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Social Agency and Divine Structures in History: An Explanation of the Model of Longitudinal Divine Structuration Based on the Holy Qur'an

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ABSTRACT

This study formulates an interpretive–sociological model for understanding the mechanisms through which the "divine laws" govern the transformation of societies, within a theoretical framework termed the model of longitudinal divine structuration. Its central question is how these laws, understood as macro-level divine structures, are actualized through social agency and how they shape historical transformations. The study employs a structured qualitative thematic analysis with an inductive–deductive approach. Data were drawn from 42 selected Qur'anic verses, read alongside the principal works of Tabataba'i, Motahhari, and al-Sadr, and were validated through a comparative exegetical–sociological strategy. The findings indicate that the realization of the divine laws (*al-sunan al-ilāhiyya*) rests on two theoretical foundations: first, the ontological reality of society, understood as the constructed reality of the *ummah*; and second, collective will that is, social agency, as the driving force of history. The proposed model accordingly conceptualizes the divine laws as conditional, longitudinal laws organized across three causal levels: human will, the intermediate causal system, and divine providence. These laws can be represented as a "chain of divine structuration" capable of explaining the causal relations between collective action and historical outcomes. Applied to two contemporary phenomena, "the environmental crisis," understood as the activation of the *sunnah* of the emergence of corruption (*fasād*), and "systemic corruption," understood as the activation of the *sunnah* of pervasive tribulation, the model shows that the divine laws are not deterministic; rather, they constitute open and dynamic systems of historical causation grounded in collective voluntary agency. The article's originality lies in an integrative, testable framework that reframes the classical structure–agency debate from a revelation-based perspective and opens new horizons for theorizing in Islamic sociology.

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Introduction and Problem Statement

One of the central questions in the philosophy of the social sciences concerns the origin of historical order and the process of social transformation: Does collective life follow a causal and law governed pattern, or is it merely the outcome of random acts of will? From Auguste Comte's law-oriented thought to Émile Durkheim's classical sociology

and, subsequently, Anthony Giddens's theory of structuration, this issue has been formulated in sociology as the debate over the relationship between structure and agency (Comte, 1830 to 1842; Durkheim, 1895; Giddens, 1984: 1 to 5).

Within the Qur'anic framework of revelation, this issue is presented in a deeper and more ontological form. The Holy Qur'an regards the historical life of communities as subject to "divine laws," namely, universal and inviolable laws that govern the collective destiny of societies: "You will never find any change in the way of Allah, nor will you ever find any alteration in the way of Allah" (Qur'an 35:43). In interpreting this group of verses, Mohammad Hossein Tabataba'i understands the divine laws as constant laws governing history, laws that establish a necessary relationship between the collective actions of human beings and the historical destiny of societies (Tabataba'i, 1995, vol. 4: 30; vol. 17: 83). From this perspective, phenomena such as justice and oppression, faith and corruption, are not merely individual behaviors. Rather, they are factors that influence the course of historical transformations at the level of social life (Motahhari, 2011, vol. 15: 792 to 793).

Nevertheless, two extreme interpretations have emerged in theoretical understandings of society in the Qur'an. The first is historical determinism, which interprets the divine laws as predetermined fates beyond human will. The second is an individualistic approach that regards society merely as the aggregate of individual behaviors and consequently denies any form of law governed pattern in social transformations. In criticizing both views, Morteza Motahhari emphasizes that society possesses a particular form of reality and collective identity, while the will and actions of human beings also play a decisive role in determining its destiny (Motahhari, 2011, vol. 21: 84; vol. 24: 450; vol. 29: 407).

In this connection, several Muslim thinkers have attempted to explain the mechanisms of social transformation within a theoretical framework. In his celebrated *Muqaddimah*, Ibn Khaldun introduces the concept of *asabiyyah* and explains the formation of political power and the transformation of states on the basis of a form of social solidarity and group cohesion (Ibn Khaldun, 2006: 172). This analysis demonstrates that collective will and social cohesion can play a fundamental role in determining the historical trajectory of societies.

From the perspective of Qur'anic interpretation, it is also possible to identify a causal relationship between human actions and the realization of the divine laws. In explaining the historical verses of the Qur'an, Mohammad Hossein Tabataba'i demonstrates that the collective actions of human beings, within the framework of the constant divine laws, lead to specific historical consequences (Tabataba'i, 1995, vol. 8: 254; vol. 20: 361). Accordingly, human agency does not stand in opposition to divine lawfulness. Rather, it acquires meaning within the causal

order governing the divine laws. Collective human action can therefore create the conditions in which these laws take effect or fail to (Motahhari, 2011, vol. 15: 792).

Despite this, a significant gap exists between these theoretical foundations in the Islamic intellectual tradition and the mainstream theories of sociology. Grand theories of social transformation, from Marx's materialist analyses to Weber's cultural explanations, have generally reduced religion to a cultural or superstructural variable and regarded it as a product of economic conditions or power structures (Marx, 1867; Weber, 1905). Within these approaches, religion and religious values have rarely been examined as endogenous normative and causal mechanisms involved in the formation of historical transformations.

The central problem of this study, therefore, is how the mechanism through which the divine laws are realized in history is connected to human social agency. In other words, the main research question is the extent to which the realization of divine laws in history depends on the ontological and sociological characteristics of human societies.

In response to this problem, the present article seeks to offer an interpretive framework for understanding the relationship between divine lawfulness and social agency by drawing on intra Qur'anic analysis and employing selected theoretical concepts from sociology. Within this framework, three conceptual axes are examined. The first concerns lawfulness and causality in historical transformations in light of Qur'anic verses and contemporary exegeses (Motahhari, 2011, vol. 15: 192 to 194; Tabataba'i, 1995). The second is the concept of *asabiyyah* in Ibn Khaldun's thought as a form of social solidarity (Ibn Khaldun, 2006). The third concerns the problem of agency in Giddens's theory of structuration (Giddens, 1984). This approach seeks to reconsider the classical structure and agency debate within an ontological horizon and in the framework of Qur'anic theology, thereby creating the possibility of dialogue between contemporary social theory and the Islamic intellectual tradition.

Literature Review

The concept of the divine laws has a deep and systematic history in the Islamic intellectual tradition. Its roots can be traced to the earliest attempts to explain the law governed character of historical transformations in the Islamic world. In his *Muqaddimah*, Ibn Khaldun analyzed the principles governing the rise and fall of states through the concept of *asabiyyah* and offered one of the earliest frameworks for historical sociological analysis in Islamic civilization. This framework explains the cycle of state formation, consolidation, and decline in terms of social solidarity and the cohesive force of *asabiyyah* (Ibn Khaldun, 2006).

In subsequent periods, Muslim exegetes and thinkers developed this discussion further at the theological and exegetical levels. In his exegesis *Al Mizan*, Mohammad Hossein Tabataba'i analyzes the Qur'anic verses concerning the divine laws and presents them as constant and inviolable laws governing human social life. He also emphasizes the relationship between the collective actions of human beings and their historical consequences (Tabataba'i, 1995). In his discussions of society and history, Morteza Motahhari likewise criticizes deterministic and individualistic perspectives. He emphasizes that society possesses a form of collective reality,

while human will and choice play an essential role in the actualization of historical laws (Motahhari, 2011, vol. 15). Within the framework of his thematic interpretation of the Qur'an, Muammad Baqir Al-Sadr also presents the divine laws as objective laws that can be discovered through the study of history. He emphasizes that these laws are realized through interaction with human actions and collective behaviors within the historical process (Sadr, n.d.).

Despite these efforts, relatively few contemporary studies have sought to provide a theoretical framework for explaining the relationship between the divine laws, social structures, and human agency. Much of the existing research has focused primarily on the conceptual explanation of the divine laws or on examining their historical manifestations. It has paid comparatively less systematic attention to the mechanisms through which these laws are realized in connection with social structures and collective will.

The present study seeks to integrate three fundamental components, namely the ontological primacy of society, collective will, and the causal system governing the divine laws, into a unified analytical framework. Drawing on the internal logic of the Qur'anic verses and contemporary exegetical works, this framework aims to facilitate dialogue between the Islamic theoretical tradition and the structure and agency problem in contemporary sociology. It also seeks to provide a basis for understanding historical agency in light of Qur'anic teachings.

Questions and Structure

Given the central problem and the theoretical gap in the literature on Islamic sociology, this study seeks to reconstruct the relationship between the divine laws governing history and human social agency within the framework of Muslim thinkers' theories and Western structural models. Accordingly, the research questions are formulated as follows:

1. **Main question:** What are the ontological and sociological foundations of the operation of the divine laws over societies from the perspective of the Holy Qur'an, and to what extent can these foundations be compared with Giddens's concept of the duality of structure?
2. **Subquestion:** How can the mechanism through which these laws are realized and actualized in social and historical manifestations, such as the laws of piety, tribulation, and decline, be explained on the basis of social agency and the logic of longitudinal causality?

In response to these questions, the article is structured as follows. Section 2, the theoretical framework, explains the two principal foundations, namely the ontological primacy of society and collective will, as the ontological elements of the divine laws. Section 3, the analysis of manifestations, examines the mechanism through which the social laws are realized, with a focus on collective agency and on the basis of Qur'anic verses and selected exegetical works. Section 4, the analytical application, tests the Qur'anic model in relation to contemporary challenges, namely the environmental crisis and systemic corruption. Finally, Section 5, the conclusion, summarizes the theoretical findings and the study's innovations.

Methodology

The present study adopts a qualitative and interpretive analytical approach in order to develop a theoretical framework for explaining the relationship between social agency and historical lawfulness in the Qur'an. The methodological course of the study is based on extracting concepts from Qur'anic data and analyzing them systematically. Within this approach, concepts are not extracted through scattered thematic selections. Rather, they are derived from the conceptual implications and semantic relationships among the verses, so that the relationship between human will and the divine laws in the sphere of social transformation can be clarified. Accordingly, the research process is grounded in an iterative interaction between conceptual analysis and examination of textual data, with each stage contributing to the refinement and deepening of the interpretation.

At the first stage, a direct examination of the text of the Holy Qur'an was conducted. A set of key terms related to the problem of social transformation, including *ummah*, *qawm*, *sunnat Allah*, and *istikhlaf*, was identified, and the relevant verses were subsequently collected on this basis. The verses were selected purposively so that the data would have the greatest possible relevance to the research problem. Following several stages of review and refinement, approximately 42 verses were selected as the initial dataset for analysis. The data were analyzed according to Braun and Clarke's six phase model of thematic analysis (Braun & Clarke, 2006). In this process, each verse was examined as a unit of meaning, and initial codes such as "human action," "the emergence of corruption," and "the relationship between action and consequence" were extracted. Similar codes were then integrated into subthemes and ultimately organized into overarching themes. This process resulted in the identification of four principal themes: the ontological primacy of society, collective will, the conditional sunnah, and the absolute sunnah.

At the next stage, the themes identified through the analysis were compared with the exegetical and philosophical analyses of thinkers such as Mohammad Hossein Tabataba'i, Morteza Motahhari, and Sayyid Muhammad Baqir Al-Sadr. This comparison made it possible to formulate theoretically concepts such as longitudinal causality and collective agency. The process continued until conceptual saturation was reached, that is, until the addition of new data no longer produced a meaningful change in the structure of the themes. To enhance the validity of the findings, triangulation was employed. Within this framework, the findings were examined from three perspectives. The first concerned the conceptual implications of the Qur'anic verses. The second involved philosophical interpretation within the framework of longitudinal causality. The third consisted of an analytical comparison with selected approaches in contemporary sociology, particularly structuration theory (Giddens, 1984). This multilevel approach helps reduce interpretive bias and strengthen the theoretical coherence of the final model.

Overall, the analysis begins with Qur'anic data and proceeds through the stages of coding, thematic extraction, and philosophical interpretation, ultimately leading to the formulation of a theoretical framework that explains the role of human will in social transformations within the framework of the divine laws.

Theoretical Framework: The Ontological and Sociological Foundations of the Laws

In the Qur'anic analysis of history, the divine laws function as a causal system governing historical transformations. They organize human collective behavior within a system of continuous and reciprocal causal relationships. Explaining why and how these laws operate requires identifying two fundamental presuppositions. The first is the acceptance of a social reality that exists independently of individuals. The second is the recognition of the agency and collective will of that reality. In this sense, the divine laws are not merely God's occasional acts of will. Rather, they constitute a set of rules governing historical processes and establish, through longitudinal relations, a connection among divine law, human will, and social phenomena.

Within the theoretical framework of this study, which may be termed the Qur'anic model for explaining the relationship between human will and divine law, the divine laws are understood as laws that signify the relationship between human action and the universal laws governing the world. They represent neither absolute determinism nor social contingency. The realization of these laws depends on the activation of their human condition. In other words, when collective will is directed toward a particular course, the divine law becomes actualized with certainty. This understanding brings the Qur'anic theology of history into dialogue with Giddens's structuration theory, since in both perspectives structure is dependent upon human action while simultaneously constraining it.

Divine Laws: Conceptual Definition and Analytical Classification

The term *sunnah* literally means an established way or enduring course (al Jawhari, 1997; Dehkhoda, 1994). In the Qur'an, when attributed to God, it denotes a "constant divine law":

> *"You will never find any change in the way of Allah, nor will you ever find any alteration in the way of Allah." (Qur'an 35:43)*

Mohammad Hossein Tabataba'i defines the divine sunnah as "God's prevailing method in creation and legislation," grounded in a causal connection among phenomena (Tabataba'i, 1995, vol. 4: 30; vol. 17: 83 to 84). Accordingly, in the present article, the divine sunnah is defined as a stable causal law whose actualization in history depends on collective action and collective will.

Muammad Baqir Al-Sadr also demonstrates that the Qur'anic historical laws are generally expressed in the form of "conditional propositions." In other words, historical transformation depends on an internal change within human beings, as the Qur'an states:

> *"Indeed, Allah does not change the condition of a people until they change what is within themselves." (Qur'an 13:11)*

Alongside these conditional laws, Al-Sadr refers to categorical propositions and enduring historical tendencies. He regards religion as one of the most prominent of these deeply rooted tendencies, grounded in human nature (Al-Sadr, n.d.: 85 to 103).

From an analytical perspective, the laws can be classified into two categories according to their relationship with human will:

Table 1. Classification of Divine Laws According to Their Relationship with Human Will

Feature	Absolute sunnah, unconditional	Conditional sunnah, qualified
Nature	Universal laws of creation, including natural and biological phenomena	Social and historical laws concerning human communities
Role of human will	Beyond human control and within the domain of nature	Dependent on collective will and orientation, as a partial cause
Domain of operation	The cosmos and natural life, including the movement of celestial bodies, birth, and death	The collective life of communities, including honor, humiliation, flourishing, and decline
Qur'anic example	"And the sun travels toward its fixed resting place." (Qur'an 36:38)	"Indeed, Allah does not change the condition of a people until they change what is within themselves." (Qur'an 13:11)
Causal character	Certain and deterministic	Certain, yet dependent on choice

The theoretical focus of this study is on the second category, because at this level history becomes a field of interaction between structure and collective agency. Conditional laws constitute the link between divine providence, human will, and social consequences. From the perspective of the philosophy of science, they are analogous to activation-based laws in complex systems theory.

Accordingly, the theoretical framework of this study rests on the assumption that the divine laws become actualized when social agency moves in accordance with their causal conditions. Otherwise, divine structures remain potential. This logic offers a theological account of emergent causality at the level of society and provides the theoretical foundation for the subsequent analyses of the ontological primacy of society and social will.

First Foundation: The Ontological Reality of Society, or the Primacy of Society

The first foundation in the logic of the divine laws is attention to the social dimension of human action. From the Qur'anic perspective, many historical transformations take place at the level of the *ummah* and within the framework of collective human life. This does not, however, imply the existence of an independent and organic entity separate from individuals. In criticizing views that conceive of society as a vast entity independent of its members, Muammad Baqir Al-Sadr maintains that objective reality in the external world consists of human individuals themselves. Yet when human action takes place within a social context and society functions as the material ground of that action, the action transcends the individual level and enters the domain of social and historical action (Al-Sadr, 2014: 173 to 185).

By contrast, the perspective of the "primacy of society," upon which the theoretical framework of this article is based, does not regard society as merely a mechanical aggregate of individuals.

Rather, it understands society as a whole possessing its own order, identity, and law governed character. In explaining this approach, Morteza Motahhari states explicitly: "Society possesses its own personality, nature, law, and sunnah" (Motahhari, 2011, vol. 2: 502).

The Holy Qur'an also points to a form of collective reality and identity by attributing characteristics such as historical life and a fixed term to communities:

> *"For every community there is an appointed term. When their term arrives, they can neither delay it for a moment nor bring it forward." (Qur'an 7:34)*

In interpreting this group of verses, Mohammad Hossein Tabataba'i speaks of a form of social life that transcends the lives of individuals and regards it as evidence of society's real personality (Tabataba'i, 1995, vol. 4: 152; vol. 9: 63). From this perspective, concepts such as life, an appointed term, and a shared destiny indicate that society possesses a particular causal and historical system in the Qur'an. This system provides the context in which the divine laws are realized and operate throughout history.

From the perspective of global social philosophy, this reality can be understood in relation to the theory of the emergence of social entities. Society is an entity that arises from the interaction of individuals, yet its laws operate at a level distinct from individual psychology. This ontological independence is what modern sociologists refer to as a "real unit of historical lawfulness." Within the Qur'anic framework, this social reality is not merely constructed through human relations. Rather, it is part of the divine creative order and constitutes a link in the longitudinal causal relationship among the material cause, collective will, and divine providence.

Second Foundation: Social Will and Agency Within a Law Governed Order

Once the ontological independence of society is acknowledged, a second question arises: Does this social whole possess will and agency? Just as the Qur'an attributes life to a community, it also attributes to it the capacity for choice, freedom, and historical responsibility. The fundamental principle of change affirms this point:

> *"Indeed, Allah does not change the condition of a people until they change what is within themselves." (Qur'an 13:11)*

This conditional statement indicates that divine change in the destiny of a people depends on their own voluntary inner transformation. In the Qur'anic framework, this inner transformation constitutes collective will or social agency: the cumulative effect of the actions, dispositions, and consequential decisions of most members of a society. Al-Sadr explains the relationship between human will and divine law stating that "human will is a constituent part of the cause through which a sunnah is realized" (Al-Sadr, 2014: 186 to 197; see also Mesbah, 2000: 158). Through their choices, societies thus bring about the causal condition for a sunnah and come within the operation of one of the inviolable divine laws.

This analysis moves the relationship between divine lawfulness and human freedom beyond a simple opposition between determinism and free will and places it within an interpretive model of structuration. This model, which one might call a theory of divine structuration, holds that collective human will is what brings divine laws into operation.

Divine law exists as a potential structure within the historical order, but its actualization depends on human social decisions and actions. Collective agency and divine lawfulness thus become two aspects of a single process of longitudinal causation: divine structure operates through human will, while human will acquires meaning within that structure. This resembles the logic of the duality of structure, considered here at the level of divine law.

This account establishes a new connection between Islamic exegetical philosophy and sociological theory. From the Qur'anic perspective, the divine laws are not external forces that determine human conduct. Rather, they are dynamic structures whose actualization is conditional on collective will. Through the orientation of its actions, each society activates a particular divine law and thereby shapes its own destiny. This is a form of longitudinal divine causation that underpins the openness of history.

The Longitudinal Causality Model: A Conceptual Reinterpretation in Dialogue with Complex Systems Theory

One of the fundamental challenges in explaining the divine laws is establishing a connection between material and scientific causality and divine causality in a way that prevents metaphysical analyses from denying material and empirical mechanisms. To address this issue, a reinterpretation of Mohammad Hossein Tabataba'i's traditional account of "longitudinal causality," composed of proximate, intermediate, and remote causes, in light of complex systems theory and the concept of emergence provides a dynamic, multilevel framework. Within this framework, the divine laws are higher-order laws: they govern the world as a whole, while human action operates only at the level of particular cases (Tabataba'i, 1995, vol. 2: 275 to 276; vol. 20: 361).

In this new reinterpretation, the three levels of causality are arranged in a longitudinal and overlapping structure:

Micro level, or proximate cause: This level consists of material and physical mechanisms and concrete policy measures. These mechanisms are the direct subject of the empirical and observational sciences and provide the conditions in which events are realized.

Intermediate and structural level, or intermediate cause: This level arises from collective will and agency and from the value systems governing society, such as the pursuit of accumulation, corruption, or piety. It provides direction and organization for behavior at the micro level.

Macro and teleological level, or remote cause: This level comprises divine providence and the divine laws. The latter do not operate as occasional, arbitrary interventions in the world; they function instead as higher-order, teleological laws that constrain the state space within which the system as a whole evolves. As such, they determine the general direction of history and the durability of civilizations.

Within this integrated structure, the three levels are not in conflict with one another. The remote cause determines the ultimate direction and purpose, the intermediate cause shapes the value based and volitional course, and the proximate cause provides the material and objective means of actualization. Longitudinal causality is thus elevated from an abstract conception to an advanced multilevel theory. By incorporating material causes within a teleological order, it establishes a robust bridge between Qur'anic hermeneutics and the contemporary philosophy of science.

The Challenge of Theory Validation and the Question of Empirical Feasibility

The scientific evaluation of the theory of divine laws faces the challenge of empirical validation within the framework of classical positivism because of its macro level and holistic character. The historical transformations of societies cannot be reproduced in controlled or laboratory settings. This limitation, which is shared by all macro social theories, means that the model should be assessed not through micro level empirical tests, but within an interpretive and critical framework based on logical coherence and explanatory power.

From the perspective of Popperian critical rationalism, this framework possesses "historical falsifiability" because it advances specific structural predictions, such as a determinate relationship between systemic corruption, injustice, the denial of truth, and the decline of civilizations. These predictions make it possible to verify or falsify the theory through historical evidence. Accordingly, the empirical assessment of the theory can be conducted through case studies and comparative research. Researchers can evaluate the correlation between ethical and structural variables, such as justice and corruption, and the durability of societies, thereby demonstrating the model's pattern consistency and explanatory coherence.

Ultimately, the epistemic validity of this revelation based model rests on three principal criteria: textual coherence, correspondence with the actual course of civilizational history, and the capacity to engage in a common theoretical language with contemporary structural theories, including those of Giddens and Bourdieu. The difficulty of laboratory testing is therefore not a weakness, but rather an epistemological feature inherent in macro theories. These characteristics elevate the theory of divine laws from the level of an abstract theology to the domain of theoretical social science.

The Qur'anic Framework in Dialogue with Sociological Theories

The model of longitudinal divine structuration presented in this study rests on two foundations: the ontological reality of society and collective will within a law governed order. This model can enter into a constructive critical dialogue with three major currents in classical and contemporary social thought, represented by Durkheim, Giddens, and Ibn Khaldun, thereby revealing both its points of convergence and its distinctive features.

A. The Primacy of Society in the Qur'an and Durkheim's "Social Fact"

Émile Durkheim, regarded as a founder of scientific sociology, defines the social fact as a phenomenon that is external and coercive in relation to the individual and possesses an existence independent of individual manifestations. This conception bears considerable conceptual similarity to the Qur'anic principle of the primacy of society. In the Qur'an, the community possesses an

independent life and appointed term (Qur'an 7:34) and operates as a living whole governed by its own laws. This understanding corresponds to Durkheim's conception of "society as an entity in itself." Society is therefore not merely an aggregate of individuals, but an independent reality with its own laws and characteristics.

Epistemological distinction: Durkheim locates the origin of social reality exclusively in human interactions and the collective conscience. The Qur'anic model, by contrast, attributes to society, in addition to its social dimension, a metaphysical and teleological dimension. From the Qur'anic perspective, the divine laws are not constructed by human behavior. They are formative, purposive, and supra human laws embedded in the structure of existence. The Qur'anic framework therefore elevates social reality from the level of empirical sociology to that of a multilayered ontological reality.

B. The Divine laws and the Structure and Agency Debate

The Qur'anic discussion of the law governed character of history and social will is directly connected to the classical structure and agency debate in contemporary sociology. In his theory of structuration, Giddens develops the concept of the duality of structure, according to which structures are both the outcome of agents' actions and the medium through which those actions are reproduced. In the Qur'anic model of longitudinal divine structuration, this relationship is elevated from the level of social reproduction to that of purposive divine structuration. Here, the divine laws function as longitudinal causal structures, while social will functions as the activating agent within an interaction that is aligned in direction and teleological in character.

Within the Qur'anic model, this twofold relationship can be reinterpreted as follows:

Convergence: The divine laws are the macro level law governed structures that rule over societies, while social will is the factor that activates them. Qur'an 13:11 provides a clear example of this logic of duality: structural change is conditional on the inner transformation of society. At the level of the model, this relationship constitutes the mechanism of activation within longitudinal divine structuration. Through collective action, social will provides the necessary causal condition for the actualization of divine law. In this way, the link between agency and divine structure in history is completed.

Distinction: The primary difference concerns the origin and status of structures. In Giddens's view, structures are products of history and social relations. In the Qur'anic paradigm, however, structures are divine, formative, and teleological in nature. They also represent a level of lawfulness beyond the level of social structures. The Qur'anic model of longitudinal divine structuration therefore elevates the relationship between structure and agency from the level of recursive social production to that of purposive divine formation. The reproduction of social order is not merely the result of repeated actions. It is also part of the teleological process through which divine providence is realized in history.

C. The law (Sunnah) of Decline and Ibn Khaldun's Theory of Asabiyyah

In the *Muqaddimah,* Ibn Khaldun demonstrates, through his theory of the rise and fall of states on the basis of asabiyyah, the relationship between collective will, solidarity, and civilizational

durability. As long as asabiyyah remains strong, the state and civilization remain stable. When collective spirit declines, however, decline becomes inevitable. This logic corresponds closely to the Qur'anic concept of a conditional divine sunnah because asabiyyah represents the external manifestation of the concept expressed in the phrase "what is within themselves" in Qur'an 13:11. The weakening of collective agency activates the sunnah of decline.

Ibn Khaldun thus depicts the sociological mechanism through which one of the divine laws is realized, even though he does not employ revelation based terminology. A reinterpretation of his views within the framework of longitudinal divine structuration shows that asabiyyah corresponds to the intermediate causal level in the longitudinal causality model. At this level, collective will functions as an ordering parameter and determines the course through which the social system moves from order to disorder.

The Conceptual and Analytical Model of the Study

On the basis of the theoretical foundations of the model of longitudinal divine structuration, the following conceptual model can be formulated for analyzing social phenomena from a Qur'anic perspective. This model connects three causal levels in a sequence based on the relationship of cause, law, and consequence:

1. The level of collective action as the driving force
2. The level of the divine sunnah as the law governed mechanism
3. The level of the social consequence as the historical outcome

Accordingly, the collective behavior of a society, expressed through its social will, activates the corresponding divine laws, and these laws bring about their appropriate consequences within the historical and civilizational domain. This sequence constitutes the basis of the "logic of sunnah activation." In the language of complex systems, it represents a form of multilevel endogenous causality.

Table 2. The Relationship Between Collective Action, the Divine law, and Social Consequences

Level of collective action, as cause	Activated divine sunnah, as law	Social consequences, as outcome	Qur'anic evidence
Positive action: collective faith and piety	The sunnah of the opening of blessings	Material and spiritual prosperity, security, and flourishing	Qur'an 7:96
Negative action through omission: silence in the face of oppression	The sunnah of the spread of discord	Instability, insecurity, and social fragmentation	Qur'an 8:25
Positive action: social monitoring and reform through enjoining what is right	The sunnah of attaining superiority and Benevolence	Civilizational leadership and social cohesion	Qur'an 3:110

Sociological Foundations of the Actualization of Divine laws: Social Agency and Lawfulness

Once the ontological foundation of the primacy of society has been established, the second step in explaining the Qur'anic model is to clarify the sociological foundations through which the divine laws are actualized. This means identifying the concrete mechanism through which a divine law becomes active within social reality. According to the Qur'anic logic, this mechanism rests on two foundations: first, social agency as the driving force; and second, conditional lawfulness as the structure governing history. Society is therefore not a passive unit, but an autonomous agent that activates divine laws in the historical realm through its collective will.

Social Agency: Qur'anic Evidence for Collective Will and Freedom

Just as the Qur'an attributes an independent life and appointed term to the community as a whole (Qur'an 7:34), it also recognizes its will and responsibility. Qur'an 13:11 expresses a causal law of "collective change," which, in contemporary analytical terms, may be understood as the law of transformative collective agency. Through its conditional structure, the verse explains the relationship between "divine change," which constitutes the consequence of the condition, and the "voluntary inner change of societies," which constitutes the antecedent of the condition. In this way, it presents collective action as the force that activates the divine laws within the historical order.

Exegetical analysis clearly shows that the verse expresses a necessary causal law. As long as a people remains in a state of intellectual and moral stagnation, no transcendent mechanism is activated (see Mughniyah, 1998, vol. 4: 603). At the empirical level, Qur'an 7:96 and Qur'an 30:41 also establish a direct relationship between collective conduct and material and environmental consequences. In the language of complex systems theory, these verses reveal the mechanism through which structural laws are activated by collective inputs. Society, as a reflective moral and cognitive agent, projects its internal pattern onto the external structure of the historical system. In Giddens's theory of structuration, this process corresponds to reflexive structuration.

The Lawfulness of History: The Interaction of Human Will with the Divine laws

The central question is this: if social action involves freedom, how can it simultaneously operate under determinate laws? The answer lies in the conditional character of the divine laws. These laws are inherently constant, but their actualization depends on the antecedent of the condition, namely human action.

Al-Sadr refers to human agency as "a constituent part of the cause" (Al-Sadr, 2014: 186). In other words, the divine laws do not become active until human collective will provides the antecedent necessary for their actualization. In philosophical terms, human agency functions as a constituent part of the cause and assumes the role of activating the divine laws.

Within the framework of the model of longitudinal divine structuration, the divine laws function as constant structural laws. Their actualization in history, however, is conditional on the intentional action of societies. Within this logic, social will operates as the activating function. By providing

the antecedent of the condition, it activates one of the branches of divine law, such as divine assistance, gradual decline, or trial, within the historical field. Collective will therefore functions as a gateway for causal energy. It opens the path for the realization of divine law and places society within one of the longitudinal causal circuits.

Divine lawfulness and human freedom are thus not two opposing domains. They are two aspects of a single causal process, which the model conceptualizes as a unity of dual causation.

The System of Longitudinal Causality: Resolving the Apparent Conflict Between Material and Spiritual Explanation

At first glance, economic or environmental explanations of social phenomena may appear to differ from religious explanations of the same phenomena. The Qur'anic logic, however, demonstrates, through the theory of longitudinal causality, that these levels are not alternatives to one another. Rather, they are connected within a single causal sequence (Tabataba'i, 1995, vol. 2: 275). In other words:

Table 3. Levels of Longitudinal Causality in Qur'anic Explanations of Social Phenomena

Level of causality	Analytical description	Qur'anic and social example
Proximate cause	Material and empirical causes identified by the human sciences	Economic stagnation resulting from misguided policies
Intermediate cause	The moral will and action of society	Neglect of justice and the spread of corruption, Qur'an 30:41
Remote cause	Supreme providence, which regulates the direction of causation	The sunnah of recompense and the divine character of the consequences of actions, Qur'an 7:96

The relationship among these three levels may be compared to the structure of writing: the pen as the proximate cause, the hand as the intermediate cause, and the writer's will as the remote cause. All three are connected within a single act. Accordingly, the Qur'anic analysis leads neither to determinism nor to the denial of material causes. Rather, it presents an integrated system of longitudinal causality in which human collective will and divine law operate at two interrelated and non contradictory levels.

Findings: Longitudinal Causality in the Qur'an's Social Laws, with an Analysis of Ibn Khaldun

The findings of this study indicate that the Qur'anic explanation of the divine laws provides a framework based on longitudinal causality for analyzing the history of societies. Within this model, divine laws are not external and imposed forces. Rather, they are potential structural principles that become actualized through the moral orientations, value systems, and collective actions of a community. This internal mechanism bears a profound analytical resemblance to Ibn Khaldun's

theory of asabiyyah, in which collective will and social cohesion likewise constitute the principal driving forces of history.

On this basis, a form of structural correspondence emerges between the transhistorical laws of God and social agency. The choices and conduct of a society function as an activating key that brings these potential laws into manifestation. The outcome of this interaction can be summarized through four fundamental laws: the sunnah of recompense, through which justice and faith lead to civilizational flourishing; the sunnah of gradual decline, through which neglect of injustice gradually empties society from within; the sunnah of punishment, through which moral disintegration creates the conditions for the collapse of social structures; and, finally, the sunnah of succession, which prepares the ground for the emergence of a new order governed by a righteous community.

Ultimately, these laws do not represent a deterministic chain. Rather, they depict a gradual and dynamic pattern of transition that directly results from human collective choices. The Qur'anic doctrine of longitudinal causality and Ibn Khaldun's theory of civilization therefore offer two complementary explanations of the processes through which civilizations emerge and decline. Their validity can be examined through historical case studies.

1. The law of Recompense: Social Capital and Economic Flourishing

Within the model of longitudinal divine structuration, the sunnah of recompense can be explained not only as a supernatural intervention, but also as a sociological mechanism. In the Qur'anic framework, however, the opening of blessings is not limited to economic consequences. It may also appear in the form of natural blessings, including rainfall, the abundance of resources, and the expansion of ecological security, as Qur'anic exegetes have emphasized in their commentaries on Qur'an 7:96. Within the framework of this model, however, the focus is placed on the social and institutional dimension of this sunnah. From this perspective, Qur'an 7:96, which establishes a relationship between moral and spiritual inputs, namely faith and piety, and material outputs, namely the blessings of heaven and earth, can be treated as a causal hypothesis.

To test this hypothesis, collective piety may be operationalized as the establishment of a shared normative framework based on justice, trustworthiness, and mutual trust. The proposed causal pathway is that such an ethical framework, by institutionalizing transparency and accountability, directly reduces social transaction costs. When systematic trust increases and uncertainty in economic relations declines, the conditions for long term investment, complex cooperation, and the protection of property rights are created. Within this logic, the opening of blessings is the theological description of a process through which a society's productive and innovative capacities are released. These capacities had previously been constrained by the friction generated by injustice and distrust.

This analysis bears a powerful analytical correspondence, though not a complete equivalence, to Ibn Khaldun's concept of asabiyyah. In itself, asabiyyah is the raw energy of social solidarity and can serve as the driving force behind conquest and domination. When this solidarity is disciplined and directed by a religious call grounded in justice, however, it is transformed from a

merely tribal force into the foundation of a stable and productive civilization. The convergence of a piety centered normative framework with strong asabiyyah therefore creates the conditions for the emergence of a self regulating and highly resilient social order. From this perspective, the sunnah of recompense is the natural consequence of the alignment between a society's moral order and the laws governing the flourishing of social and economic systems.

2. The law of Gradual Decline: Institutional Decay and Increasing Structural Vulnerability

In the model of longitudinal divine structuration, the sunnah of *istidraj* marks a critical stage in a society's gradual departure from its own normative standards. Values such as justice and trustworthiness remain present in official discourse, while the actual operation of economic, political, and legal institutions diverges from them. The verse "سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ" ("We shall draw them on gradually from where they do not know," Qur'an 7:182) describes this process not as a sudden collapse, but as a slow decline. Its defining feature is a form of structural blindness: society fails to recognize signs of deterioration and instead interprets them as signs of progress or stability.

This collective inattention can be examined through observable social indicators, including rising wealth inequality, measured by the Gini coefficient, declining social trust, and the normalization of corruption, which can be assessed through measures such as the Corruption Perceptions Index. In this framework, the theological concept of *imhal*, or the granting of respite, refers not to an indefinite postponement but to a period in which structural harms accumulate without yet reaching a crisis or systemic tipping point.

From this perspective, moral decline is not the sole cause of civilizational collapse. Rather, it intensifies structural vulnerability. A society undergoing *istidraj* loses the social cohesion and institutional capacity needed to respond effectively to external shocks, whether environmental pressures (Diamond, 2005), geopolitical competition, or the increasing complexity of administrative and bureaucratic systems (Tainter, 1988). Divine law thus manifests itself in an increased likelihood of failure when a society confronts historical challenges.

This analysis also accords with Ibn Khaldun's sociological account, which explains the material mechanisms of decline. For Ibn Khaldun, the pursuit of luxury is not merely a moral failing. It is a structural force associated with the growth of urban life, increasing reliance on professional armies, and the gradual weakening of the *asabiyyah* on which the state was founded. In this sense, the Qur'anic concept of *istidraj* clarifies the normative reason for decline, namely the departure from justice, while Ibn Khaldun's analysis explains its sociological course through the material consequences of that departure.

3. The law of Widespread Punishment: The Collapse of Social Capital and a Crisis of Legitimacy

In the model of longitudinal divine structuration, the third stage is the transition from gradual decline, or *istidraj*, to systemic rupture. This stage, described here as the sunnah of widespread *fitnah*, corresponds in sociological terms to the collapse of social capital and a crisis of institutional

legitimacy. The verse "وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً" ("Beware of a trial that will not afflict only the wrongdoers among you, and know that God is severe in punishment," Qur'an 8:25) describes a specific causal mechanism. When public oversight and mutual accountability, which may be assessed through indicators such as social trust and civic participation, fall below a critical threshold, the network of relationships that holds society together begins to disintegrate.

Within this framework, punishment is not an external intervention but an endogenous systemic consequence. Collective failure to act, such as the silence of elites in the face of structural corruption, directly raises transaction costs in the economy, erodes trust in governing institutions, and weakens the state's ability to mobilize resources during a crisis. This process leaves society highly vulnerable to internal shocks, such as urban unrest, and external shocks, such as military invasion or environmental crisis. *Fitnah* thus denotes a condition in which a system, having lost its internal cohesion, can no longer absorb and manage crises.

This analysis is consistent with Ibn Khaldun's observations on the weakening of *asabiyyah*. Its decline entails the erosion of solidarity and mutual trust, leaving society less capable of confronting threats. From the perspective of complex systems theory, this moment can be compared to a phase transition. Social capital functions here as a control parameter. As long as it remains above a critical threshold, society can maintain its order. Once it falls below that threshold, the system may rapidly shift into disorder, such as civil war or economic collapse.

Such a collapse does not necessarily lead to the restoration of a just equilibrium. Historical evidence indicates that many societies have remained in decline for extended periods after such ruptures or have been absorbed into the structures of external powers. The model of longitudinal divine structuration explains only that the collapse of an existing order is a necessary condition for the emergence of a new one, not a sufficient condition. The establishment of a more just order also depends on the emergence of collective agency with greater cohesion and a different value system. This possibility is examined in the fourth stage of the model, the sunnah of succession.

4. The law of Succession: The Formation of an Institutional Order Based on Normative Social Capital

In the model of longitudinal divine structuration, the fourth stage, namely the sunnah of succession, explains the transition from systemic collapse, or *fitnah*, to the formation of a new social order. Qur'an 24:55 makes this transition conditional upon such factors as faith and righteous action, and identifies its consequences as the establishment of religion, meaning the consolidation of a normative order, and the transformation of fear into security, meaning the creation of structural security. From a sociological perspective, these concepts can be translated into analytically observable variables. Here, collective faith and righteous action do not refer merely to individual virtues. Rather, they function as the foundation of a highly concentrated form of social capital, namely a cohesive collective agency formed on the basis of a high level of mutual trust and a shared commitment to a normative framework (see Tabataba'i, 1995, vol. 15, pp. 208 to 211; vol. 16, pp. 8 to 9).

This framework establishes a cautious analytical correspondence with Ibn Khaldun's theory of *asabiyyah*. Ibn Khaldun regards *asabiyyah* as the solidarity necessary for the establishment of the state (Ibn Khaldun, 2006, p. 172). The model of longitudinal divine structuration advances this idea by arguing that the type of *asabiyyah* influences the durability of the order that emerges. While solidarity based on blood ties or tribal affiliation may quickly lead to exclusivism and internal decline, solidarity disciplined and directed by a universal religious call has the potential to create more inclusive and merit based institutions capable of extending beyond the boundaries of kinship.

Accordingly, *istikhlaf*, or succession, in the Qur'anic framework does not merely mean the transfer of power between social groups. Rather, it refers to a historical process in which believers and righteous people, grounded in faith and divine values, engage in a struggle to realize truth and justice and ultimately prepare the conditions for the establishment of a new order. From this perspective, the principal force of historical progress is not merely class conflict. It is the human disposition toward truth and justice, together with a value oriented struggle *for God and in God* (*lillah wa fi Allah*) (Motahhari, 2011, vol. 2, pp. 462 to 466).

This process, however, does not occur in a vacuum and is not solely the product of moral will. The emergence of cohesive collective agency, as an internal condition, must intersect with structural opportunities, as external conditions. History indicates that the success of transformative movements has often coincided with factors such as a geopolitical power vacuum, a profound crisis of legitimacy within the ruling regime, or access to new economic and military resources. The model of longitudinal divine structuration therefore understands *istikhlaf* not as an idealistic victory produced by a single factor, but as the outcome of an interaction between normative agency and the structure of political opportunity. Moreover, as historical experience demonstrates, the establishment of a new order is often a complex, conflictual, and even violent process rather than a peaceful and idealized renewal. Ultimately, *istikhlaf* does not represent the end of history. It marks the beginning of a new cycle. The order that emerges from this process remains subject to the same four divine laws, and its durability depends on the continuous reproduction of the social capital and normative commitments that initially brought it to power. Otherwise, this order too will gradually enter the stages of recompense, gradual decline, and, ultimately, crisis and collapse (see Tabataba'i, 1995, vol. 15, pp. 208 to 211; vol. 8, pp. 452 to 454).

Analytical Application of the Model: Reinterpreting Contemporary Phenomena through the Logic of Longitudinal Causality

The ultimate test of any theoretical model is its ability to analyze concrete phenomena and address real world problems. The model of longitudinal divine structuration claims that it can formulate major human crises along a continuum comprising human agency, the matrix of divinely ordained laws, and empirically observable consequences. Methodologically, this application is grounded in an explanatory case study approach and in the logic of comparative complex systems theory. To test the model, two global crises from distinct domains have been selected: 1. the ecological crisis, concerning the biological and environmental sphere; and 2. institutionalized corruption, concerning the social and institutional sphere. These phenomena have been selected

because both possess systemic and transnational characteristics and both reflect historical accumulation rooted in collective action.

1. Climate Crisis and Ecological Decline: The Mechanism of Reversibility within the Framework of the Sunnah of the Manifestation of Corruption

In conventional social scientific explanations, the climate crisis is often reduced to an undesirable side effect of industrial development. By contrast, the model of longitudinal structuration analyzes this crisis as the result of a fundamental rupture between human agency and the intrinsic laws governing nature, understood as the creational laws established by God.

The Qur'an expresses this phenomenon through a precise causal formulation:

> *"Corruption has appeared throughout the land and sea by reason of what the hands of people have earned, so that He may let them taste some of what they have done" (Qur'an 30:41).*

In this passage, the phrase "by reason of what the hands of people have earned" explicitly indicates collective agency. The phrase "corruption has appeared" refers to an observable external consequence, while the purposive particle in "so that He may let them taste" indicates a lawful punitive feedback cycle within the created order.

Table 4. Analytical Model of the Climate Crisis

Level of longitudinal causality	Analytical variable in the model	Empirical and institutional manifestation	Connection with global empirical data	Qur'anic textual indication
Collective will, remote causality	Discourse of unlimited development and consumerism	Institutionalization of profit maximization, objectification of nature, and commodification of life	Priority given to consumption based growth indicators over ecological sustainability	"Competition for more has distracted you" (Qur'an 102:1)
Collective action, intermediate causality	Excessive consumption of fossil fuels and land use change	Destructive patterns of production and transportation, together with greenhouse gas emissions	Annual global emissions exceeding 53 gigatonnes of carbon dioxide equivalent	"By reason of what the hands of people have earned" (Qur'an 30:41)
Divine law, governing structure	Self regulation and the limited resilience of ecosystems	The laws of thermodynamics and the atmospheric balance of the Earth, operating as unchanging creational laws	Atmospheric carbon concentration reaching 420 parts per million and triggering adverse feedback cycles	"And the earth We have spread out, and placed therein firm mountains, and caused to grow therein all things in due proportion" (Qur'an 15:19)
Observable consequence, proximate causality	Global warming, severe droughts, and a crisis of survival	Loss of biological resilience and the occurrence of extreme climatic events	An increase of 1.45 degrees Celsius in the Earth's surface temperature (IPCC, 2023; WMO, 2024)	"Corruption has appeared throughout the land and sea, so that He may let them taste some of what they have done" (Qur'an 30:41)

Analysis of the Explanatory Mechanism

According to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change (IPCC, 2023), the intensifying effects of global warming have entered the stage of tipping points and irreversible change. The model of longitudinal structuration explains that divine punishment

in this domain is not separate from the essence of human actions. Rather, it consists in experiencing the consequential effects of those actions through the laws embedded in nature:

> *"So that He may let them taste some of what they have done" (Qur'an 30:41).*

When collective agency violates the intrinsic balance embedded in creation, expressed in the phrase "and caused to grow therein all things in due proportion" (Qur'an 15:19), the divine sunnah of balance operates automatically through destructive natural feedback. The climate crisis is therefore not an environmental accident. It is the structural response of creation to imbalanced human agency.

2. Systemic Corruption and the Erosion of Social Capital: Activation of the Sunnah of Widespread Tribulation Following Structural Inaction

In its systemic sense, corruption is not merely the violation of individual ethical standards by public officials. Rather, it results from a form of structural lock in and the erosion of oversight mechanisms, in which the costs of ethical action become considerably higher than the costs of adapting to corrupt practices (Giddens, 1984). The Qur'an defines the decline arising from this condition through the sunnah of universal exposure to the consequences of wrongdoing:

> *"And fear a trial that will not strike exclusively those among you who have done wrong, and know that God is severe in punishment" (Qur'an 8:25).*

Table 5. Analytical Model of Systemic Corruption

Level of longitudinal causality	Analytical variable in the model	Empirical and institutional manifestation	Connection with global empirical data	Qur'anic textual indication
Collective will, remote causality	Erosion of moral sensitivity and normalization of rent seeking	Lowered tolerance for corruption, civil society passivity, and excessive individualism	Declining levels of social trust and erosion of civic transparency	"Indeed, God will not change the condition of a people until they change what is within themselves" (Qur'an 13:11)
Collective action, intermediate causality	Abandonment of oversight responsibilities and suspension of collective monitoring	Failure to demand transparency and accommodation of corrupt administrative practices	Prevalence of elite inaction and the reduction of civic responsibility	"They did not prevent one another from the wrongdoing they committed" (Qur'an 5:79)
Divine law, governing structure	The law governing the decline of social solidarity following injustice	Organic interdependence among social sectors and the transmission of institutional deterioration through historical laws	Structural consequences of corruption extending to uninvolved and innocent social groups	"That will not strike exclusively those among you who have done wrong" (Qur'an 8:25)
Observable consequence, proximate causality	Structural inflation, erosion of social capital, and institutional inefficiency	Decline in the Corruption Perceptions Index, economic stagnation, and the breakdown of trust in institutions	Annual losses of 2.6 trillion dollars to the global economy (Transparency International, 2023; IMF, 2022)	"So it tasted the consequence of its conduct, and the outcome of its conduct was loss" (Qur'an 65:9)

Analysis of the Explanatory Mechanism

Data from Transparency International (2023) indicate that societies in which corruption has become institutionalized experience the collapse of social capital, political instability, and a sharp decline in sustainable welfare indicators. The International Monetary Fund report (IMF, 2022) likewise confirms that corruption consumes an amount equivalent to 5 percent of global gross domestic product annually, with the greatest burden of this cost falling on the most disadvantaged groups.

The model of longitudinal structuration explains this reality through the connection between collective inaction and the widespread nature of tribulation. When elites and the public at large abandon social oversight and the demand for accountability,

> *"They did not prevent one another from the wrongdoing they committed" (Qur'an 5:79),*

the social structure becomes conducive to corruption through its own internal dynamics. At this point, the divine sunnah does not operate through miraculous intervention. Rather, it emerges through organic social relations. The consequences of inflation, the deterioration of public health, and the insecurity produced by the corruption of those in authority affect the entire social body:

> *"That will not strike exclusively those among you who have done wrong" (Qur'an 8:25).*

Implications of the Application: Redefining Divine laws as Laws Governing Complex Systems

The foregoing application puts two fundamental propositions of the model to the test and substantiates them.

Longitudinal causality rather than theological juxtaposition: The divine sunnah is neither a substitute for human action nor a rival to it. Rather, it is the lawful framework within which the consequences of human action are realized. The relationship between human will and divine laws is analogous to the relationship between the motion of a mechanical system and the laws of physics governing that motion.

The objective character of consequences in history: Historical punishments and rewards are not supernatural events detached from physical reality. Rather, they are direct reflections of the response of the existential system, whether the natural ecosystem or the social structure, to the quality of collective agency. Accordingly, the model of longitudinal divine structuration possesses the capacity to function simultaneously as an instrument for the interpretive analysis of scriptural texts and as an explanatory model for examining the crises of the modern world.

Discussion and Conclusion

This study sought to formulate a theoretical model for understanding the reciprocal relationship between divine structures and social agency in the Qur'an. It has shown that historical laws do not operate on the basis of determinism. Rather, they emerge through a threefold interaction that begins with the collective will of human beings, continues at the level of divine laws as a responsive structure, and ultimately acquires meaning and direction within the framework of God's wise providence.

The model, which may be termed the **model of longitudinal divine structuration**, rests on two theoretical foundations. The first is the objective reality of society as an independent historical subject, expressed through the principle of the ontological primacy of the community. The second is the mechanism of divine response within the social structure, which operates through a fourfold cycle of recompense, gradual decline, punishment, and succession.

This framework offers a distinct perspective for rethinking the longstanding structure and agency debate from a revelation based standpoint. It also provides an analytical framework for examining the structural roots of contemporary crises, including ecological deterioration and systemic corruption.

Nevertheless, the study has several limitations. Its principal limitation lies not only in its concentration on Persian language exegetical works, but also in the conceptual challenge of establishing a coherent relationship between theological concepts and concepts commonly used in sociology. This challenge requires more precise treatment in future research in order to prevent conceptual conflation. Comparative examination of the model in relation to Sunni exegetical traditions, together with a clearer and more operational definition of the concept of collective will, could open further avenues for subsequent research.

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