

Probing the Impact of Remembering Divine Boons on Human Training With an Emphasis on the Qur'ān 31:20

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Abstract

The attainment of welfare is a goal that has motivated different human schools of thought. In the meantime, Islam with a claim for welfare has given instructions to the human society, and the noble Qur'ān is teemed with verses that offer in various forms approaches as to this goal. Remembering divine boons in noble Qur'ān is of the items which is being emphasized greatly for the attainment of welfare. This study attempts to probe the training effects of this remembering with an emphasis on the verse 20 of Luqmān chapter (Qur'ān 31:20) so that education and training officials, teachers, advisors, and researchers could provide the society, in the light of the findings of this study, with practical solutions in educational books and advisory methods for generating personal and social welfare. With a descriptive-analytical approach, this study has looked at the personal and social, training effects of remembering divine boons. The boons investigated in this study are those ones that are recognized by all religious and non-religious schools of thought. Therefore, it is not possible for any human and non-human school to deny the achieved Qur'ānic findings, and every human can use these findings, whether to have belief in them or not. Of the most important personal and social, training effects of remembering divine boons are the feeling of self-worth, purposefulness in life, improvement of emotional relations, and so one.

Keywords: Remembering boons, Human training, Personal effects, Social effects, Verse 20 of Luqmān chapter.

Introduction

Welfare is an important concern for humans for the attainment of which different religious, non-religious, psychological, educational, political, and economic schools of thought have had suggestions. Meanwhile, Islam whose claim is to improve human life has myriads of suggestions in various arenas for the attainment of welfare. Noble Qur'ān gives the essential principles of what a human needs for the attainment of welfare; as a result, probing noble Qur'ān is necessary for this fulfillment. Among the countless training verses of Qur'ān, there are numerous recommendations for remembering the boons of God with which He has provided humans. Remembering God's boons holds many beneficial effects for constructing welfare in this world and the hereafter. Therefore, with an emphasis on the Qur'ān 31:20, this

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study seeks to probe the training effects of remembering divine boons so that –through giving its findings to educational advisors, trainers, teachers, and researchers – it could take a step for giving superb advice for the attainment of welfare and producing proper educational texts. For achieving its ideal results, this can be done using the approach of remembering divine boons and, as a result, generating a happy and vivacious person and an active and happy society.

Accordingly, in spite of the research done in the past, this study delves into the effects of remembering boons in both personal and social dimensions. It examines the tangible and practical aspects of life which are undeniable from the viewpoint of all religious and non-religious schools of thought so that they, through being put into practice in the milieu of life, can lay the groundwork for creating worldly welfare. It is worth mentioning that the items provided here with such vastness and such a lookout, for remembering the training effects, cannot be found in other studies. It is necessary to note that this study examines the training effect of remembering boons; the word remembering has a key role for the findings of this study, and it is different from the studies done so far to examine the effect of divine boons. On account of this – regarding the outlook and also the emphasis of this study on the Qur'ān 31:20 – no literature review can be provided for it. What are close to this study and are also considered some of its sources are those studies that somehow enumerate the instances of boons, which mostly have examined the spiritual boons like guardianship; however, the base of this study are those boons that humans cannot deny in diverse schools of thought. Hence, the findings of this article are applicable for all various human schools of thought, whether religious or non-religious. This is a point worthy of attention that the findings of Qur'ān are not deniable by any schools of thought, and every human with every style of belief can at least use the training commands and points of noble Qur'ān.

With a descriptive-analytical method, this study attempts to answer the following questions:

- What are the instances of boons based on the Qur'ān 31:20?
- What are the personal effects of remembering divine boons?
- What are the effects of remembering divine boons on the society?

Lexicology

To discover the training effects of remembering boons, at the outset it is necessary to probe the main words in the thought of lexicographers and to find their meaning. Thus, boon, training, and reminding are the words that will be examined as follows:

Boon

“Ni‘ma” (boon) literally means to be in a good mood and to enjoy life and welfare (Ibn Fāris, 1983, vol. 5: 446), and it also means happiness (Farāhīdī, 1989, vol. 2: 161). “Ni‘ma” (boon) is the possessions and life granted by God to His Servant (Ibn Fāris, 1983, vol. 5: 446; Jawharī, 1986, vol. 5: 2042). That is, what its granting is exclusive to God is boon, like ears and eyes (Ibn Manzūr, 1993, vol. 12: 580). Rāghib also sees boons as goodness and the good mood (Rāghib Iṣfahānī, 1991: 814). Therefore, it can be said that boons imply a special type of welfare and prosperity. Words such as beneficence, merit, and bounty in noble Qur'ān also allude to the concept of boon.

Reminding

The concept of remembering in the discourse of Qur'ān and traditions is mentioned with the

words “dhikr and tadhakkur”, meaning preserving. For that reason, “tadhakkur” means asking for something which is lost, i.e. remembering. A book which contains a detailed account of the religion is called “dhikr”; so, the heavenly books revealed to prophets are named “dhikr” (Farāhīdī, 1989, vol. 5: 346-347). With looking up a dictionary, it can be found that the word “dhikr” was used at first with the meaning of remembering, opposite to forgetting, and then gradually it was used with the meaning of verbal reminding (articulation) (Muṣṭafawī, 1981, vol. 3: 317). Of the other meanings mentioned for “dhikr” are retrieving something in the mind and heart (Rāghib Iṣfahānī, 1991: 321); remembering somebody negatively; articulating words continuously and slowly which are suggested to be said; and leaving negligence and entering into observance disposition. Overall, it can be said that “dhikr” is remembering, whether it be after forgetting or not. It has two types: reminding by tongue and reminding by heart. The books of prophets are also called “dhikr” because they remind people the facts of this world and the hereafter. This is the most comprehensive meaning of “dhikr” and the other meanings mentioned for it are originated from this one. In the noble Qur’ān, meanings mentioned for “dhikr” include Qur’ān (Qur’ān 15:9), preceding heavenly books (Qur’ān 21:50), dignity and glory (Qur’ān 38:1), maligning and badmouthing (Qur’ān 21:60), conspicuousness (Qur’ān 76:1), etc.

Training

In Arabic, “tarbiyya” (training) has the meanings of nurturing and developing (Ibn Manẓūr, 1993, vol. 14: 304), and also it means raising and adding (Ibn Fāris, 1983, vol. 2: 483; Rāghib Iṣfahānī, 1991: 340). Both of these meanings allude to directing something to being perfect and removing deficiencies through depletion and replacement, whether this process is in the essence of something, or in the beliefs, or in the morality, doings, and behaviors (Muṣṭafawī, 1981, vol. 4: 19).

Idiomatically, the word training is nurturing everything which deserves it, and this meaning involves inanimate things, flora and fauna, humans, and the cultivation of body and soul (Amīnzāda, n.d.: 7). Training is the act of preparing a person to harmonize with the environment; namely, training can be done when a person’s behavior changes due to learning and experience (Shu‘ārīnizhād, 1998: 202). Trainer is someone who provides the trainee with the growth parameters, and does something so that the trainee could actualize his or her own potential perfections (Subḥānī, n.d.: 13).

Instances of boons regarding the Qur’ān 31:20

Qur’ān reads, “Do ye not see that God has subjected to your (use) all things in the heavens and on earth, and has made his bounties flow to you in exceeding measure, (both) seen and unseen? Yet there are among men those who dispute about God, without knowledge and without guidance, and without a Book to enlighten them!” (Qur’ān 31:20). At the outset of this verse, God points at His power, the way He puts order, and the system and relation that exists amongst the parts of the world. In fact, God has subordinated the entire world to this system so that the noblest part of it, i.e. human, would be created and perfected. Subordination of the world means God wants to meet human needs with the system of the world and manage the world of humans (Ṭabāṭabā’ī, 1996, vol. 16: 229). In fact, this verse is for humans to show gratitude, become cognizant, and to be reminded that, firstly, the trainer of the world –through generosity – has subordinated all things in the heavens and on earth to his or her creation so that all work for him or her; secondly, He has flowed to the human many boons and has completed them, whether seen or hidden (Amīn, 1982, vol. 10: 145).

After reminding humans that the vast amenities on earth and in the heavens are set for humans so that they would grow to perfection using them, God reminds us about two types of His boons: seen and unseen boons. To interpreters, seen boons are what humans recognize without any special contemplation and only through using senses (Mughniya, 2003, vol. 6: 28), and unseen boons are the ones that for their recognition humans are in need of contemplation and are beyond senses (Ṭabāṭabā'ī, 1996, vol. 16: 229; Ṭabrisī, 1998, vol. 3: 283). Of the instances of seen boons that can be pointed out are the boons of Islam, the Prophet (s), and what can be achieved out of knowledge about God and monotheism; every boon from creation, life, and various faculties that cannot be denied such as lust; health; beauty; the principle of life; sustenance and life amenities such as food, apparels, housing, and the preliminary things required for making them; what humans need in life; and the exoteric Imām (Amīn, 1982, vol. 10: 146; 'Arūsī Ḥuwayzī, 1994, vol. 4: 21; Ibn Shahr Āshūb, 2000: vol. 4: 180; Qumī, 1988, vol. 2: 165; Ṭabrisī, 1993, vol. 8: 501). To interpreters, unseen boons can be enumerated as follows: what is beneficial for the religion and worldly life of someone, of which no one is cognizant except sublime God (Ṭabrisī, 1993, vol. 8: 501); the act of covering mischiefs and not losing face due to them (Fayḍ Kāshānī, 1994, vol. 4: 145; Ṭabrisī, 1993, vol. 8: 501); the guardianship and love of Ahl al-Bayt (a) (Qumī, 1988, vol. 2: 166); the Hidden Imām (Abu al-Fūtūḥ Rāzī, 1987, vol. 15: 296-298; 'Arūsī Ḥuwayzī, 1994, vol. 4: 21; Ibn Shahr Āshūb, 2000: vol. 4: 180; Mughniya, 2003, vol. 6: 28; Ṣadūq, 1958, vol. 2: 368); and so on. There is no doubt that the greatest unseen boon is the boon of science, knowledge, and perception of facts (Amīn, 1982, vol. 10: 146).

The training impact of remembering boons on the human

In Qur'ānic anthropology, humans are discussed to have two domains: body and soul domains. Accordingly, the boons enumerated by God in noble Qur'ān for humans contain both domains so that, in the light of them, humans could reach their both physical and spiritual perfection.

Remembering boons in noble Qur'ān has different benefits for humans; based on their training impacts, these benefits can be divided into personal and social dimensions.

Personal impacts

The most important personal impacts of remembering divine boons are examined as follows.

The sense of appreciation towards the creator

One of the most important personal impacts of remembering divine boons is bringing about the sense of gratitude and appreciation within humans. This sense is formed when there is a boon and that boon is a recognized being (Pasandīda, 2005: 132). Thus, in narrations from Imām Ṣādiq, we read, "When God grants a boon to a Servant, the gratitude of that boon is observed if that person recognizes the boon wholeheartedly" (Ibn Shu'aba Ḥarrānī, 1983: 369; Kulaynī, 1986, vol. 2: 96). In addition, Imām Sajjād (a) says, "Pure is God that has put recognition of the boon as His worship and the admission of inability for thanking the boon as its gratitude" (Ibn Shu'aba Ḥarrānī, 1983: 369; Majlisī, 1983, vol. 75: 142). Gratitude is in fact imagining the boon and expressing it (Rāghib Iṣfahānī, 1991: 461). In other words, gratitude is recognizing the benevolence and goodness, articulating it, and thanking God and eulogizing Him (Jawharī, 1986, vol. 2: 207). In the religious culture of Islam, both eulogy and gratitude are considered the results of remembering divine boons, but eulogy is some benevolence which is based on volition. However, if this appreciation is used only for a boon

– whether in science, generosity, donation, bravery, etc. – then it is called “gratitude.” Therefore, all gratitude is eulogy, but every eulogy is not gratitude (Muṣṭafawī, 1981, vol. 2: 280). The different application of these two words in meaning in the verses of Qur’ān reminds us this point that whatever a human has belongs to God, both what has reached him or her involuntarily such as physical features, beauty, creation symmetry, morality, talents, and the amenities provided by the universe, and what he or she has acquired including properties and various amenities through diligence and willpower in the light of divine mercy. Qur’ān reads, “And ye have no good thing but is from God” (Qur’ān 16:53). In fact, the boons of God cannot be counted at all and humans are never able to show real gratitude for the divine boons. God says, “And He giveth you of all that ye ask for. But if ye count the favors of God, never will ye be able to number them. Verily, man is given up to injustice and ingratitude” (Qur’ān 14:34).

This cognizance that whatever a human has belongs to God brings about a certain happiness and mood in heart which itself is the result of God’s favor. Based on the mood made, that human acts and shows eulogy and gratitude to his or her beloved God. Therefore, gratitude is a process which catches the thought, cognizance, heart, and all human’s organs (Ḥijāb, 1996: 19; Shubbar, 1975: 238).

The feeling of dignity and self-esteem

The basic foundation of Islam rests on the attention paid to the basic needs of humans in physical and spiritual dimensions and their proper fulfillment. The proposal of dignity and freedom of the human in the pyramid of his or her spiritual needs is based on the religious teachings, and this is a matter beyond the perception of psychologists of one’s reverence and esteem (Sālārīfar, 2011: 132). Providing the human with the feeling of self-esteem and dignity is shown at the creation of the prophet Adam (a) by God through this perfect human’s being prostrated; after that, in the form of religious commands and emphases through remembering various boons provided for the human, he or she has been aided to satisfy the feeling of self-esteem. God says’ “We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors, above a great part of our creation” (Qur’ān 17:70). In this verse, human dignity is explained through counting some of God’s boons given to the human, and, later on, the expression “conferred above a great part of our creation” is used to show the inherent superiority of the human. To interpreters, by “a great part of our creation” it is meant jinn and animals against which humans are inherently superior due to having the faculty of intelligence (Qurashī, 1998, vol. 6: 115; Ṭabāṭabā’ī, 1996, vol. 13: 157). In the viewpoint of Qur’ān, the causes for human’s dignity and existential value from an ontological aspect are remembering boons like “has given you shape and made your shapes beautiful” (Qur’ān 40:64); human’s use of intelligence boon and the repeated request of Qur’ān from the human to use this boon for knowing and thinking about the universe; human’s use of religion boon and having a guide; and other boons whose counting is beyond human capacity. That is, the creation structure of the human is in a way that allows him or her to use more amenities and advantages, better and superior, in comparison with the other creatures of the universe.

The feeling of self-esteem is a required condition for bringing about a feeling of contentment and happiness in life, and this feeling of self-esteem cannot be attained except through counting and remembering divine boons and the proper understanding of oneself and one’s abilities. A human who sees himself or herself valuable never creates thoughts and behaviors opposite to this feeling within himself or herself (Tamīmī Āmudī, 1987: 231). The feeling of inferiority causes various mental disorders and illnesses including depression and anxiety, and is one of the main factors to threaten mental health; this is because when

someone loses dignity and becomes mean and malevolent, he or she is primed to submit to any vice. Accordingly, narrations read, “Do not feel safe from someone’s malice who sees himself worthless” (Ibn Shu‘aba Ḥarrānī, 1983: 483). In another narration, Imām ‘Alī (a) says, “A mean person does not depart from meanness” (Tamīmī Āmudī, 1987: 232).

Avoidance of arrogance and superiority feeling

The way someone looks at himself or herself determines his or her behavior. Humans can feel lowness and inferiority with not considering the boons and amenities God provided for them (Kulaynī, 1986, vol. 2: 312). Or, they see themselves in possession of groundless glory and grandeur with a self-determining attitude towards themselves and what they have at their will. Arrogance is the fruit of such an attitude, the attitude that Satan had towards himself at the time of prostration to Adam (a). Satan forgot that it was due to God’s permission and he had nothing when he was able to worship God. With a superficial comparison of himself with Adam (a), Satan saw his abilities superior to those of Adam (a) and was thrown out from the Divine Threshold due to this delusion. Expressing the relation of these boons to God in various verses, Noble Qur’ān fully tries to deny humans from their self-determining attitude towards these boons, and reminds them that their possession of these boons is in the light of divine grace and mercy. These are the boons that humans are never able to attain by themselves such as taking what is in the heavens and on earth and the sustenance given to all creatures by the volition of God. Self-determining attitude, as that of the owner of a garden who was arrogant due to abundant produce of his garden (Qur’ān 18: 34), is against the attitude of Solomon (a) who saw under his control various boons – like capturing wind, mountains, and etc. – attributable to the Grace of his Lord and a tool for his being tested (Qur’ān 27:40).

In most cases in which the word boon and its parts of speech are used in Qur’ān, sometimes boon is attributed to God directly and sometimes indirectly. This indicates the thought to the effect that humans should not forget the granted boons are from God. Thus, remembering and counting boons – through using the thought that the verses of Qur’ān offer – can rescue humans from arrogance and superiority feeling and keep them safe from mental harms. This is for arrogance is the expression of inferiority feeling which is reactive, and those who somehow feel lowness on the inside turn to pomposity and superiority feeling to compensate it, which is reflected in the society through the humiliation and violation of humans’ dignity. Imām Ṣādiq (a) says, “No person behaves arrogantly except due to the feeling of lowness that he has on the inside.”

Purposefulness in life

Of the effective factors for the happiness and the feeling of contentment in life is having the feeling of purposefulness. Thinking and remembering divine boons make humans recognize that what is created in the heavens, on earth, and all between them, their being captured for humans, and various materialistic and spiritual boons used by humans cannot be without a reason and goal (Kulaynī, 1986, vol. 2: 312). Humans must have had an important mission for the realization of which the systems of existence “swim along, each in its rounded course” (Qur’ān 21:33); so, in this way these systems would help humans. This thought makes one contemplate deeply that his or her life in this world is not futile, and that there is a goal for his or her creation. Therefore, he or she looks for his or her goal and manages the life purposefully. God says, “O men! Call to mind the grace of God unto you! Is there a creator, other than God, to give you sustenance from heaven or earth? There is no god but He: how then are ye deluded away from the Truth?” (Qur’ān 35:3). Those who think about the creation

of the heavens and the earth will certainly reach this conclusion that all of these are not created without a goal and use. Qur'ān reads, "Men who celebrate the praises of God, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! Not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire." (Qur'ān 3:191).

Absence of loneliness feeling when facing the problems and easing the difficulties

Remembering various spiritual and materialistic boons of God in life makes humans recognize that they are not left alone in this world and are always under the rays of divine mercy. Formation of loneliness feeling in humans could have detrimental effects for them, and could lead them to depression and mental illnesses. Recognition of God's presence in life and His knowledge of our acts, behaviors, and problems can cause the loneliness feeling to diminish at the time of problems in life. Qur'ān reads, "O ye who believe! Remember the Grace of God, (bestowed) on you, when there came down on you hosts (to overwhelm you): But We sent against them a hurricane and forces that ye saw not: but God sees (clearly) all that ye do" (Qur'ān 33:9). Also, it reads, "Call to mind when ye were a small (band), despised through the land, and afraid that men might despoil and kidnap you; But He provided a safe asylum for you, strengthened you with His aid, and gave you Good things for sustenance: that ye might be grateful" (Qur'ān 8:26). These verses and many others all refer to assistance. In addition to worldly effects, remembering boons allude to transcendental effects for true believers at the time of difficulties which all indicate that humans are not alone, and God's supernaturalistic and naturalistic aids which are interpreted as boons always support true believers. An event like Badr (Qur'ān 3:13) in a general and comprehensive way shows humans that all the routine life of humans and small occasions which are under the control of God are included as God's boons, and humans are never alone in difficulties and the bitter and sweet happenings of life. With seeing boons whose creation is beyond their power and that can only be created by a transcendental power, humans – through having trust in the Omnipotent and His support– always feel a power on the inside to conquer the onerous complications of life and to augment the toleration for difficulties. For an instance, verses 3-8 of chapter 93 in Qur'ān were revealed when the Prophet (s) was a target for the slanders and mocking of pagans. Through revealing chapter 93 and reminding his Holiness of the boons given to him, God soothes the Prophet (s) and makes his heart happy; also, expressing the boons granted, God makes others recognize that whoever stays with Him will not be left alone and will be supported at the time of troubles and problems.

Increasing the feeling of supplication and servitude

Remembering boons is directly related to the viewpoint of one about his or her God in a way that the more humans recognize the boons, the more they can understand their creator. Therefore, their viewpoint towards God and the world would be improved and as a result, the feeling of supplication and servitude would be increased before God, and they would be more steadfast in worshiping God. This is because acts of humans originate from their viewpoints; the deeper the viewpoints are, the steadier acts and behaviors are (Yūsifī Najafābādī, 2020: 187-193).

Lexicographers hold servitude as the expression of humility and worship as the culmination of humility and submission in a way that no one is deserved for this except God (Ibn Manẓūr, 1993, vol. 3: 273; Muṣṭafawī, 1981, vol. 8: 12; Rāghib Iṣfahānī, 1991: 54; Ṭurayhī, 1988, vol. 3: 92). The attainment of such a feeling is not possible except when a human thinks about the universe and counts the divine boons which exist in the heavens and

on earth and the seen and unseen boons, and recognizes the Divine lordship from the aspects of genesis and canonization.

When facing Pharaoh to introduce his God and bestowing a proper viewpoint to Pharaoh, prophet Moses (a) at the outset points out that He has created everything and has guided each of them to their specific course with a certain order so that, at the end, He would lay the groundwork for the perfection of the human in this existential system (Qur'ān 20:50). With reminding some of the boons around humans, God introduces Himself like so, “Your Guardian-Lord is God, Who created the heavens and the earth in six days, and is firmly established on the throne (of authority): He draweth the night as a veil o'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His command. Is it not His to create and to govern? Blessed be God, the Cherisher and Sustainer of the worlds!” (Qur'ān 7:54). After showing His power and counting some of His boons, God reminds humans that the sole provider of human's sustenance through these boons and amenities is God, and asks humans for thinking about their sustenance (Qur'ān 3:37). God says, “Say: ‘Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs?’ They will soon say, ‘God’. Say, ‘will ye not then show piety (to Him)?’” (Qur'ān 10:31). In this verse, with reminding humans of the granted boons, God asks humans to think about their God and, at the end, asks them also to strengthen their faith practically and to dress themselves with the apparel of piety. Qur'ān reads, “Nay, but worship God, and be of those who give thanks” (Qur'ān 39:66). In this verse, God asks humans to accomplish the truth of servitude through gratitude which is itself the result of remembering divine boons; such humans, accordingly, are among the purified. Therefore, thanking sublime God for a boon out of His boons is when a human remembers Him at the time of using that boon. When that human remembers Him, he also would remember this point that he or she should use His boon where He Himself has asked, and not somewhere else; and it is obvious that there is no creature unless that creature is a boon from His boons and He has created no boon unless it is used for the sake of His Servants. This is as He Himself says, “And He giveth you of all that ye ask for. But if ye count the favors of God, never will ye be able to number them. Verily, man is given up to injustice and ingratitude” (Qur'ān 14:34). Hence, showing gratitude for His boons is when He is obeyed following those boons, and humans remember His Divine lordship. Thanking God absolutely without limitation is verily remembering Him without oblivion and obeying Him without sin. So the verse “Then do ye remember Me; I will remember you. Be grateful to Me, and reject not Faith” (Qur'ān 2:152) means the human should remember Him, a kind of remembering that is not blended with oblivion (Ṭabāṭabā'ī, 1996, vol. 4: 38).

Hence, remembering boons granted by God to humans makes them think more and more about the governor of this universe. This causes them to feel more humility and submission before the Omnipotent, who has determined the sustenance of even the smallest creatures, and become profounder in their servitude towards their God, assign the helm of their works and activities to Him and, as a result, attain peace.

Social effects

Remembering divine boons brings about social effects the most important of which are as follows.

Improvement of emotional relations with the family and society

Family is considered the smallest member of a society. Healthy and solid families and people are needed for having a healthy society. Recognizing divine boons and finding their instances in life improve the relations between the members of a family, and helps the family to become more and more stable. Based on verses and narrations, the presence of parents and also being trained by them are the manifestations of mercy and are of the greatest divine boons. Remembering this boon simply makes humans able to be grateful not only to their creator but also to their parents, and have the upmost reverence, appreciation, and compassion in their behavior towards the parents. When the relation between parents and children are strengthened and parents perceive their children as boons, when the attitude of spouses towards each other is also like this, and when each of the family members sees the other one as a boon, logically the relation between them would be with the highest intimacy, compassion, and appreciation.

Appreciating parents by humans and remembering the travails they suffer for giving birth to their children, and also their compassion when babies are not even able to fend the smallest threats and do not know their needs (Qur'ān 17:23) all call humans in Qur'ānic and narrative texts to improve and stabilize emotional relations with parents. Accordingly, after talking about monotheism and showing gratitude to God in noble Qur'ān, the concern is expressing gratitude to parents (Qur'ān 31:14).

There are a lot of recommendations to single boys and girls in religious texts to choose pure and competent spouses in a way that these recommendations make the mind of a Muslim realize this point fully that having a righteous spouse is a divine blessing (Qur'ān 30:21), and that one should try hard and ask God a lot to have such a boon. This manner also is precisely expected for having a righteous child. Additionally after obtaining these boons, there are many recommendations on how to use and deal with them properly at the time of facing them. Accordingly, a true Muslim deems his or her family members as boons and does his or her best in behavior towards them, so as not to fail these boons. These very behaviors and insights form a family teemed with love and compassion, as Islam is the religion of love and compassion (Kulaynī, 1986, vol. 8: 79).

Living in a society in which people perceive each other as this is very pleasant; grudges, deceptions, and embezzlements would be completely replaced with compassion and love, and Muslims would live together like brothers. Remembering divine boons is not only a factor for showing gratitude to the creator and governor of the world, but it also causes humans to thank the mediums for the attainment of these boons. In fact, in Islamic culture someone who has not expressed gratitude towards the creatures of God also has not showed gratitude to God (Kulaynī, 1986, vol. 2: 99; Ṣadūq, 1975, vol. 2: 24).

To remember boons causing a human to show gratitude to God and His creatures, in fact, makes him or her see all the strong and positive points of his or her life and those of associates, and connect with his or her surrounding world with a positive outlook. Good effects of this doing would surround his or her life.

Paving the way for economic growth

Having an esprit de corps in remembering and seeing divine boons results in gratitude; in narrations, the minimum gratitude is remembering the boon and regarding it from God and, then at a higher level, is the proper use of it in practice. In religious texts, this outlook and act causes boons to increase and economy to grow in the society (Qur'ān 14:7). The truth of gratitude is to honor the generous giver both in thoughts and deeds, and the application of boons should be for the cause He has commanded and is acceptable by Him; this causes divine grace and favor to increase for the Servant. "Whoever is favored with gratitude is given

more boons” (Kulaynī, 1986, vol. 2: 95); in fact, ungratefulness brings about poverty. Qur’ān reads, “God sets forth a Parable: a city enjoying security and quiet, abundantly supplied with sustenance from every place: Yet was it ungrateful for the favors of God: so God made it taste of hunger and terror (in extremes) (closing in on it) like a garment (from every side), because of the (evil) which (its people) wrought” (Qur’ān 16:112). Therefore, ungratefulness not only brings about economic poverty, it also disturbs the security and peace in the society. That is why God says, “If the people of the towns had but believed and feared God, We should indeed have opened out to them (All kinds of) blessings from heaven and earth; but they rejected (the truth), and We brought them to book for their misdeeds” (Qur’ān 7:96). Having a faithful society causes God’s blessing and mercy to descend from the heaven and earth; it is then that the earth and heaven open up the doors of their treasures to people and economic prosperity rules the society.

Conclusion

The attainment of personal and public welfare and felicity is of the main goals of noble Qur’ān. Hence, it has recommended this in particular through training and moral suggestions, suggestions that everybody can put into practice regardless of his or her religion and creed. With an emphasis on the boons stated in the Qur’ān 31:20, the training effects of remembering boons are expressible in two categories of personal and social effects. Findings in these two categories are as follows: of the most important personal effects of divine boons are the appreciation of the creator and the feeling of dignity; avoidance of arrogance and superiority feeling; purposefulness in life; absence of solitude in complications; and the increase of supplication and servitude towards the creator. In addition, improving emotional relations and paving the way for economic growth can be pointed out as two of the most important social effects of remembering boons. These findings are probed based on the boons that no schools of thought and creeds are able to deny. Thus, the obtained results are useful to everybody.

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Noble Qur'ān

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