesson for those who have understanding." (Yusuf / 111) This story is a lesson for those who have pure understanding.

•There are many points in the above story, including: Prophet Joseph's chastity and innocence, such as the enemy's plot being thwarted, Zulaykha's disgrace, his avoidance of lust and sin, and... Therefore, it can be concluded that the purpose of the Quran in mentioning some subtleties and details is to teach a lesson.

The Prophet's Wars, a Lesson

In the following verse (Aal Imran / 13), God's special attention to the companions of the Battle of Badr and the fear that fell into the hearts of their enemies is a point worthy of learning a lesson:

"There was indeed a sign for you in the two groups that met on the battlefield of Badr. One group fought in the way of Allah and the other group was disbelieving, while they saw them with their own eyes as twice as many as they were. And Allah supports with His help whom He wills. Indeed, in that is a lesson for those who have vision".

The lesson that can be learned from this story is that the most fundamental issue in war is faith. Therefore, a group supported by God is definitely invincible.

Another example is some verses of Surah Hashr, which describe the battle of Banu An-Nadir and the conspiracy of the Jews against the Muslims. This story tells the story of the encounter of the Islamic army with the Jews and their defeat in front of the Muslims: "... So take heed, O you who have insight" (Hashr / 2) So take heed, O you who have insight.

The important point is that God, the Blessed and Exalted, in introducing those who have the ability to take heed from the events of the world, refers to the right of the hearers; because they have found the opportunity to benefit from the events and incidents to achieve the path of perfection and correct their mistakes and errors due to the protection of their nature and sound mind. (Q / 36 and 37 and also Haqqa / 4 to 12)

Surah Q has considered the condition of wisdom for the lesson; because a person who does not use his intellect to analyze problems is not a balanced person, therefore a wise person uses his power of reason and wisdom to analyze events. However, the first group of people do not have the ability to learn lessons and events in their lives always act as warnings and alarms.

Verses 74 and 75 of Surah Al-Hijr God refers to the intelligent people who recognize their path by identifying signs and benefit from the events they observe in their path of growth. This group of people are called Mutawsameen in the logic of the Holy Quran. The mentioned people are those who think about the

divine signs and while being careful about the issues around them, reach a correct analysis of them and benefit from those wisdoms for themselves and others. (Tabarsi, 1377)

Lesson in the verses of the revealed word also has a special meaning, and that is learning from negative events and taking lessons from negative events, in other words, learning from the history and unfortunate events of peoples, nations, and personalities who have disobeyed the command of God Almighty and have been subject to divine punishment. First, in most lexical sources, it is stated to mean taking advice and counsel for the sake of learning, and second, in most verses of the revealed word that speak of lesson, first the negative events are mentioned, and then the lesson is mentioned in them, and third, in addition to the word lesson, other words also indicate this meaning, which will be mentioned below:

A. Verse:

In the dictionary books, there are many meanings for "verse": proof, miracle, something extraordinary, sign and symbol, genius, lesson, a word or a set of words of the Quran that conveys a single meaning, and so on. But its most basic and common meaning, to which all these meanings return, is the same sign and indication or reason that guides and transports a person to a point beyond himself. In other words, "verse" is something that is taken into account in order to achieve the goal, and this meaning is understandable in all the above meanings in a way.

“ayah” in the word of revelation also has different meanings such as:

A miracle: “Ask the Children of Israel how many clear signs We gave them” (Al-Baqarah, 211)

Sign and proof: “And their Prophet said to them, ‘Indeed, His sign is that He will bring you the Ark in which is a resting place from your Lord’” (Al-Baqarah, 248); And their Prophet said to them: "Indeed, the sign of his kingship is that the Ark [of the Covenant], in which is tranquility from your Lord, will come to you"...

Verses of the Quran: "He it is Who has sent down to you the Book, some of which are clear verses, they are the foundation of the Book..." (Aal-Imran, 7); He it is Who has sent down to you the Book [the Quran], some of which are clear verses, they are the foundation of the Book"...

Building and Structure: "You adopt with every flock a verse that you make a mockery of; (Poets, 128) Do you build a building on every hill [in which] you engage in vain deeds « ?

Lesson: "On the day you save your body, let there be a verse behind you, and indeed many people are heedless of our verses (Yunus, 92); So today We will save your body (i.e. We will throw you on a high [shore] with your own [golden] armor) so that you may be a lesson to those who come after you, and indeed, many people are heedless of Our signs." Considering that linguists have mentioned various meanings for the word “verse”, but verse is the only word that has the most meaning compatibility with the lesson, it may even be claimed that the greatest meaning of a verse in the Word of God is the meaning of lesson, especially in cases where the verse mentions the

bad story of individuals and their end and then, with a phrase such as“ it refers to the lesson of these stories and ends.

B. Nikal:

Nikal means to become helpless and weak To tighten is also to bind and restrict, so the rope and bridle of a horse are also called nakkal because they restrict and restrict the horse (Al-Raghb al-Isfahani) and slander means to behave in a derogatory and insulting manner towards someone so that others may learn a lesson from it, such as:

“And indeed, you know those among you who transgressed on the Sabbath, so We said to them, ‘Be a monkey, the losers.’ So We made it a slander for what is between its hands and what is behind it.” And a warning to the righteous” (Al-Baqarah, 65-66); And you knew well those of you who transgressed on the Sabbath, so We said to them, “Be apes, outcasts.” And We made it a lesson for the present and for the generations after them, and a reminder for the righteous.” And therefore, the example in this verse means

a lesson (Tabatab'î, 1417). Because observing this humiliation that was the consequence of the disobedience and rebellion of the Children of Israel can be a lesson and a deterrent for anyone.

C. Example:

In the Holy Quran, this word has various meanings such as reason, attribute, sign, situation, etc., which are not mentioned here to avoid prolonging the speech.

In this verse, "parallel" means a lesson: "And We made them a precedent and a parable for the latter" (Zukhruf, 55 and 56). This verse considers the Pharaohs as a lesson for the future and includes them among the group of the past and the destroyed.

Parallels are also another derivative of the word parable, such as the verse: "And the parables have already passed away before them...; (Ra'd, 6); And they seek Your punishment hastening before Your mercy, while the punishments have already passed away before them." Raghîb considers it a calamity that is an example for others to fear and dread, like the proverb that is a lesson for others. (Ra'ghb Al-Isfahani, 1412)

D. Dhikr:

Dhikr means the presence of something in the heart or tongue (or in the mind), and dhikr means the abundance of dhikr, which is more subtle in meaning. (Al-Raghb Al-Isfahani)

This word has been used in some verses to mean to teach, such as: "And how many generations have We destroyed before them, more cruel than they, so they searched the land. Is there anyone who is cautious? Indeed, in that is a reminder for him who has a heart or a mind. "Hearer, and He is a witness" (Q, 36-37); And how many a generation We destroyed before them, who were stronger than these, and who roamed the cities, but there was no escape. Surely in this is a lesson for every heart or one who listens, while he himself bears witness" .

It is clear from the previous material that in most of the verses that describe the events of the past and point out the lesson in them, the lesson means taking admonition and advice from negative events and bad stories.

4-2- Lesson in narrations

Transition from visible matters to invisible aspects, which is the meaning of lesson, therefore, lesson requires having a seeing eye, a rational mind, and an awake heart.

Studying the history and life of the predecessors is very enlightening, as the master of the monotheists, Imam Ali (AS), says: "I have not lived as long as the predecessors, but I have looked into their deeds, thought about their news, and traveled through their works to the extent that it is as if I have become one of them, but by studying their history, it is as if I have been with them from the beginning to the end of their lives. (Dashti, 1382)

In another verse, Imam Ali (a.s.) says:

"O servants of God, take heed of beneficial lessons and learn from the illuminating verses." (Nahj al-Balagha: Sermon 85, Part 3)

Also, in the context of paying attention to the fate of the predecessors and learning from what happened to them, Imam Ali (a.s.) says: "And indeed, there is a lesson for you in the previous generations! Where is the Amalekite and the sons of the Amalekite? ! Where are the Pharaohs and their sons?! Where are the people of the cities of Ar-Ras?!... » (Sermon/182) Surely there is a lesson for you in the past generations. Where have the Amalekites and their sons gone?! Where are the Pharaohs and their sons?! Where are the people of the cities of Ar-Ras!?

Imam Ali (AS) referring to the admonition of the verses of the revealed Word says: "Think about the verses of the Quran and reflect on it, for indeed, it conveys the lesson"; Think about the verses of the Quran and learn from them; because the verses of the Quran are the most eloquent of lessons. (Tamimi, 1366)

It is worth noting that learning lessons is not limited to the history of the predecessors or specific cases; rather, everything that exists in the system of existence can be a lesson and a lesson: "Indeed, in everything there is an admonition and a lesson for those who have heart and respect." (Tamimi, 1366)

Imam Reza (AS) said in this regard: "God made the deformed humans an example and a lesson for people and a proof that there are those whose appearance has been changed, and He made a likeness of man in this deformity so that it would be understood that these are the people who are the object of God's wrath." (Urusi, 1415 AH)

And the Commander of the Faithful, Ali (peace be upon him), said: "How many lessons are there, and how few are those who take lessons." (Nahjul-Balagha: 1386, Hikmat 297)

Ibn Abi al-Hadid, the commentator of Nahjul-Balagha, comments on this wisdom. In fact, he believes that this statement of the Commander of the Faithful is a eloquent speech that, while being brief, has many benefits. He says that the reason why those who take lessons are few is that many people are influenced by their own whims and desires, and this point is also rooted in the weakness of certainty. (Ibn Abi al-Hadid, 1407) Similarly, if a person wants to be dynamic and stable, he must gain experiences from the past at the right time and seize opportunities, otherwise what is the use of taking lessons at the time of old age and the decline of power?

"They did not prepare for the safety of the bodies and did not consider the end of the time." They did not save anything for themselves in the days of safety and, according to the statement of Imam Ali (peace be upon him), in the days of his youth, and they did not learn lessons in the days of his youth. (Nahh al-Balagha, 1386: Sermon 3, Verse 27)

-3Principles of the lesson

The principles include the laws of the entire universe that govern the natural world and man. Regarding the natural world, from the Quranic perspective, nature is God's creation that is governed by fixed physical laws. God, who is the planner of the natural world, has the power to change these laws, and therefore he turns Moses' staff into a dragon or sends fire upon Abraham. Regarding man and his creation, there are various expressions in the Quran that indicate the nature of this special creation of God, which are mentioned here:

1-The lawfulness of human activities:

The tradition of God, the Blessed and Exalted, and the regulation of human activities and the similarity of humans in creation and the different stages of life and its end in the case of man is that man (the noblest of creatures) is created through stages from dust: "And We created man from his offspring from clay. Then We made him a sperm in a fixed order. And We created man from an extract of a drop of clay. Then We placed him as a drop of water in a firm place. Then We made the sperm into a clot... Then We created [the embryo into] another creation. Praise be to Allah, the Best of creators." Finally, He gives him a beautiful human form along with the tools of the trade: "He who created everything best, He began the creation of man from clay... And He made for you hearing and sight and the use of it, little do you give thanks." (As-Sajdah, 7-9) The One who created everything He created with goodness and began the creation of man from clay... and gave you hearing, sight and hearts, how little do you give thanks.

2- The principle of nature:

In the Quranic approach, humans have a series of innate tendencies along with the inherent knowledge related to them. So set your face towards the pure religion. This is the nature of Allah which He has created for mankind. There is no change in the creation of Allah. (Ar-Rum: 30) So set your face towards the pure religion of Allah! This is the nature upon which Allah has created mankind. In the Quranic view, man is created with a special nature that is fixed and unchangeable and is the same in all types of humans.

3- Reasoning and thinking: Wisdom, thinking, reasoning, reasoning and thinking are also other common characteristics that are referred to in many verses of the Word of God. This characteristic, which is in fact

the best characteristic of man and the criterion of his superiority over other creatures of God, the Blessed and Exalted, has been mentioned in various forms in the verses of the Quran. Sometimes he has mentioned about the physical organ which is the tool and the center of understanding and understanding of man: "In the following, there was a heart for him..." (Q, 37), where the heart here means the heart and the center of human understanding and understanding, and sometimes the intellect: "Like this." Allah shows you the verses so that you may think" (Al-Baqarah, 242), and thinking: 266), and meditation: "Book He attributes the "Anzalnah il-like mubarak liyedabrua ayateh wa liyatzhakarra awlwa al-albab" (p. 29) to humans, and in some cases he reprimands humans for not using this power: "Affala yatdabbarrun the Qur'an or on the hearts of the aqfaloha (Muhammad, 24); Do they not think about the verses of the Qur'an, or [unless] locks have been placed on their hearts", and also: "I do not think about myself..." (Romans, 8). All the verses mentioned above express the existence of the power of reason in man, whose function is to understand, comprehend, think, and measure and evaluate matters.

The verses of the Quran indicate the existence of man, whose function is to understand, measure, and evaluate matters. And through the measurement of reason, natural and divine truths that are institutionalized in human nature are revealed to man, and man approaches the inner truths, in fact, from appearances to the depth of existence and the laws governing it, to natural phenomena and human behavior. Therefore, the owners of reason in the Holy Quran have two important characteristics: 1) In issuing a general ruling, in addition to the positive aspect, they also pay attention to the negative aspect of reason, meaning that the critical aspect of reason has grown alongside the positive aspect. 2) Emotions, prejudices, and whims and desires do not prevail over him, and in fact, he has attained the fear of God, which will make him a completely pious and righteous person.

4- Self-centeredness: Self-love is the center of many of man's actions. In fact, he does everything based on his own interests and benefits, and of course, in many cases he makes a mistake in determining his own benefit and harm: "... and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is bad for you, and Allah knows and you do not know" (Al-Baqarah, 216); ... and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is bad for you, and Allah knows and you do not know. »

This characteristic leads to another characteristic called influence and behavior change in humans. Humans are always interacting with their environment and react differently to the things that happen around them, and in other words, due to self-love (having self-love), they change their behavior based on their own interests and benefits: "When evil touches him, he is cut off. And when good touches him, he is divided" (Ma'arij, 21 and 20); When harm touches him, he is helpless and ungrateful. And when good comes to him, he is stingy and stingy.

-5He has shown him the path and way of guidance, and has given man the choice: "Indeed, We have guided him to the way, whether he is grateful or ungrateful." (Al-Ansan, 3) And then in other verses, he has put the responsibility of all actions on the person himself: Manshur... He who leads, then he will not lead himself, and he who goes astray, then he will not go astray for them, and there will be no other minister... (Isra, 13-15); And We have bound every man's record around his neck, and We will bring out for him on the Day of Resurrection a book that he will see unfolded... Whoever follows the path, follows it only for his own benefit, and whoever goes astray, goes astray only to his own detriment, and no bearer can bear the burden of another« .

-6He rewards the pious, the believing and the righteous in this world and the Hereafter, and severely punishes those who stray from the path of divine guidance, deny the truth and commit evil deeds: "As for those who believe and do righteous deeds, He will give them their wages and increase them out of His bounty. But as for those who deny and are arrogant, He will punish them with a painful punishment, and they will not find it." They have no protector or helper besides Allah" (An-Nisa', 173)

A study of the verses shows that there are many verses that indicate this divine tradition: "... So you will not find in the Sunnah of Allah any change, nor will you find in the Sunnah of Allah any change" (Fatir, 43)

-7The existence of appearances and inward aspects in matters is another special basis on which the lesson is based. What is necessary and important in the lesson is to discover the connection between the two, in other words, to go beyond the external and reach the internal.

Events and incidents have an external appearance that is perceived by the external senses, and an internality that cannot be easily reached.

The realization of the lesson takes shape by considering the above principles and their interaction with each other. Among these principles, human thought, wisdom, and reasoning are of great importance, because observing things such as hearing historical events and the works of our predecessors, as well as the wonders of creation, will not have much meaning without wisdom and reasoning. Perhaps this is why, wherever the verses of the Quran mention teaching a lesson, the names of those with insight are also mentioned: "Indeed, in that is a lesson for those with vision" (Aal Imran, 13), "Indeed, in their stories there was a lesson for those with understanding..." (Yusuf, 111) The verses of revelation not only point out the orderliness and tradition of creation, but in some cases, they also introduce some specific traditions. (Motahhari, 1357: 121) The verses of the Word of Revelation say about the good fortune and misfortune of societies: "Allah will not change the condition of a people until they bring about a change within themselves." (Ar-Ra'd: 11)

1- Sources of Lessons

The most important sources and methods of learning lessons that we will refer to. And it is worth remembering that the sources of lessons and methods of learning lessons are two separate topics.

Lessons are as vast as the world, and every phenomenon is a verse of the divine verses and contains a message. Humans can perceive messages from within phenomena with a discerning eye. Lessons have been given for human awareness and awakening. According to the words of the Commander of the Faithful, Imam Ali (AS), if a person sees with open eyes, the means of his vision are available, and if he has ears to listen, the words of truth have been spoken, and if he is a person of guidance, the means of guidance are available. But alas, few people take advice from all these sources of lessons, and a large part of people do not have discerning eyes and are still caught up in the desires of the soul and negligence. (Qaemi Moghadam, 2005)

First. Wonders and marvels of creation

The growth of plants, the descent of raindrops, livestock, fruits, the alternation of night and day, and other matters, the verses of the revealed Word have considered all of these as divine signs and lessons. The reason these verses are lessons is because the way they were created and man's abundant benefit from them causes wonder and amazement in man and forces him to think and ponder about their powerful Creator. Indeed, who is this Almighty Who, with the descent of rain, revives dead lands and withered trees and makes the creation of livestock and fruits the source of life for man and brings out a refreshing and life-giving drink for man, called milk, from the midst of blood and digested food in the stomach. Isn't the creation of night and day and its vital role in adjusting the temperature of the air and the fertility of plants and the life of all creatures a source of wonder? Thinking about all these wonders leads man to the greatness and power of its Creator and compels him to bow down and submit to Him. The duty of the teacher is to describe the wonders and marvels of creation and to familiarize the students with the verses of the Word of Revelation. This in itself increases their enthusiasm and motivation to think, ponder, and reflect on the verses of God.

Second. Engineering the World and the Hereafter

After giving many advices in various aspects to his son Imam Hassan Mujtaba (a.s.), Imam Ali (a.s.) stated his goal of all these advices as follows:

O my son, I have prophesied to you about the world and its state, and its passing away, and its transition, and I have prophesied about the Hereafter, and I will not return to its people. Fiyha wa zarabto lak fiyhema amthala, to be considered by it and tazoo aliha. (Letter 31 of Nahj al-Balagha)

My dear boy! I have informed you about the world and its various changes and its destruction and its passing from hand to hand, and I have informed you about the hereafter and what is available for humans there, and I have given you examples of both so that you may take admonition from it and take steps in life based on it. According to this saying, giving this knowledge about the world and the hereafter is so that the learner can take a lesson from it and base the path of life on it. Therefore, one of the ways of learning lessons is to describe the world and the hereafter and explain their common characteristics and traditions to the learner.

Third. History, the Treasure of Lessons

The Commander of the Faithful, Hazrat Ali (peace be upon him), has devoted a large part of his effort to explaining historical lessons. A few examples are mentioned.

*And indeed, for you in the preceding centuries there is a lesson. Where are the Amalekites and their children? Where are the Pharaohs and their children? (Sermon 182, Nahjul-Balagha)

Indeed, there is a lesson for you in the past centuries: Where did the Amalekites (kings of the Hijaz and Yemen) and their children go? Where are the Pharaohs and their children?

Fourth. Tourism and World Travel

The word of revelation, in various verses and sometimes in the form of a command, invites man to travel on earth.

*Say, "Travel through the earth, and see how was the end of the criminals." (An-Naml / 69)

Travel through the earth and see what was the end of the criminals.

And in another verse, in the form of a negative question, He calls people to this matter.

*Do they not travel through the earth, so that they may have hearts that they may reason with (Hajj / 46)

One of the ways of learning lessons is to travel and journey on this earth, and according to the Quran, to travel on the earth. This issue can also be used in the educational method of teachers. Because this action, with the aim of learning lessons, makes a person's heart humble and knowledgeable, his eyes see and his ears hear, and a person is freed from inertia and inertia.

5- The mechanism of lesson, learning lessons from the perspective of the Quran and narrations

What is clear from the concept of lesson in the verses of the Quran is that lessons are obtained from the surrounding objects as well as human behavior, that is, by observing the phenomena of nature and the socio-political behavior of humans, laws can be deduced and based on them the good and welfare of society can be determined. In verses 66 of Surah An-Nahl and 21 of Al-Mu'minun and 44 of Noor, reflection on the phenomena of existence leads man to know God and understand the attributes of God, including His power, knowledge and wisdom. In verses 13 of Al-Imran and 2 of Al-Hashr and 26 of Al-Naza'at, the dominance of God's will and power over the disbelievers and God's hidden support for the believers are mentioned. All these verses indicate that the universe is governed by divine planning and God's will is superior to all laws of existence and God is wise, knowledgeable and powerful.

The lesson algorithm can be effective for a person when he examines and analyzes similarities and commonalities, examines and compares his current life with his past and with other people, analyzes actions and consequences, and finally deals with causes, analyzes and discovers relationships. In this analysis and review, he realizes his opportunities, threats, strengths and weaknesses in the past and present, and thus, in this internal analysis, he has reached a conclusion and algorithm that can draw a lesson mechanism for himself. "Therefore, he learns from the process that occurred in the past, that is, the result of his own and others' experience, and draws the algorithm of his present and future life for the purpose of improving and changing it." Of course, this mechanism can only work when it is based on wisdom and thoughtfulness, because without a goal, this process, as well as seeing and hearing historical events and the works of the past, will have no meaning or concept. In fact, the algorithm of lessons, after cultivating

wisdom and piety, plays a role and the tangibles find meaning and a state arises in man that can go beyond appearances and reach the innermost and higher meanings and discover truths, and its outcome and result is reaching knowledge, awareness and insight. And this knowledge and insight can clarify values and anti-values for him and lead to a growing change in his insight, motivation, action and behavior.

Learning lessons

Observing any phenomenon or hearing any process can be a lesson for man, and guide man to a cognitive understanding beyond what he sees and hears. Lessons are as wide as the world, but for understanding lessons, the existence of its subject is not enough, but there must be conditions and backgrounds in the audience and the person being trained so that the desired effect can occur. And it is for this reason that the Commander of the Faithful, Imam Ali (peace be upon him), says: "How many are the lessons and how few are the lessons to be learned" (Hikmat 297), meaning how many are the lessons and how few are the ones to teach lessons! For this purpose, the Word of Revelation, after describing and explaining the lessons, states the scope of their effectiveness and mentions cognitive and psychological characteristics for those who learn lessons.

A- Cognitive characteristics:

Insight:

Literally, the word "insight" means eye (Al-Farahidi, 1414 AH). Of course, it should be said that because the eye is a tool for receiving knowledge, it has also been used in the concept of science. Therefore, seeing with great care in such a way that the different dimensions of a thing become clear to the individual, insight is formed. And because of insight, it has been used in the meaning of a lesson (Al-Raghib al-Isfahani, 1412) and also in the meaning of proof (Ibn Faris, 1410 AH,). Therefore, insight is in fact the insight of the heart and knowledge and awareness of the issues of thinking in its aspects in such a way that its angles are clear to the individual.

Taqle:

This word does not appear in the Quran as a noun, but it is expressed 49 times as a verb in various verses, namely "Ya'qlun" and "Taqleun". Of course, words with the same meaning such as "lab", "nahi" and "hijar" have appeared in the Quran.

Literally, intellect means restraint and restraint, and in the idiom, it means the power of human perception that enables one to reach the understanding of knowledge. Of course, sometimes the meaning of knowledge that is understood through this power is also called intellect (vocabulary).

An examination of numerous verses in the Quran shows that in the Quranic culture, reason is a power that, by understanding the necessary sciences and knowledge, prevents man from falling into the traps of error. The reason for this can be found in the repetition of reprimanding phrases such as "Did you not reason?" after mentioning the wrongdoings of previous nations and their destruction. Why don't you take advantage of this institutionalized power in your being: "I am sorry for you, and those who worship other than Allah, they do not understand" (Prophets, 67), "And you are astray from me." "There are many mountains, and I do not think of them" (Yes, 62)

In other cases where the verses refer to the blessings and signs of God's power, He rebukes the addressees for not understanding these verses and as a result going astray: "And He it is Who gives life and causes death, and to Him belongs the alternation of the night and the day. Will you not then understand?" (Mu'minun, 80)

From the context of the verses of the revealed word and according to the literal meaning, understanding means thinking and understanding various sciences and issues and utilizing them for the purpose of guiding oneself and eradicating one's own errors and misguidance. This meaning is one of the characteristics that the revealed word has mentioned for the people of the lesson: "And indeed, in the cattle is a lesson for you..., Indeed, in that is a sign for a people who listen" (An-Nahl, 66-67), and in another place,

it attributes the lesson to the people of understanding, i.e., the owners of pure intellect (mufradat): "Indeed, in the Their stories are a lesson for the first door..." (Yusuf, 111). And sometimes he mentions this group with the phrase "Auli al-Nahi": Such are the verses of the first and last" (Taha, 128). That is, the intellect that forbids evil (Al-Raghib al-Isfahani 1412)

B- Psychological characteristics:

Fear (taqwa)

This word is one of the words that is considered one of the characteristics of the people of example in the Quran in the verse: "Indeed, in that is a lesson for those who fear" (An-Naz'at, 26). Fear is used in the sense of intense fear and dread. Raghib also defines this word as fear accompanied by reverence, and he notes that this type of fear is often accompanied by knowledge of what is feared. Therefore, we see in the verse: "... Allah fears only those of His servants who are scholars. Indeed, Allah is Mighty, Forgiving" (Fatir, 28), fear is exclusive to scholars (Raghib al-Isfahani 1412), because scholars have a lot of knowledge compared to others.

According to Allamah, under verse 27 of Naze'at, the meaning is that this story is a lesson for someone who is afraid and it is his instinct to fear cruelty and punishment, and this is how humans are, so this is a lesson for a person who is upright in nature (Tabatab'i, 1417.)

In fact, a person feels fear and awe when he has a strong faith in God; in the same way, he has the necessary and sufficient motivation to learn the lesson and apply them in his life to get closer to God (Hijr, 75)

By carefully examining all the characteristics mentioned in the previous pages, it is concluded that the reference for all these characteristics is the knowledge and understanding of people. In fact, all the indicators of learning lessons are meaningfully related to each other, each of them forming part of the stages of knowledge.

And as mentioned, knowledge begins with tangible knowledge, which of course leads to awareness and apparent knowledge; after that, reasoning in this apparent knowledge and correct analysis of it leads a person to insight into the subject under study, and according to the logic of the Quran, if the characteristic of piety and fear is also in this process, a lesson is obtained.

From the careful expression of the Quran, it is clear that people such as devout people (Anbiya, verses 83 and 84), those who are humble (Ghafir, verse 13), those who have gained correct knowledge of the truth of existence, God and themselves, people with fear and awe (Qa', verse 45 and Abs, verses 4 and 9 and other verses), and believers (A'raf, verse 2) are among the people who learn lessons from everything.

These people also attach great importance to carefulness and contemplation in minor matters and strive to achieve an analysis of the meaning of issues so that they can ultimately benefit from its results to correct their lifestyle; the root of this work is in the belief of people that since God's Lordship absolutely overshadows all matters and phenomena, no event or phenomenon, however minor, occurs without God's permission and without a purpose and goal. Based on this belief, such people seek to find meaning for everything, so they are patient in the face of difficulties and learn a lesson from everything. (Ibrahim verse 5 and Luqman verse 31 and Saba verse 19 and Ash-Shuri verse 33)

Of course, in contrast to this group of people, those who do not fear God ignore things.

Therefore, learning from the past means going from the present to the past, analyzing and examining the past, and taking advice and counsel from it. Learning from the Ashura movement means that a person always studies, analyzes, and examines it and compares his society with it to discover and understand what state and situation he is in, what threatens him, and what are his opportunities and strengths.

Learning from the Hussaini uprising (Ashura) means making the speech and behavior of the Ashura people a model and example in individual and social life, (in other words, we prepare the algorithm) In the Hussaini Ashura movement, we are faced with people of heart, heroes, and role models who created a great

movement with their thoughts, speech, and behavior, a movement that can be a desirable, suitable, and efficient model (algorithm and mechanism) for Shiites and Muslims, but also for the whole world.

Giving a lesson

Giving a lesson can be defined as: explaining, describing, or presenting a process or a realized matter to a trainee in order to stimulate and awaken his conscience and also to require him to think and analyze matters, along with trying to find the connection between the components of a process; of course, these steps must be carried out in a way that leads to a logical result and causes the trainee's actions and behavior to be affected by it. Of course, the effectiveness of giving a lesson is limited to those who have the cognitive power and understanding of issues and have the ability to analyze and analyze matters. Therefore, there are levels and they have intensity and weakness, and as a result, the cognitive power of individuals is different. For this reason, presenting it to different levels of audiences is done in different ways; therefore, the trainer must choose the correct method for this according to the knowledge of his audience.

Wisdom (303) Imam Ali (a.s.) says: We are the most admonished and the least admonished. "How many are the admonitions and how little is the taking of admonition." How concise and fruitful this statement is. There is no doubt that admonitions are indeed many, but everything in existence is a source of admonition and admonition, and there is no doubt that those who take admonition are few, and ignorance and lust prevail over people. The love of the world and its pleasures has degraded and intoxicated them, and certainty in their eyes is very weak, and if their certainty were not weak, their situation would be different. The companions of wisdom who understand the initial lesson are few, but they are instructors for other people.

Conclusion

The verses of the Quran consider the wise to be people of admonition, and all the indicators of admonition are closely related to each other, and the different stages constitute the mechanism of cognition and awareness. According to the Quranic principles, human insight and insight are the result of the interaction of innate data, the evaluation of reason, and external environmental experiences. This algorithm of cognition begins with the senses, that is, seeing and hearing, as a result of which awareness and apparent knowledge arise, and with thinking and reasoning in it, various aspects are analyzed and examined, and therefore the necessary awareness, in other words, insight into the subject, is achieved. The prerequisite for this insight is the correct development of reason in man, that is, reason, in issuing its general judgment, pays attention to the negative and critical aspects along with the positive aspects, and is far from attachments, prejudices, and emotions. In this case, by observing natural phenomena or human behavior and criticizing and examining them, he reaches the inner truths of the universe, or the divine laws, under which he will reach the perfection of the soul and self-realization.

Lesson, in the perspective of the Quran, is a process through which one can move from sensory to non-sensory cognition, and its specific meaning is learning and taking advice. This admonition can include finding the wisdom of the events of the history of nations and also of individuals who have rebelled and been punished by God.

In fact, the Quran invites man to refer to historical events and sometimes, by advising him to refer to the human soul and other creatures of creation, invites man to travel, providing the ground for him to learn lessons from them. The realization of this issue is when there is contemplation in man's attitude and he is not satisfied with only the tangible. The result of this thought and careful observation is a lesson algorithm that will be effective in human decision-making and behavior.

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