Human dignity and the examples in the Quran

Dr. Mahmoud Qyumzadeh

Islamic Teachings Department,Saveh Branch,Islamic Azad University, Iran.

ABSTRACT

Quran and the reverence of his superiority over many of the creatures God has spoken. The debate over the history of Islam, has always been among Muslim scholars that it is absolute or relative, and if relative superiority is to what organisms? Tribute to what this means and what is the dimension. In the present paper to address the issues, human dignity and the meaning of the Quran to refer to different instances, and its origin is expressed. Dignity is an important difference with the detail of the discussions that have been explained with reference to the views of commentators in this regard, the dimensions of this issue and that this response is unknown.

Key words: Qur'an, dignity, detail / edge, man, angel / property.

Introduction

In the Quran, at the height of human dignity has been introduced. Terms of reverence and absolute perfection of man is followed by an edge over many of his creatures.

What does that mean that human respect and human beings of what is superior, Muslim scholars have always considered the effects of education in the school has had. People with recognition of its special place in my system, which certainly ranks second after the universe is unique creator (Khalifahallah) will work towards this place and its people as to warrant a long and unique "Khalifhallah" of the First Among the creatures God has. So "Khalifahallah" is superior to all creatures. But all men are worthy of this lofty position?

Surely a group of people of the great Creator of the universe that was given to them, have fallen to the lowest levels of existence (the. K: Holy Qur'an, Chapter Tien / 45) and left only his humanity, that the animals do not deserve the name. (R. K: Quran Araf / 79) with the duty of human excellence in the above verse is? Can the likes of Hitler and the Zionist leaders of the plants and animals and property, and Jen was the best?

In this regard, it refers to the superiority of this more accurately put. In this way, referring to the teachings of Islam and the votes of the great scholars of religion, the dignity and sense of detail and a special tribute to them and they will verify it and finally we will explain the position of man in comparison with other creatures.

Specifically, human dignity, and put forth, in verse 70 of Chapter Isra' has been proposed:

(( "And I truly cherish our children and we had them on land and at sea [ the compound ] , and put good things he once did , and they have a clear advantage over many of his creations.")

In this verse, the tribute of the man that God has assigned to it. The grant is a tribute to the generous and public.

Almizan interpretation is: "This verse is found in the school context; the Grace mixed with blame. After many blessings and grace of God if the frequency of their worm to man, and he noted that to obtain the blessings of life on land Aliment and for being well run, ride on his ship, his own lord. be forgotten and he did not want anything from him and Turned. After his first save of the sea again resumed, it was always immersed in his grace. Now in this verse, cites a summary of their dignity and grace, that man finds his Lord more than human, and unfortunately, like all this attention will Blasphemy divine grace. Target is known here that the verses of the human genus, regardless of the specific The dignity and spiritual virtues to some accounts. So the verse, and the infidel and Faseqin Moshrekin also is considering whether it would mean that the people were obedient and good, and thanked the blame right Was not "(Tabatabai, vol 13, pp: 214). Noble in this verse, the tribute and human detail is mentioned.
2.1. Sense of dignity:

The word means cream is (or. TC: Al-Azhari, c. 10, p. 234; Ragheb Esfahani, p. 707) value, honor and the "speculation".

("And who is the God Eater, not having him there, because God does whatever He wills" (Hajj / 18))

Sense of dignity and decency and dignity is inherently superior to other objects in the object is not. Existing concepts, generous, giving, forgiveness, large, pure being, like being praised for being good and being stingy is the dignity of work and equipment.

Yet God is actually a worm, the purpose of charity and the gift of God is revealed, and if man is described, which he called his good morals and verbs appear. Benevolent someone just say that ethics and good actions of his appearance. Everything that is noble in itself, with "worm" is describing.

2.2. Instances dignity:

Properties based on the dignity of the examples and cases, is different. In all cases, a sense of dignity and the dignity of the overall

Comprehensive nature of the object is no better than another:

Foreign issues: (("O said publicly I were to book cream" (ant / 29); «Oneptna where each pair of cream»;
«and treasures and place of cream»).

The words: «and tell them a generous word». (Isra / 23))

Man: « And have honored the sons of Adam » (Isra / 70); «The sight of God » (rooms / 13); « says Lord Okrmen » (Dawn / 15).

Angels:« With dignity writers » (Anaftar / 11).

God:« The Lord is rich cream »(ant /40). «What Greco Holy Lord » (Anaftar/6); « Read and your Lord is Most Generous » (suspended / 3).

My interest is that of poverty and hardship of this trait benevolent be decent material and spiritual in its essence, is proud of me. This feature is only spiritually close to God (God is great) dependencies of the material and reduce dependence on public not to be supreme.

2.3. The dignity of those instances:

Range of gift "dignity" The Quran is wide, so that now many people are like a blessing in verse dignity: «As for the man if his Lord tests him Vokrema and blessing God says Okrmen » (Fajr / 15) and Closeness to God in verse Ekrami «The sight of God » (rooms / 13)

(My dignity because God is the God of his own Ekrami.

But dear God, or the provisions of the grace of God, the Absolute, the Mkrmyn not counted, although I respect the talent is not necessarily God Akramshdny. This refers to God's creatures is only about two groups: one angels: "Noble slaves, but * not Asbakouna saying his command and they work" (anbeia / 2726)

And other believers is that the full faith, whether Mkhlsyn, the fraction of the slide, are: «Makramon those in the Gardens» (Maarej / 35)

Mokhelsin to conquer or slides: «However sincere worshipers of Allah ... They are Makramon »(Safat / 42 and 40).

Of course, the "intimate presence of "human angels and there are differences, however, is both a gift : the gift of the human form of the acquisition and the angels, without acquisition (Tabatabai, vol 14, pp : 387):

"If only people knew * what God forgave me and made me of the honored » (Yasin / 2726)

2.4. Source of human dignity:

According to the Quran, the dignity of man is twofold: the innate and acquired. The inherent dignity of the verse 70 of Sura Al Isra' and the like is mentioned in the Quran. The way to achieve dignity of virtue is acquired: «The sight of God » (Cells / 13). The root of virtue "Vaqi", meaning to maintain and hold on is twofold: internal and external. Keeping the inner soul of piety what he It is not and impede his rebellious and protect the exterior piety and self-serving holder of the external injuries to his immunity.

Yes, "what is the real advantage, and raises man to his true happiness, that the Lord has mercy on the shores of eternal life, is a virtue brings. The only means to achieve happiness in the hereafter to the rounder, the world also provides happiness is virtue. So God said

«Want to display God wants this world and the Hereafter » (Anfal / 67) and stated: « And equipped themselves with the best provision is piety » (Baqara / 197) and the unique advantages of piety, the most dear people of God, he is the most righteous. The purpose of God to his knowledge, the goal of human life is placed
on attaining a "deal to come together" I do not, contrary to the objectives mentioned that to obtain a fictitious, spam, wars and bloodshed occurs.

This noble verse implies that it is obligatory on every man in their life goals, the commands of their Lord is what he has to offer and the way he directs him, he is already. God is the righteous path chosen for him, so he must be the same as before. Moreover, it is obligatory on every human life from all traditions, religious traditions offer their God (Tabatabai, A: 18, pp: 491 492). In fact, the inherent dignity of man is dependent on innate understanding of the innate dignity of all orders come from and where are the roots.

2.5. The difference between reverence and detail:

Certainly the Qur'an and the detail in respect of applying the two words in verse 70 of Chapter Isra', certain things will be said. First of all, the word means both words must be considered: Reverence (root worm, Bob Tafeel) means that the defects and their benefit to human failure and not eating it, or what appears to him to benevolent (Noble) are described (Ragheb Esfahani, pp: 707).

Detail from the root of grace, it is higher than the median. If the grace to be used in comparison, has three types: in terms of sex (such as the animal grace of the plant), in terms of the type (such as the grace of the other animals) or in terms of nature (the grace of someone else). The first two types of ink are the way to completing the incomplete and it is grace, but grace in its acquisition of the transverse and may, like «Men's protectors and maintainers of women because Allah at one another » (Nisa / 34). In this case, for each of the men and women, has opened the way for grace, and may in case of women, as the verse about the man or man's superiority to their advantage to lose. Also, anything that is necessary and the person he is, say grace (9, p.: 639), such as:

« And asked God's grace » (Nesa' / 32) O « That is the Grace of God which He bestows on whom He » (Maeedeh / 54).Carefully in the above expressions, it is clear that respect, the comparison is not considered, but in detail, but the grace, the passage of a measure, is desired.

2.5.1. Views of commentators on this issue:

Allama Tabarsy in Majmalbyan, and detail the same reverence as the cause of repeated instances it stated as: "the sentence" Honored "just the tip leads, without any human superiority over other creatures is not to detail is superior If the latter, it would appear that "(Tabarsy, vol 6, pp: 661).

Some have said that the only tribute of grace to grace the world and the hereafter is the detail (and the Crisis, p. 170). This concept is consistent with the lexical meaning and the reason for that has been raised. Others have said that reverence which is licensed by the PICKTHAL Are unaffected . and detail by granting blessings ASSIGNMENT (religion) that aided the man reaches into the high ranks (the two). In other words, have the detail that brings the point that it is no tribute, and the words of the "blessings of detail is without merit." Tabatabai accepted it: "PICKTHAL detail in which it is entitled refers both sides of the PICKTHAL that does not deserve it" (Tabatabai, vol 13, pp: 661).

Fakhr Razi in his commentary on the entry says that this is the closest animals to god man on matters of mood, such as natural intellect, speech, line, form a beautiful and elegant stature and excellence has aided all of the reason and human understanding to put up their ideas by means of the right to education and the ethics of bluestocking. Detail is a tribute first and second (secret, A: 7, p. 375).

In other words, is the reverence for nature and instincts to join the business and affairs of the detail that he would be attending. It also has been criticized Tabatabai: "According to him the gifts that God has two kinds: the" intrinsic "and the" acquired ", there is no reason to be one of reverence and grace of the latter, but It is compatible with the Arab word "(Tabatabai, c. 13, p.: 219). Yes, it was the inherent grace, grace acquisition was acceptable, but in this verse, words of grace to human beings than any other ink that has grace.

It should be noted that some of these things without reason, or sayings of the vocabulary words are also sometimes have some opposition from his blatant expression of the main differences are the two words.

The word means both words must be said: "The purpose of the special tribute to the grace and dignity to the property is not in the others, and with the tribute with the same characteristics that will vary in detail because it is semantically self-respect and In tribute, not something apart, but only in respect of the integrity and dignity of the person to be able to detail the purpose of this is that the detail of the person to be superior to others, while he, with others in the company is a gift "(Tabatabai, vol 13, pp: 214).

The use of magnification and detail in the Quran, my public and private funds are established. I respect no detail is desired, such as:

« As for the man if his Lord tests him Vokrema and blessing God says Akrmen » (fajr / 15) ; Without appreciating the detail, such as:

« And prefer each other to eat » (Raad / 4) and the detail with reverence, such as:
"A I saw you said this to honor the Okhrtin While the Day of Resurrection to his descendants only slightly Ahtnken » (Isra' / 62) in which the detail is meant to ensure reverence. Need to be reminded that what is intended in this article about a grown man, with respect to detail.

2.6. Tribute instances and detail:

So these two instances of the word, and often vary from one observer to the hands of the divine grace that is given to a man: his tribute to the wisdom given to any other available and thereby the good of mankind Get rid of harmful and beneficial and good from the bad cleaning. Other gifts, such as hiring and conquer and dominate other beings to achieve their goals, as well as address lines and the like when the researcher is that wisdom.

Detail on other human beings, meaning that each gift has said that grace to others, has contributed more to the man:

Simple animal feed meal of meat, fruit, plants or otherwise, but man, that in this direction, the animal is a partner, using the same food, cooked and raw food types that initiative, diverse and delicious food and various techniques that can bring the numbers.

The beverage, wearable, and marriage, the choice of housing and social situation is the same (Tabatabai, vol 13, pp: 214).

Although human sensory powers of some animals is weaker than the first, with the creation tools, has strengthened.

People to achieve their goals, recruit other organisms, but other such creatures do not see that it works and take over their own and are simple.

As far as we know, other than human beings since the creation of the position and has left his position a step further and have not had to change appreciably, while human life in all its dimensions, the major steps taken and still takes perfection.

2.7. Evidence of human dignity:

In interpretation, the verse in question, so many aspects of human dignity either mandated. Fakhr Razi in his interpretation of the Great (c. 7, p.: 372) consisting of the human soul and body ink has introduced each of them compared to their counterparts in the lower universe superior. A few major dimensions of human dignity can be identified:

2.7.1. Dignity of the human soul:

Lower population is the most noble human soul in the universe. Other populations in the world are self-vegetable and animal souls. Tuesday's main vegetable soul judiciary is necessary, development and production. In addition to these three branches of the animal soul, the other has two branches: sensation and voluntary driving. The judiciary is used for other human souls: wise. Judiciary rational points are: The facts as I understand things;

It finds expression in the light of God's knowledge and it shines in his rays;

The two created the universe and finds the information and forms of God's creatures, spirits and bodies, as they will be surrounded;

The power of a single type of jewelry sacred and divine spirits, so in honor and distinction, with five branches of plants and animals, not worthy of comparison.

It is clear that the most noble of human souls in the population of the world.

2.7.2. Dignity of the human body:

Among the things the commentators (R.. K: Tabarsi, c. 6, p. 2661) considered a sign of dignity of the human body are:

1. Eating with hands instead of eating with the mouth;
2. And distinguish speech: speech What in the conscience ability to transfer to others. Every human being is able to teach others what is known or understood. So people are dumb as a talker, but a person with mental disabilities, although it is unable to speak, because it completely, your ability to understand others do not, not talking;
3. Stature of being right, but not all the words because the trees are tall people. But if it comes up with the stature of being the intellectual force and power of sensory and motor;
4. If good, because God has spoken: « Your photos and your photos so well » :"And you, Art, and created a good face" (Ghafr / 64). And also because of the creation of man, said:
"Blessed be Allah the Best of creators." "Full of the best creators that is good and God is blessing" (Momenon / 14) and said:

« God and the nature of the best character of God »: "[Yes, faith in our hearts] God has painted and who painted better than he is God?" (Baqara / 138);

5. Some say it means this is a tribute to the man with his hands (stewardship) and other organisms through "Be" created. The creature that God has his hand, more attention and Ekrami was right. The basis of the hadith of the Prophet (PBUH) and that of Zaid bin Aslam Abdullah Ansari narrated by Anas ibn Malik and Jabrbn (Meybodi, vol 8, pp: 167 and Tabatabai, c. 13, p. 223) and in The accuracy of this Estimate, is formed. The text also has clear problems. (Tabatabai, c. 13, p. 223).

2. 7. 3. The dignity of the human:

In the creation, man is unique. (Tabarsi, vol 6, pp: 661662; Tabatabai, vol 13, pp: 215; Makarem Shirazi, vol 12, pp: 198 and Zahili, c. 2, p. 1371). A number of these positions are as follows:

2.7.3.1. Conquer the world:

It refers to several verses, including:

Jaeie / 13:
"And what is in the heavens and the Earth Ram will benefit you. All of him. Certainly in this [matter] are signs for people who think."

Capturing the culture of the Quran has two meanings: one in the service of human interests (such as capturing the sun and moon) and the other over something in human nature (such as seizure of ships and seas). Objects in the universe are either simple or compound, the people of both uses. Simple objects, which are fire, earth and water and air, are serving the people and objects that include works composed Alavi, minerals, plants and animals, and man, they all seemed on the ascendancy, and it uses all kinds They are captured by him. From the perspective of the Qur'an, so that all these things to the glory of God, have been conquered by him, or that they have lost control over his or interests are driven man. Man is so important that as a great goal in the collection has been created;

The value of human existence in the divine school of higher education is looking for a man. In addition to being grateful for the blessings He will be unmatched, never captured his lust and wealth and power and does not break all the chains will fly to the height of the heavens.

2.7.3.2. The combined land and sea transport in various human:

In verse 70 of Chapter Isra’, turning the sentence "and « And provided them with transport »" and the sentence "and we have provided them " and "reverence", turning one's true that as a general abstraction and it is minor. All of these manifestations is a tribute to the man that party likened to a feast and invited to attend the banquet, he composed and sent to the banquet, given their foods and fruits. The party is a tribute, this time combined with delicious food and entertainment.

2.7.3. I give him a clean (farm products, fruits, meat and dairy products):

In particular, there is only human foods and soft drinks as the most sense to take, prepare, and then consumes.

2.7.4 Protection of human rights:

Monotheistic religion with its own rules, the best collection of human rights protection and guarantees for the development, implementation has.

2.7.3.5. Giving the gift of the line:

Thus, knowledge opens the way for rapid progress. At the same perfect virtue, God said "Sing, and the Lord Most benevolent. [KARIM is. As someone who taught by the pen. The man knew what [he gradually] learned "(Lq / 35).

2.7.4. Spiritual dignity:

Spiritual dignity, self, and has two types: general and specific.
What is the general partner are faithful and the infidel. Such as bloating, divine spirit, monotheistic nature, I heard Not your Lord And consistent with the answer "yes", sending prophets and scriptures for all excited, especially when the Holy Prophet as Khatmalanbya’ (s) to human, heavenly reward and encourage them to scare the from prison, and for revealing the power of miracles.

Certain spiritual dignity and the faithful prophets and parents include: Prophecy, Prophecy, provinces, guidance, faith, Islam, guidance, completion, good morals, customs, Marzieh, garlic (To God and in God and in God), Thralldom to the authorities, to promote the Mazayeq Nasooti Jzbat Lahouti, Ananyt and annihilation of identity and survival. (Kashani, 5, pp: 290 291).

3. Conclusion:

Considering what happened, the status of man in the universe is revealed. Man has a special talent and the respect due to their nature is his creator. If you develop the self-perfection, God-given talents to their best flourished, in addition to this honor (reverence for nature), a special tribute to the divine will, and if the Caliph to reach the potential God is perfect, The official position adducing angels divine will and the means to draw the most magnificent place among all God's creatures great masterpiece of creation, man.

Resources

Crisis, Yahiya bin Hussein bin tribe, 1426 BC, and Khater and joy of a walk in the beholder language differences and conventional, R: Amir Asgarzadeh, Mashhad: Islamic Research Academy.
Fazlollah, Seyyed Hossein (1419 BC), my interpretation of the Quran's revelation, Beirut: Daralmlak Ltbah and Alnashr.
Kashani, Mollafthallh, (1336), requiring interpretation Manhaj al sadeqin fi Ilmokhalefin, Tehran: MH academic bookshop.
Meybodi, A., (1363), and some Alabrar Kashef al-Asrar, Tehran: Amir Kabir.
Quran
Razi, Fakhr Abu Abdullah Mohammad Omar, (1420 BC), Mafatih Alghyb, Beirut: Al Arabi Darahya’ Altras.
Tabarsi, Fazl ibn Hassan, (1372), the Bayan fi Tafsir Quran, Tehran: Naser khorso.
Toosi, Mohammed bin Hassan, (Bita), Albyan fi interpretation of Quran, Beirut: Al Arabi Darahya’ Altras.
Zahili, Vahbeh bin Mustafa, (1422 BC), the Tafsir Alvasit, Damascus: Daralfekr.