



## The Role of Natural Disasters in Human Education from the Perspective of Islam

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### **Abstract**

One of the most important Qur'anic subjects has been the subject of human Tribulation and Trial, the history of which dates back to the time of human creation and is one of the most important divine traditions that God Almighty has set for the cultivation of humanity. The Holy Qur'an repeatedly mentions Tribulation in different ways and in different words. The abundance of verses on the subject of Tribulation indicates the importance of this subject. Natural disasters are a set of harmful events that have no human origin. These events are usually unpredictable or, at least for a long time, cannot be predicted. The natural disasters mentioned in the Qur'an are: floods, tornadoes, earthquakes, lightning, death and life, famine and starvation, locust attacks, frog attacks, loss of property and wealth. When one of the natural disasters occurs in the life of an individual or a group of people, it can have several effects. The training effects of natural disasters are: increasing faith, identifying benefactors, thinking and teaching, increasing patience and perseverance, decreasing arrogance and increasing humility, returning to the right path, increasing thanks-giving, stimulating competition sense, growth and excellence of human to achieve high positions of the hereafter.

**Keywords:** Natural Disasters; Human Training; Earthquake; Flood; Patience and Faith

### **Introduction**

The world is where surrounded by calamities ... Its people are always the target of disastrous arrows that are fired at them and destroy them with death (Seyyed Rađī, Nahj al-Balāghah, 1414, Sermon 226)

One of the most important Qur'anic subjects has been the subject of human Tribulation and Trial, the history of which dates back to the time of human creation and is one of the most important divine traditions that God Almighty has set for the cultivation of humanity. The Holy Qur'an repeatedly

mentions Tribulation in different ways and in different words. The abundance of verses on the subject of Tribulation indicates the importance of this subject.

Human life has always been intertwined with natural disasters such as earthquakes, storms and floods, and in spite of all the efforts that are made for the comfort of the body, the comfort of human imagination and thought, but the realm of his life is the source of such events.

Regarding the history of discussion, we can say:

The article "Philosophy of Tribulation and Trial in the Qur'an and narratives and its constructive role in human education", Salehi, Akbar; Magazine: Educational Teachings in the Qur'an and Hadith» Fall and Winter 1394 - Issue 2. In this article, it is generally discussed and does not mention much about natural disasters.

Article "Tribulation and Trial in the Qur'an", Abdul Ali Pakzad, Qur'anic Research 1387, No. 54 and 55.

This article has also generally discussed the issue of Tribulation and has paid more attention to the types of Tribulations in the Qur'an and has paid less attention to its educational discussion.

The importance and necessity of the debate is that one of the fundamental questions that has always occupied the minds of human beings is knowing the role of natural disasters. Therefore, since this question has always been raised in society, it is necessary to address various aspects of it and give it an answer that suits the day.

Accordingly, the main question of this article is what role do natural disasters play in human education from the Islamic point of view?

The purpose of this study is to find the educational effects of natural disasters in human life so that the doubts raised in this field can be answered. The research method in this paper is descriptive-analytical and the method of data collection is library method.

### **1- Semantic of *Ibtilā'***

*Ibtilā'*<sup>1</sup> (i.e. Tribulation) is rooted in "*balw*"<sup>2</sup> and "*balā'*"<sup>3</sup> (*Farāhīdī*, 1409 AH, vol. 8, p. 339).

During the time of ignorance, the animal, the head of which was tied to the grave of his owner until the moment of his death, was called "*Al-Balīyyah*"<sup>4</sup> (*Azharī*, 1421 AH, vol. 15, p. 281; *Sāhib Ibād*, 1414 AH, vol. 10, p. 355) and "*Muballayāt*"<sup>5</sup> are the women who, when their husbands died or were killed, wept and moaned around the coffin. (*Farāhīdī*, 1409 AH, vol. 8, p. 339).

And in general, for *Ibtilā'* (i.e. Tribulation), the following meanings are expressed:

A- It means oldness and exhaustion. (*Hussaynī Zubaydī*, 1414 AH, vol. 19, p. 214; *Afrām Bustānī*, 1375 HS, p. 8) and sadness and grief are called "*balā'*" i.e. test" because it erodes the body; Like this saying of God Almighty, "... and in that was a great trial from your Lord" (Al-Baqarah: 49); "... And in this was a severe trial from the Lord for you" (*Rāghib Isfihānī*, 1412 AH, p. 145)

B- Testing and Trial "*Balāhu Yablūhu Balwā'*"<sup>6</sup>; that is, He tested him; Such is the saying of God Almighty: "Verily, this is an obvious testing" (*As-Sāffāt*: 106) "This is certainly an important and

<sup>1</sup> ابتلاء

<sup>2</sup> بلو

<sup>3</sup> بلي

<sup>4</sup> الْلَّهُ

<sup>5</sup> مُبَالَاتٍ

<sup>6</sup> بِلَاهُ يَبْلُو هُبْلُوا

obvious test" (*Ibn Fāris*, 1404 AH, p. 292; *Ibn Manzūr*, 1414 AH, vol. 14, p. 83; *Fayyūmī*, 1414 AH, vol. 2, p. 62; *Turayhī*, 1375 HS, vol. 1, p. 60) Therefore, those who have endured hardships in travels and have accumulated experiences are called tested and experienced: "He is the one who is experienced in travels". (*Farāhīdī*, 1409 AH, vol. 8, p. 339)

C- It means creating change and transformation in people to achieve the desired result. (*Mustafawī*, 1360 HS, vol. 1, p. 113)

It should be noted that the task has been interpreted as "test" because it causes hardship and difficulty to the body and is also a kind of trial and test; Like the saying of God Almighty: " And We shall assuredly try you until We know those of you who struggle and are steadfast, and try your tidings" (Muhammad / 31); And, of course, we will test you so that we may recognize those of you who struggle and those who are patient and examine your reports" (*Rāghib Isfihānī*, 1412 AH, p. 146).

According to the lexicologists, the main meaning of "*balw*" seems to be experimentation, but the word "*balā'*" does not always mean experiment and test, but it can mean suffering and hardship, difficulty and calamity. As the owner of "test" has considered it in three ways and says: test is in three aspects: blessing, experiment and test, and something disgusting and unpleasant. (*Turayhī*, 1375 HS, vol. 1, p. 61) "*balā'*" can be in good and evil, and God afflicts the servants with good and evil and the means by which man's patience and gratitude are tested. (*Tabatabā'i*, 1390 AH, vol. 19, P. 34)

But the point to be mentioned is that suffering, hardship, difficulty, and all that is so-called calamity are for human Tribulation and Trial, and in fact they are necessary.

*Ibtilā'* means being tested in such a way that a person is given something to do to find out his inner attributes and their amount such as obedience, courage, generosity, chastity, knowledge, fidelity to covenant, piety, faith, patience. For this reason, *Ibtilā'* is one of the most important and fundamental issues mentioned in the Qur'an and hadiths. (*Biglari*, *Ibtilā'* from the Perspective of the Qur'an and Sunnah, 1380 HS, p. 10) The issue of *Ibtilā'* and *Imtihān* (i.e. divine Tribulation and Trial) have been mentioned in two ways in the Qur'an that are sometimes in general, and that people are tested in the struggle of life during their lifetime, and the test separates the honest from the liar and those who struggle from the hypocrites, and sometimes they are in a tangible and objective way, explaining the history of people and nations who have been tested and experimented, as well as the results of their Tribulation and Trial. (IBID. Page 11) In addition to the word "*balā'*", there are four other words in the Qur'an that are used in the sense of Tribulation and experimentation, which are: "sedition", "purification", "examination". The statistics of the use of these words in the Qur'an are as follows:

General statistics of the words "*Balā'* i.e. calamity", "*Fitnah* i.e. sedition", "*Tamhīs* i.e. purification", "*Imtihān* i.e. testing"<sup>7</sup> and its derivatives in the Qur'an:

The words related to *Ibtilā'* and its synonyms (sedition, purification, examination) are generally mentioned in 97 verses of the Qur'an.

<sup>7</sup> «باء»، «فتنة»، «تمحیص»، «امتحان»

**Table 1 shows the number of words and their derivatives in the whole Qur'an, Surah and verse**

The number in verse	The number in surah	The total number	The word and its synonyms	Row
35	25	38	<i>Balā'</i>	1
58	32	60	<i>Fitnah</i>	2
2	1	2	<i>Tamhīṣ</i>	3
2	2	2	<i>Imtiḥān</i>	4

**2- The Concept of Education**

In relation to education, various definitions have been provided by Islamic and non-Islamic scholars, but the comprehensive definition provided by them is: providing the necessary grounds and factors for actualization, flourishing human talents in the desired direction. (Elhaminia, Ali Asghar, 1387 HS, p. 27)

**3- Types of Natural Disasters in the Qur'an**

Natural disasters are a set of harmful events that have no human origin. These events are usually unpredictable or, at least for a long time earlier, cannot be predicted. Natural disasters come in many forms. Earthquakes, floods, hurricanes, tornadoes, tsunamis, hail, avalanches, lightning, extreme temperature changes, droughts and volcanoes are examples of natural disasters. Natural disasters mentioned in the Qur'an are as follows:

**3-1- Flood**

God says: "There was, for Saba', aforetime, a sign in their home-land -two gardens to the right and to the left." Eat of the Sustenance (provided) by your Lord, and be grateful to Him: a territory fair and happy, and a Lord Oft-Forgiving! But they turned away (from Allah), and We sent against them the Flood (released) from the dams, and We converted their two garden (rows) into" gardens" producing bitter fruit, and tamarisks, and some few (stunted) Lote-trees. (Saba' / 15-16)

In several hadiths, it is mentioned that there were two mountains near them, from which rain and floods flowed, and between these two mountains, there was a dam that Solomon had placed, which they opened the corner of this dam when needed, and they fetched water as much as they needed for their houses and dwellings, and then blocked it again. In general, they ingratitude and they turned away from the prophets so God made the mice of the sea dominant on them and the mice completely chewed and destroyed this dam and a huge flood started, destroying all their belongings and their settlements and destroying their trees, and many of them were perished. (Tayyib, 1378 HS, vol. 10, p. 554)

### **3-2- *Tornado***

God says: "We punished the people of Pharaoh... So We sent upon them [all sorts of Calamities]: The flood, the locusts, The lice, the frogs and the blood a Succession of Clear Signs ..." (*Al-A'rāf*: 130 and 133)

*Tūfān* (i.e. Tornado) is derived from the word "*Tawf*" (on the weight of *Khawf*) means a turning and circumventing creature, then any event that surrounds a person is called *Tūfān*, but in the Arabic word, *Tūfān* is more called the floods and waves that destroys houses and uproots trees. However, in today's Persian language, *Tūfān* is mostly referred to as strong winds (Makarem Shirazi, 1374 HS, vol. 6, p. 321).

### **3-3- *Earthquake***

God says: "And to Madyan We sent their brother Shuaib to guide his people; he said: " O, my people! Worship Allah, and believe in the Hereafter, and do not make mischief on the earth. They denied him, so an earthquake seized them; and they became Motionless corpses stuck to the earth of their homes." ('Ankabūt / 36-37)

*Rajfah* here means a severe earthquake (Hosseini Shirazi, 1423, p. 412).

### **3-4- *Lightning***

God says: " But if the pagans persist in turning away From the Truth, then say [O, Messenger!]: " I warn you of a thunderbolt like the one that destroyed the `Ad and Thamud people." (*Fussilat* / 13)

Lightning is a terrible sound that is created in the atmosphere and is accompanied by fire, death or torment, and that is why sometimes lightning is referred to death, and sometimes fire. (Makarem Shirazi, 1374 HS, vol. 20, p. 234)

### **3-5- *Death and Life***

God says: "Allah is the One Who created death and Life that He may try you mankind, and to make known which of you by Comparison is best in deeds; and He is The Invincible-Mighty Forgiving." (*Mulk* /2)

The word "life" is used to refer to something that has a state of consciousness and will. And the word "death" means not having that state, what is understood is that due to the teaching of the Qur'an, it has taken on another meaning, and that is the same being with the consciousness and will is transferred from one of the stages of life to the other stage. (Tabataba'i, 1417, vol. 19, p. 349)

### **3-6- *Famine and Hunger***

God says: "We will surely test you [all] with something of fear and hunger and Loss of wealth and lives and fruits ...." (*Al-Baqarah* / 155)

Hunger here means famine (*Maqātil Ibn Sulaymān*, 1423, vol. 1, p. 151; *Nūwī Jawi*, 1417, vol. 1. p: 53)

In another verse, God refers to famine and starvation and says: "Allah has struck a similitude: A people who lived in security in their town and provision came to them in Abundance from everywhere..." (*Nahl* / 112)

The interpretation of cloth for hunger may be due to the fact that hunger is like clothing, pervaded all of their existence and life, just as the term "tasting" is an allusion to the influence of the effects of hunger on the depths of their being. (*Qarā'aī*, 1383 HS, v. 3, P. 590)

### **3-7- Attack of Locusts**

God says: "We punished the people of Pharaoh... So We sent upon them [all sorts of Calamities]: The flood, the locusts, The lice, the frogs and the blood a Succession of Clear Signs ..." (*Al-A'rāf*: 130 and 133).

God says: "Then We made the locusts dominate their crops and trees." (Locusts) It has been included in the narratives that the locusts devastated the trees and crops so that it emptied all the trees of their foliage, even harassing them as they shouted and cried (Makarem Shirazi, 1374 HS, vol. 6, p. 321).

### **3-8- Frog Attack**

God says: "We punished the people of Pharaoh... So We sent upon them [all sorts of Calamities]: The flood, the locusts, The lice, the frogs and the blood a Succession of Clear Signs ..." (*Al-A'rāf*: 130, 132 and 133)

God increased the generation of frogs to such an extent that they were a calamity surrounded all their life. Everywhere large and small frogs disturbed them even in houses and rooms and tables and tableware. As the world was narrowed for them, but they did not kneel before the right and did not give up. (- Makarem Shirazi, 1374 HS, vol. 6, p. 322)

### **3-9- Deficiency of Fruits and Assets**

"We will surely test you [all] with something of fear and hunger and Loss of wealth and lives and fruits ...." (*Al-Baqarah* / 155)

In the verse under discussion, God Almighty refers to the general disasters that Muslims may be caught in the struggle against falsehood, and that is fear and hunger and the defect of property and lives, but the word (fruits) apparently means the children, because the defect of children and the decrease of men and youth is more appropriate with war than the defect of fruit trees (Tabatabā'i, 1417, vol. 1, p. 353).

## **4- Educational Effects of Natural Disasters in Humans**

The test is one of the divine traditions and the honor of creation, the past has been tested, the present and the future will also be tested. When one of the natural disasters occurs in the life of an

individual or a group of people, it can have many effects. These effects are effective both for those who have been affected by the disaster and for those who hear about them later.

#### **4-1-Increasing Faith**

One of the effects that disasters, in general, have in human life is an increase in faith.

God says: "And We have set none but angels as Guardians of the Fire; and We have fixed their number only as a trial for Unbelievers, - - in order that the People of the Book may arrive at certainty, and the Believers may increase in Faith, - - and that no doubts may be left for the People of the Book and the Believers ..." (Al-Muddaththir / 31)

The increase in the faith of the believers, due to hearing the number of the guardians of Hell in the Qur'an, may be due to the fact that the People of the Book acknowledge and confirm the above-mentioned truth. Mentioning the number of guardians of Hell in the Qur'an removes any doubts from the hearts of the People of the Book and the believers about the truthfulness and correctness of the Qur'an (Hāshimī Rafsanjānī, 1386, p. 19, p. 399). The increase in faith here is not limited to the number of guardians of Hell, and it is a pervasive ruling that in every divine test there is an increase in faith, because God has used the word sedition and testing in general.

In this regard, in a narration from Imam Ṣādiq (AS) is stated:

"A believer is like a scales. The more he believes, the more he faces calamities." (Kulaynī, 1407, v. 2, p: 254)

#### **4-2- Identification of Good-Doers**

In several cases in the Qur'an, God has introduced one of the general effects of all calamities as the identification of good people. God says: "Allah is the One Who created death and Life that He may try you mankind, and to make known which of you by Comparison is best in deeds; and He is The Invincible-Mighty Forgiving." (Mulk /2)

Life and death as one of the natural events that occur in life. Sometimes the same life and death are the means of test for some.

It is noteworthy that the purpose of the experiment is to introduce the goodness of the action and not the multiplicity of the action. This is because in Islam the quality important, not the quantity. It is important that the action be beneficial and sincere for God, even if it is small in quantity (Makarem Shirazi, 1374, vol. 24, p. 317).

What is meant by "good deeds" is quoted in some Islamic narrations from the Holy Prophet of Islam (PBUH) who said:

«أَنْتُمْ عَلَّا وَ أَسْكُنْتُمْ لِلَّهِ حَوْفًا وَ أَحْسَنْتُمْ فِيمَا أَمْرَأَ اللَّهُ بِهِ وَ نَهَى عَنْهُ نَظَرًا وَ إِنْ كَانَ أَقْلَمُ نَطْعَةً»

(Majlisī, 1403, v 67, p 233); This means that whichever of you has more perfect intellect and wisdom, more god-fearing, and more knowledge on God's commands and prohibitions, even if your Mustahab actions have been less.

It is obvious that perfect intellect cleans action, purifies intention, and increases reward.

And in a hadith from Imam Ṣādiq (AS) we read:

«لَيْسَ يَعْنِي أَكْثَرُ عَمَلًا وَ لَكِنْ أَصْوَبُكُمْ عَمَلًا وَ إِنَّمَا الْإِصْبَابُ حَسْبُهُ اللَّهُ وَ النِّيَّةُ الصَّادِقَةُ وَ الْحَسَنَةُ تُمَكِّنُ قَالَ الْإِنْقَاءُ عَلَى الْعَمَلِ حَتَّى يَخْلُصَ أَشْدُ مِنَ الْعَمَلِ وَ الْعَمَلُ الْخَالِصُ الَّذِي لَا تُرِيدُ أَنْ يَحْمِدَكَ عَلَيْهِ أَحَدٌ إِلَّا اللَّهُ عَزَّ وَ جَلَّ وَ النِّيَّةُ أَفْضَلُ مِنَ الْعَمَلِ أَلَا وَ إِنَّ النِّيَّةَ هِيَ الْعَمَل»

”(Kulaynī, 1407, vol. 2, p. 16); this does not mean which one of you do most, but which one of you do best, and the best action is the one which is combined with godliness.

#### **4-3- Thinking and Learning a Lesson**

Another effect of natural disasters is to create thinking and learning a lesson in human beings. When one thinks and learns a lesson from the destiny of others, one can plan one's life in every way. God says: “They denied him, so an earthquake seized them; and they became Motionless corpses stuck to the earth of their homes.” ('Ankabūt / 37)

And the people of Shu'ayb denied their Prophet, and God sent them a great earthquake, which had a heavenly shout, and all of them fell into their homes and died, and the two tribes of 'Ād and Thamūd were also subject to divine wrath and as for the people of Mecca, it was clear from the ruins of their houses on the land of Hajar and Yemen when they crossed that land, because the devil adorned their ugly deeds in their eyes and stopped them from the right path so though they were thinkers and scholars but they did not think in the way of truth. (*Thaqafī Tihranī*, 1398, v. 4, p: 229)

Also, in another verse, God says: "Verily in this there are Signs (for men to understand); lo! We put men to test." (Al-Mu'minūn: 30).

This verse is addressed to the Messenger of God (PBUH) which is a lesson for the people of the lesson and we were the ones who tested them and tested your people. (Qarashī, 1377, vol. 7, p. 122)

This may indicate that we have repeatedly tested the people of Noah and killed them when they failed the tests. It may also be pointed out that we test all human beings in every age and time, and what is said in the above verses is not specific to the people of Noah's era, but there are trials in all ages and eras in various forms. And in these experiments, those who are the thorns in the path of human evolution are removed, so that humanity can continue its evolutionary path (Makarem Shirazi, 1374, vol. 14, p. 232).

#### **4-4- Increasing Patience and Endurance**

Patience is one of the moral virtues without which life and success cannot be continued. This moral attribute is not specific for religious affairs, and every human being, for every action and every small and large goal that he pursues in the days, weeks, months and years of his life, must adhere to the patience that is necessary to achieve those goals. Patience in calamity is self-control over impatience and unrest; that is, controlling one's self from doing bad deeds such as unrest and impatience and losing one's control. This type of patience is usually used when one is in trouble and it is called "patience in calamity". Impatience and loss of authority is disgusting because it is a sign of man's weakness in adversity and his inability to endure the hardships and difficulties of life. It is also not appropriate for a wise and intellectual person to lose his control and to behave in a way that is not worthy of a human being and will cause him shame and regret in the future.

In this regard, God says: "We will surely test you [all] with something of fear and hunger and Loss of wealth and lives and fruits ...." (Al-Baqarah / 155)

And at the end of verse, "and give glad tidings to those who patiently persevere", He addressed the Holy Prophet (PBUH) to give glad tidings to the Islamic community in general, and the survivors of

the martyrs, especially give good news, that they should be patient when facing these unfortunate events and incidents to participate with the martyrs in jihad for the holy purpose and attain happiness, and just as the dead have been patient and have achieved a stable belief in this grace, their survivors must also be patient in this regard (Hussaynī Hamidānī, 1404, vol. 2, p. : 41).

#### **4-5- Erasing Arrogance and Increasing Humility**

The first attribute of vice attributes that can be seen in the story of the prophets and the beginning of human creation, and which, according to many moral scholars, is the mother of all corrupt moral vices and the root of all human misery and ugly traits, is arrogance. May it be mentioned in the story of Satan during the creation of Adam (PBUH) and the command to prostrate to the angels, as well as the devil (Makarem Shirazi, 1377, vol. 2, p. 19).

The elders of moral have said: The basis of arrogance is that man feels relieved to see himself superior to another, so arrogance consists of three elements: first, to give himself a position, second, to give another a position, and in the third stage to see his own position superior to them and feel happy and relaxed. Therefore, it has been said that arrogance is different from egotism. In egotism, no comparison can be made with another, but man sees himself great because of knowledge or wealth or power or even worship, although supposedly there is no one but him in the world, but in arrogance he certainly compares himself to another and sees himself superior to him. The word "arrogance" is sometimes used to refer to the state of soul mentioned above, and sometimes to an action or movement that results from it, such as sitting or walking and speaking as if he sees himself superior to all those around him, and these actions and movements are also called arrogance, the main root of which is the intrinsic and inner state (Ibid., Vol. 2, p. 44).

After bringing all kinds of natural calamities on Pharaoh's people, God says at the end of the verse that they were still arrogant.

God says: "So We sent upon them [all sorts of Calamities]: The flood, the locusts, The lice, the frogs and the blood a Succession of Clear Signs ..." (*Al-A'raf*: 133)

The phrase "they were still arrogant..." indicates that all these miracles had no effect on them and they were not humbled, and the phrase "they were still sinful..." is also the cause of arrogance, that is, their past sins caused them to be arrogant. (Qarashī, 1377, v. 3, p. 494) According to the power of wisdom, when a man is threatened with a danger, he neglects everything he sees except the Creator, to whom he is forced to take refuge, but these people, who are in love with Pharaoh, expressed their need for a solution. Obviously, although the rebellious Pharaoh had been helpless and distraught but in the face of the people's demands, what could he say but to express his shame? Again, this rebellious Pharaoh continued its ruthlessness, and it was impolite to the greatness of Allah, and he was again in the position of fighting and denying Moses (PBUH), so the infidelity and stubbornness with the Lord penetrated the hearts of all of them from the leaders to the followers. The almighty God called them a group of criminals since the Pharaoh has misguided all those people and prepared the ground for eternal destruction and punishment (Hussaynī Hamidānī, vol. 6, p. 475-476).

God does not need our worship and thanksgiving, and the Qur'an has repeatedly pointed to this fact and said: God does not need you. But our attention to Him is the source of our self-esteem and growth, just as the sun does not need us, it is we who use the light and illumination if we build our houses in the sun (Qarā'atī, 1383, vol. 7, p. 253).

#### **4-6- Return to the Right Path**

Sometimes a person strays from the path of truth due to negligence. By sending natural disasters, God causes man to return to the path of truth.

God says: "And We scattered the children of Israel on the earth as separated groups; some of them are righteous and some are evil-doers; and we have tried them both with happiness and adversity, so that they may return [to The Right Path]." (A'rāf / 168)

In this verse, goodness includes all blessings, well-being and comfort, just as evil covers any discomfort and intensity, and there is no reason to limit the meaning of these two in a certain circle. God says: We tested them with various means, we have tried the good and the bad, may be they will come back. Sometimes We encouraged them (the Children of Israel) and made them prosperous and blessed, so that the sense of gratitude would be aroused in them and they would return to the truth and sometimes we made them face difficulties and disasters to abandon pride, selfishness, and arrogance and know their inability, perhaps to wake up and return to God, and the goal in both cases has been to educate, guide, and return to the truth (Makarem Shirazi, 1374, vol. 6, p. 431).

#### **4-7- Increase in Thanks-Giving**

One of the effects of natural disasters on human life is the increase in his thanks-giving for divine blessings. When a person is in trouble, he knows better the value of God's blessing.

The opposite of disbelief and ingratitude is the gratitude of God, and its meaning is the appreciation of blessings with heart, tongue, and action. But with the heart is the knowledge of the Lord and submission to Him and contentment with His gifts, and with the tongue is the utterance of words that express man's appreciation and gratitude to the Creator of blessings, but by action, it is to spend every blessing and gift in a place where God has commanded and created for it. (Makarem Shirazi, 1377, vol. 3, p. 79)

God says:

"... He said:" This is of the Favor of My Creator and Nurturer in order that He May try me whether I am grateful or Ungrateful. And whoever is grateful it is for the benefit of himself and whoever is ungrateful then he should know that My Creator and Nurturer is the Absolute Independent Bounteous." (Naml / 40)

#### **4-8- Stimulating the Sense of Competition**

When a person is in trouble, he tries to save himself from it as soon as possible and return to normal condition. God says: "...but Allah's Will is to try you in what He has given to each of you [of the Divine Books and Decrees in different eras]. You people should compete one another in goodness." (Al-Mā'idah / 48)

The High School of the Qur'an is the only means of testing and leading mankind to perfection and happiness. It is a program that enables moral and practical teachings and instructions as much as possible, and the scope of its teachings and instructions is extremely wide and far beyond human endurance and it is supernatural that people can only benefit from their limited efforts. And all human beings will return to

their Lord. Then, the secrets of each of them will be revealed openly and they will be privileged from each other, that no one's secret will not be hidden (Hussaynī Hamidānī, 1404, vol. 5, p. 37).

It is the duty of everyone in the course of spiritual perfection, divine knowledge, religious deeds, and all good deeds to overtake each other and get a score of 20 in each class. And the difference in whether the matter of overtaking is Wājib or Mustahab is wrong because it is an instructive matter due to wisdom the guardianship is not applied in him like the command of obey him and it follows the guardian; if it is Wājib so it is Wājib and if it is Mustahab, so it is Mustahab. (Tayyib, 1378, v. 4, p. 387)

#### **4-9- Human Growth and Excellence in Order to Reach the High Positions of the Hereafter**

Another educational effect of natural disasters is the arrival of humans to the higher positions of the Hereafter. In this regard, Imam Ṣādiq (AS) says: "Surely, there is a position in paradise, to which no one is reached, unless the servant who has suffered a difficulty in his body." (Kulaynī, 1407, v. 2, p: 255)

This narrative implies that some degrees of heaven can be attained through action and effort, and others can only be achieved through physical sufferings. God sends this kind of Tribulations to the servants He loves (Majlisī, 1404, vol. 9, p. 335).

#### **Conclusion**

Based on the above, the following results were obtained:

Natural disasters are a set of harmful events that have no human origin. These events are usually unpredictable or, at least they cannot be predicted a long time earlier. The natural disasters mentioned in the Qur'an are: floods, tornadoes, earthquake, lightning, death and life, famine and starvation, locust attack, frog attack, loss of wealth and property. When one of the natural disasters occurs in the life of an individual or a group of people, it can have several effects.

The educational effects of natural disasters are: increasing faith, identifying benefactors, thinking and learning lesson, increasing patience and perseverance, cleansing arrogance and increasing humility, returning to the right path, increasing the sense of thanks-giving, stimulating competition, growth and excellence to achieve high positions of the hereafter.

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