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The aesthetics of social miracles in the Qur'anic stories: Explanatory study

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Abstract---The Noble Qur'an reveals miraculously in which his home formulated it. Its formulation was tremendous and miraculous. The believer and the unbeliever dazzled with it for its precise and precise systems. The graphic miracle of the Qur'an remains on the pages of history in the spirit of challenge, miraculousness for human beings of different affiliations and the succession of their generations. Thus, the Qur'an won the honour of miraculousness over the temporal and spatial extensions. The Almighty said: (88) Say, "If mankind and the jinn gathered to produce the like of this Qur'ān, they could not produce the like of it, even if they were to each other assistants." We took a model from the verses on the application of Justice in the Qur'anic stories, then the commentators' opinion on it. The third requirement came: entitled rumour in the context of Qur'anic stories, and we explained in it the concept of rumour in language and terminology, then took samples from the verses of Qur'anic stories that included in their content rumour, then we explained the role of rumour in destroying society through the interpretation of these verses. We concluded our research with the most important findings of the study.

Keywords---aesthetics social miracles, Qur'anic stories.

Introduction

The first requirement: Justice in the Quranic context

(26) [We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allāh." Indeed, those who go astray from the way of Allāh will punish for forgetting the Day of Account. This Qur'anic verse mentioned in the story of the Prophet David (peace be upon him) an issue of the Islamic community, which is (Justice), and the commentators mentioned that this is a matter directed to the Prophet of God David to rule with Justice, or we made

you a caliph of those who was before you from the prophets who established the truth, and this is not able to him Except with knowledge of duty, knowledge of reality, and ability to implement the truth and warn him not to incline with someone, for kinship, friendship, love, or hatred for the other. If he deviates, that is misguidance from the right path, and that heralds the demise of that king.

Al-Qast: It is a sound origin that indicates two opposite meanings: Al-Qast with the breaking of the Qaf: Justice. (9) and act justly. Indeed, Allāh loves those who act justly. The instalment with the opening of qaf: is injustice, the instalments with the addition of the cafe: the deviation from truth, and it is the Almighty. It is saying: (15), But as for the unjust, they will be, for Hell, firewood.), and they are unjust.

Al-Haqq: It is the opposite of falsehood, and it is a common term used to refer to an act or statement that is just and gives the deserving what he deserves, which is then synonymous with Justice. (22) When they entered upon David and he was alarmed by them? They said, "Fear not. [We are] two adversaries, one of whom has wronged the other, so judge between us with truth and do not exceed [it] and guide us to the sound path.

As for the meaning of Justice, according to the commentators, their statements have varied in their interpretation of Justice after mentioning the Almighty's verse: (90) Indeed, Allāh orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

Among these sayings:

First: is that it is a testimony that there is no god but God, narrated by Ibn Abi Talha on the authority of Ibn Abbas. This is what al-Tabari said. Al-Qummi added that Muhammad is the Messenger of God (may God bless him and his family) and al-Ihsan is the Commander of the Faithful.

The second: Is the truth. Al-Dahhak narrated it under the authority of Ibn Abbas, which is what Ibn al-Jawzi said.

Moreover, the third: is that the inner and public are equal in action for God Almighty; Sufyan bin Uyaynah said this. Ibn al-Jawzi also said it.

Furthermore, the fourth: is obligatory. Because God, the Highest, has done Justice to His servants in it, making what He has imposed upon them fall under their ability (and benevolence) to lament; Rather, he hung up on both of them. Because the obligation must be negligent, he will compel by lamentation, which is why.

Moreover, the fifth: is fairness. This is the saying of the Commander of the Faithful, Ali Ibn Abi Talib (peace be upon him), and this is what Al-Ayashi, Al-Tusi, Al-Baghawi.

God Almighty has said: (58) Indeed, Allāh commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allāh instructs you. Indeed, Allāh is ever Hearing and Seeing.

Moreover, in His saying: (8) O you who have believed, be persistently standing firm for Allāh, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allāh; indeed, Allāh is [fully] Aware of what you do.

We take an example of the application of Justice in the Qur'anic stories in the Almighty is saying: (78) And [mention] David and Solomon, when they judged concerning the field - when the sheep of a people overran it [at night],[896] and We were witness to their judgement. (79) And We gave understanding of it [i.e., the case] to Solomon, and to each [of them] We gave judgement and knowledge. And We subjected the mountains to exalt [Us], along with David and [also] the birds. And We were doing [that].[897]. Moreover, these two verses came from the story of the Justice of Solomon and David (peace be upon them), where the context indicates that it is one specific incident whose ruling was raised to David because he is the ruling king among the children of Israel, and God made him a caliph on earth as the Almighty said: (26) [We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allāh." Indeed, those who go astray from the way of Allāh will have a severe punishment for having forgotten the Day of Account.

From this, the Qur'anic stories in general, the stories of prophets and messengers in particular, prove that Justice is the basic principle for which God sent the Messengers and revealed the Book and that the first and highest levels of Justice are the word of monotheism.

The second requirement: Violence in the context of Quranic stories

Violence in language: violence: is the violation of an order and the lack of gentleness with it, and it is against kindness. Al-Askari said violence is: (emphasis on achieving what is required). As for the terminology, it is a complex phenomenon with its political, economic, social and psychological aspects, and it is a general phenomenon that all human societies know to a varying degree. It is defined as the expression of physical force, which issues against oneself, or any other person, intentionally or forces the individual to do this act due to his feeling of pain because of the harm he suffered. At the same time, Dr Mustafa Hegazy believes that violence: Is the last possible language of communication with reality and with others; when a person feels incapable of conveying his voice using regular dialogue, and when he convinces of his failure to convince them to recognize his being and his value. Hassan al-Sayyid Izz al-Din Bahr al-Ulum also defines it as: (behaviour that involves the unlawful use of force, or the intention to threaten to use it and to degrade the other, with intrinsic and extrinsic motives). Some psychologists define it as (a behaviour pattern resulting from a state of frustration accompanied by signs of stress and a premeditated intention to cause material or moral harm to a living being or a substitute for a living being).

Violence is not mentioned in the Holy Qur'an except in the places of slander, i.e. the surahs of the Holy Qur'an are devoid of this word and its derivatives. We find that the Holy Qur'an has spoken in the context of advocacy about warning against and avoiding it and made kindness and gentleness a method for the

prophets to call God Almighty and deal with people. That all the prophets followed the method of the Qur'an in calling their people, arguing with them and arguing with them, in the Almighty is saying: (125) Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.

After defining (violence) in language and terminology, it is possible to take an example of the violence mentioned in the context of the Qur'anic stories, which are the story of the first case of violence in human history. The Almighty said: (27) And recite to them the story of Adam's two sons, in truth, when they both made an offering [to Allāh], and it was accepted from one of them but was not accepted from the other. Said [the latter], "I will surely kill you." Said [the former], "Indeed, Allāh only accepts from the righteous [who fear Him]. (28) If you should raise your hand toward me to kill me - I shall not raise my hand toward you to kill you. Indeed, I fear Allāh, Lord of the worlds. (29) Indeed, I want you to obtain [thereby] my sin and your sin so you will be among the companions of the Fire. And that is the recompense of wrongdoers." (30) And his soul permitted to him[256] the murder of his brother, so he killed him and became among the losers. (31) Then Allāh sent a crow searching [i.e., scratching] in the ground to show him how to hide the disgrace [257] of his brother. He said, "O woe to me! Have I failed to be like this crow and hide the disgrace [i.e., body] of my brother?" And he became of the regretful.

Therefore, many prophets used wisdom, gentleness and kindness in inviting their people to Islam, as mentioned in their stories. They always began their speech and call in a manner consistent with wisdom and gentleness, and we will mention examples of several prophets and how their speech and discourse were with their people.

- A. The Prophet Noah (peace be upon him), in the Almighty, 's saying: (59) We had certainly sent Noah to his people, and he said, "O my people, worship Allāh; you have no deity other than Him. Indeed, I fear for you the punishment of a tremendous Day."
- B. The Prophet Hud (peace be upon him), in the Almighty, is saying: (65) And to the 'Aad [We sent] their brother Hūd. He said, "O my people, worship Allāh; you have no deity other than Him. Then will you not fear Him?"
- C. The Prophet Shuaib (peace be upon him), in the Almighty, is saying: (85) And to [the people of] Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allāh; you have no deity other than Him. There has come to you clear evidence from your Lord. So fulfill the measure and weight and do not deprive people of their due and cause not corruption upon the earth after its reformation. That is better for you, if you should be believers.
- D. The speech of Ibrahim (peace be upon him) with his father, in the Almighty, 's saying: (41) And mention in the Book [the story of] Abraham. Indeed, he was a man of truth and a prophet. (42) [Mention] when he said to his father, "O my father, why do you worship that which does not hear and does not see and will not benefit you at all? (43) O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will

guide you to an even path. (44) O my father, do not worship [i.e., obey] Satan. Indeed Satan has ever been, to the Most Merciful, disobedient. (45) O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]."

- E. The speech of Moses and Aaron (peace be upon them), in the Almighty, 's saying: (41) And I produced you for Myself.[837] (42) Go, you and your brother, with My signs and do not slacken in My remembrance. (43) Go, both of you, to Pharaoh. Indeed, he has transgressed. (44) And speak to him with gentle speech that perhaps he may be reminded or fear [Allāh]."

The callers to good have benefited from what the Qur'an tells them about the prophets' treatment of violence, and they have followed their path. (53) And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed, Satan is ever, to mankind, a clear enemy.

God, Glory be to Him, commanded His faithful servants to seek in their speech to others the better word, and not just the good word. Thus, the Muslim must strive to do the best in his speech and his argument and in repelling the evil of others, as God Almighty said: (34) And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.

From this, we see that the various Quranic stories' contexts confirmed that violence is a destructive principle that afflicts the individual and society, and the Quranic context reveals in its folds the call to dream and repel evil with good.

The third requirement: Rumor in the context of Quranic stories

We must first define the rumour in language and terminology in order for us to understand what is meant:

The rumour in the language

It says that the grey hairs spread: that is: it appeared and dispersed, and the news spread among the people, sect and sect, so it is familiar: that is: it spread and split up, spread and appeared, and it was rumoured to mention the thing: frame it and show it, and they say: This is daily news, and it has spread among people, it means He contacted everyone, and the people's knowledge of him was equal, and his knowledge was not with some of them without others, and the rumour: the news spread and radiated the secret and spread it: if it was broadcast and a man with a rumour, that is: a radio that does not keep a secret. A rumour or rumour has the same meaning. The rumour: the news spreads and is not proven in it, and the rumour: the news spreads without being proven. Al-Fayrouzabadi defines the rumour as: (He who spreads sects and sects - permanence - and rumours spread and spread, and the rumour is the wife, for the affiliation of the husband, and a man with a rumour is like a radio tune and meaning). It notes from the linguistic definitions that they emphasize the meaning of spread, spread and emergence in the meaning of rumour, which is very close to its modern scientific definition.

Rumour in terminology

It is not easy to define rumour precisely because the rumour is an ancient social phenomenon that has existed since human society existed. The person is usually in the spoken word, without there being definite standards of truthfulness), or it is a weapon of psychological warfare, represented in a piece of news that is entirely or partially falsified, transmitted orally, or through the media, without accompanied by any evidence or proof, and it intends to destroy morale. As for Salah Nasr, he defined it as: (a term used to refer to a specific objective opinion presented to be believed by those who hear it, and it is usually transmitted from one person to another by word of mouth without requiring a level of proof or evidence), or it is (the transmission of news from a source). Dr Mukhtar Al-Tohamy defined it as: (Promoting news that has no basis in reality, deliberately exaggerating, exaggerating, or distorting the narration of a story that contains a small part of the truth, adding false or distorted information to a mostly true story, or interpreting a true story and commenting on it in a way that is different from reality.

There is no explicit mention of rumours or their derivatives in the Holy Qur'an, except once, in the Almighty's verse: (19) Indeed, those who like that immorality[981] should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allāh knows[982] and you do not know. Moreover, the Qur'an made rumours one of the heinous, reprehensible glorified matters, so it promised those who love indecency (for those who believe) would know there would be a (painful torment in this world and the hereafter) a painful torment, and that is for his anger and his anger against his brothers and his fellow Muslims. This was a threat, just out of love for immorality to spread, so how about what is more significant than that, which is to show it, they spread immorality on purpose to the rumour, and will and love for it, and the torment of the world is limit (and God knows) what is in the hearts of secrets and consciences (and you do not know) He knew the love of those who loved rumours, and he is punishing him for it.

Examples of this can be taken, according to what is mentioned in the Qur'anic context, including

- A. The rumour of women in the story of the wife of Al-Aziz with Yusef (30) And women in the city said, "The wife of al-‘Azeez is seeking to seduce her slave boy; he has impassioned her with love. Indeed, we see her [to be] in clear error." (31) So when she heard of their scheming, she sent for them and prepared for them a banquet and gave each one of them a knife and said [to Joseph], "Come out before them." And when they saw him, they greatly admired him and cut their hands[593] and said, "Perfect is Allāh![594] This is not a man; this is none but a noble angel." This noble verse was mentioned in the story of the Prophet Yusuf (peace be upon him) when women were the most searching people for the secrets of homes, and were more able than others to open their gates and expose their cover, so it became the incident of the dear woman on their tongues. The rumor is old since the time of man, and God Almighty has mentioned examples of that since the dawn of history, and in examining the stories of the prophets with

their people, we find that many of them were raised around him by many rumors by his people, and they had the effect of making some obstacles in the way of calling Those are the apostles and prophets.

- B. Spreading madness on Noah (peace be upon him) through the Almighty's saying: (60) Said the eminent among his people, "Indeed, we see you in clear error." (61) [Noah] said, "O my people, there is not error in me, but I am a messenger from the Lord of the worlds.
- C. Spreading foolishness and lying about Hood (peace be upon him). Ridiculous rumours about him by his people, in the Almighty, is saying: (66) Said the eminent ones who disbelieved among his people, "Indeed, we see you in foolishness, and indeed, we think you are of the liars." Moreover, they spread lies about him in the Almighty is saying: (53) They said, "O Hūd, you have not brought us clear evidence, and we are not ones to leave our gods on your say-so. Nor are we believers in you. (54) We only say that some of our gods have possessed you with evil [i.e., insanity]." He said, "Indeed, I call Allāh to witness, and witness [yourselves] that I am free from whatever you associate with Allāh
- D. Spreading magic on Moses (peace be upon him) Moses (peace be upon him) carried the call of his Lord to Pharaoh, his chiefs and his people, so Pharaoh would fill the skies of Egypt and poison the atmosphere around him from the many rumours he spread; so he said: (57) He said, "Have you come to us to drive us out of our land with your magic, O Moses?

So the Noble Qur'an transmitted pictures of rumours launched against the Prophet (may God bless him and his family and grant them peace), some of which are general and have been used with the prophets before. (5) But they say, "[The revelation is but] a mixture of false dreams; rather, he has invented it; rather, he is a poet. So let him bring us a sign just as the previous [messengers] were sent [with miracles]."

Thus, the Qur'anic stories provide us with the principles with which we should confront rumours and describe the ugliness of this phenomenon, and the Almighty God links the issue of rumour to the issue of faith to confirm that human behaviour stems from good faith and integrity of the heart.

The research sees that social issues have had a large share in the Qur'anic stories, thus forming a model for controlling and directing social relations in a manner that serves society's development, cohesion and elevation. Thus the Qur'anic story may be added to the Qur'anic miracle as a social other aspect of a miracle.

Conclusion

Appeared through the research the following extracts. The article Justice is mentioned in the Holy Qur'an in twenty-seven places, while the term "justice" in the sense of Justice is mentioned in twenty-three places. Among the synonyms of Justice in the Qur'an: Justice and truth.

- In the end, it becomes clear to the researcher the importance of Justice in Islam in that it is one of the attributes of God Almighty since He, Glory be to

Him, is Justice. Justice is one of the fundamental values the Qur'an urges and reiterates in many verses. Moreover, God has imposed Justice on Muslims to include everything in their lives. From Justice in ruling to martyrdom, treatment of the family, the wife, and all people, even enemies and opponents. We benefit from this that the Qur'anic stories, including the social issues they contain, such as Justice, have an impact on Justice prevailing among the members of society in order for it to grow and prosper, strengthen social ties, and achieve security. Violence has been known to more than one definition, and the research in defining violence tends to what Dr Hijazi went to, which is the last possible language of communication with reality and with others, when a person feels unable to communicate his voice using regular dialogue, and when he is convinced of failing to convince them to recognize his entity and its value.

- It becomes clear to the researcher that violence is not mentioned in the Holy Qur'an except in places of slander, i.e. the surahs of the Holy Qur'an are devoid of this word and its derivatives. We find that the Holy Qur'an has spoken in the context of advocacy about warning against it, avoiding it, and making kindness and gentleness a method for the prophets to call God Almighty. Moreover, dealing with people, to the extent that all the prophets followed the method of the Qur'an in calling their people, arguing with them and arguing with them.
- As it also shows that there is no (violence) in the Sunnah of the Prophet, that is, in the hadiths of the Prophet Muhammad (may God bless him and his family) and his pure family, except rarely, in all of them, there is a spirit of renunciation of violence, and urging gentleness and non-violence.
- From this, we see that the different Quranic story contexts confirm that violence is a destructive principle that afflicts the individual and society, and the Quranic context reveals in its folds the call to dream and repel evil with good.

It became clear to the researcher that rumour, through its definition according to linguists and terminology, is the promotion or depiction of news that does not conform to reality, and the aim of it is to break or overthrow the opposite, and it intends to wage war against him or hostility against him.

It became clear to the researcher that there was no explicit mention of rumours or their derivatives in the Holy Qur'an, except once.

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