

An Analysis of the Consequences of Misbehavior in Disbelief in Human Dignity from the Holy Quranic Perspective

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**تحليل مضاعفات سوء السلوك التربوي نتيجة عدم الاعتقاد بالكرامة
الإنسانية من منظور القرآن الكريم**

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Abstract:-

By bestowing the power of intellection and thought to human-beings, Almighty God honored them with inherent dignity, and by stating the factors that strengthen the dignity and prevent the destructive plagues in the Holy Quran, open the passage of "acquired dignity" to the eternal path for pedagogy and acquiring the peaks of human perfection and happiness. The purpose of the present study is to recount the consequences of misconduct in disbelief in the belief in human dignity from the Quranic perspective. The findings of the present study indicate that dignity in its believing dimension is one of the most prominent areas of dignity obtained by paying attention to the origin and resurrection. Just as this kind of dignity can have a fundamental impact on human pedagogical safety in psychological and behavioral dimensions. Not believing and paying attention to this kind of dignity can also cause irreparable damage to human-beings. Innovation of this study with the descriptive and analytical method, expressing the negative effects of disbelief in monotheism, such as; infidelity, hypocrisy, despair of God, disbelief in the divine assistance, hope in the assistance of God's enemies, etc. are on human dignity and pedagogy in its various fields and areas, on the other hand, explaining the negative consequences of pedagogy on the effect of disbelief on the resurrection, such as; the occurrence of weakness, hypocrisy and so on.

Key words: Dignity, Believing Damages, Pedagogical Pests, Believing Dignity, Disbelief of Dignity.

المخلص:-

إنَّ الله سبحانه وتعالى بإعطاء الانسان قوة التعقل والتفكر قد كرمه بالكرامة الذاتية، ويذكر العوامل التي تُعزِّز الكرامة البشرية مع التأكيد على الاحتراز من الآفات التي تُفسدها وتُضطهدُها في القرآن الكريم، فتح طريق الكرامة الاكتسابية أمام الانسان حتى يتسنى له الوصول إلى قِمة السعادة والكمال البشري المطلوب، لذلك تسعى هذه الدراسة لبيان وسرد العواقب التربوية المترتبة على عدم الاعتقاد بالكرامة الانسانية من منظور آيات القرآن الكريم؛ تشير نتائج هذا التحقيق إلى أن الكرامة في بعدها العقائدي من أبرز مجالات الكرامة التي يتم الحصول عليها من خلال الاهتمام بالمبدأ والقيامة، مثلما يمكن أن يكون لهذا النوع من الكرامة تأثير أساسي على الصحة التربوية في البعدين النفسي والسلوكي، كذلك عدم الإيمان بهذا النوع من الكرامة والاهتمام به، يمكن أن يتسبب في حدوث ضرر للبشر لا يمكن إصلاحه و تلافيه. ابتكار هذه الدراسة بالاعتماد على الاسلوب الوصفي- التحليلي: هو بيان الآثار التربوية السلبية المترتبة على عدم الاعتقاد بالتوحيد بأنواعه؛ ((ك الكفر، اليأس من الله، عدم الايمان بالنصر الإلهي والأمل بنصرة أعداء الله و...))، كذلك تحليل العواقب التربوية الناتجة من عدم الاعتقاد بالقيامة؛ ((ك الوهن في اداء التكاليف الإلهية، الخضوع أمام الأعداء، الرياء، و...)) وبيان تأثيرها على كرامة الإنسان في نطاقها و مجالاتها المختلفة.

الكلمات المفتاحية: الكرامة، الآفات الاعتقادية،

الآفات التربوية، الكرامة الاكتسابية، عدم الاعتقاد بالكرامة القرآنية، عدم الاعتقاد بالمبدأ والمعاد.

Explanation of the Issue:

Explaining the essence of the dignity from the Quranic perspective with its theological dimension and the extent of its impact on human pedagogy is one of the important pedagogical issues in the Holy Quran. The absolute sense of dignity and respect is based on verse 70 Surah Isra, "Certainly We have honoured the Children of Adam, and carried them over land and sea, and provided them with all the good things, and preferred them with a complete preference over many of those We have created", are intrinsically and inherently in human beings. (Tabatabai / 1417 / 13/155) The importance of this great blessing in human life appears when human-being considers the consequences resulting from this feeling, and the consequences of not having it in his/her individual and social life. Paying attention to the harms caused by disbelief in human dignity is very significant in the tendency and attitude of human beings in terms of inflicting heavy pedagogical damages in psychological, behavioral, etc. dimensions on the individual and society. Hence, the important issue here is that if the dignity derived from believing in God and resurrection, it brings with it blessings for mankind. In denying this kind of dignity, what irreparable pedagogical harms are inflicted on human-beings?

In this article, after expressing the direct effect of belief in dignity on human pedagogy in various areas of human life, the doctrinal harms of disbelief in human dignity in the two fields of origin and resurrection from the Quranic perspective and its negative pedagogical consequences should be examined as the true and innate dignity based on the belief in monotheism and divine grace and the extent of its impact on human pedagogy, the apparent dignity affected by welfare, comfort, wealth, etc., which according to verse 15 of Surah Fajr is a very real disgrace, should be highlighted.

1- An Analysis of the Concept of Dignity

The concept of dignity is one of the deep concepts and contains many common meanings, therefore, in various fields and scientific fields, it includes a special meaning. Therefore, in this article, we endeavor to retell some of the meanings of dignity in some of its special areas.

1-1: The meaning of dignity in the Quran and the Literature

The word dignity ("karamat") in Persian means noble, praiseworthy, great, free and forgiving. The word "takrim" has been used in the sense of exalting, choosing, cherishing and giving greatness. When it is used for God as such as in "my Lord is indeed all-sufficient, all-generous." (Naml/ 40), it means grace and generosity. But when it is used as the human adjective such as "Indeed the noblest of you in the sight of Allah is the most Godworthy among you." (Hujrat / 13), it means morality and good deeds. When it is used as the adjective of the Quran such as "This is indeed a noble Quran," (Waqiah/ 77), it means the praised content. Same as when it is used as the adjective of speech such as "but speak to them noble words." (Isra/ 23), it means kind, noble and honorable speech. (Raghib Esfahani, 1404, p. 429).

In the Holy Quran, the word dignity is not used, but the words Ikram, Takrim and their derivatives are used. Dignity was used in the age of ignorance to mean family honor and greatness of descent, but with the advent of Islam, it found a close connection with the concept of piety. Hence, the concept of honor arising from religiosity and piety was accepted. (cf. Quranic Dictionary, Under Supervision of Muhammad Jafar Yahiqi, 1994, V. 3/ 1212; Toshihiko, Izutsu, 2015 / p. 49-51).

1-2: Dignity in Interpretive Thoughts

The term dignity, in the interpretive thoughts of the commentators, is sometimes considered to mean intellect, power of expression, the beauty of organs and face, power of managing the affairs of livelihood and resurrection, etc. (Havvi / 1424/6/3103) Sometimes, a broad meaning has been taken that includes all the physical and spiritual powers of mankind. (Razi / 1420/21/372) and sometimes it means Divine special grace and blessing to Human life in various material aspects of "eating, drinking, living, etc." that causes mankind to distinguish between right and wrong, good and evil, to reach the desired perfection and closeness to God. (Tabatabai / 2012/13/156).

From all the above views, the interpretation of the late Allama Tabatabai seems more correct because in the Quranic verses, disbelieving in God or believing in His counterpart is considered a

sign of irrationality and less rationality. (Tuba / 2 & 9 – A'raf / 179 - Furqan / 44).

1-3: Concepts Related to Dignity in the Quran

From the study of the concepts used in the Holy Quran, it becomes clear that the mentioned words are in the form of a coherent system and a complex whole with an order. Discovering the semantic network of concepts from the Quran can provide a correct understanding of them in the study of humanities. Based on the semantic network extracted from the Quran about dignity, a significant direct relationship between dignity and the set of concepts of piety, virtue, respect, thanksgiving, forgiveness and virtuous characteristics and the opposite relationship between dignity and infidelity and atheism can be observed. Carefully paying attention to the set, it turns out that elements such as misunderstanding of the status of humanity, feelings of inferiority, self-exaltation and lust are among the elements of internal or individual dignity. In addition, issues such as oppression and injustice, tyranny, security threats, inequality and social harms, including granting a favor, invasion of privacy, ridicule, slander and disclosure of people's secrets, are considered as the social and external barriers of human dignity.

2- Belief in Dignity and Its Effect on Human education in the Quran

The Holy Quran has special protection for the dignity of human beings and in various verses, it has insisted on this issue and has introduced the source of dignity as Almighty God. (Hajj / 18) Also in some verses, God has attributed dignity to human-beings inherently and instinctively, in this regard, such as the dignity of God to mankind (Isra / 70- Tin / 4-5), Giving him the position of the caliphate (Baqarah / 30), subjugating everything on earth and in heaven for mankind (Luqman / 20 & 31), commanding to preserve the honor, dignity and property of mankind (Baqarah / 188- Nisa / 148- Noor / 23 & 24), the attribution of human creation to God (Muminon / 14), are evidence of this claim. (Javadi Amoli / 2007/176)

But some other verses of the Quran attribute dignity to human free will and action and recount it as a value category that can be called "acquired dignity". This type of dignity increases human dignity. From the Quran's point of view, such dignity deserves divine praise, and its fundamental passage is "piety." (Hujrat / 13- Hajj / 50)

Therefore, some verses of the Quran consider “piety” as the fruit of knowledge and righteous deeds (Baqarah / 177 and 179-Younus / 6-Hashr / 18) and the real dignity depends on piety and belief in believing in monotheism and resurrection (Hujrat / 13- Hajj / 18)

In contrast to some other verses, avoiding the path of monotheism has caused the destruction of human dignity and has condemned and rebuked mankind, such as; the analogy of mankind to the four ends (Jumah / 5- A’raf / 176), the subordination of mankind to animals (A’raf / 179- Furqan / 44), the humility and greed of mankind (Ma’arij / 19 & 21) and the ungratefulness of mankind (Hajj / 66- Zukhruf / 15)

Finally, the verses of the Quran prevent mankind from being trapped in the apparent means of dignity and belief in them, such as; mankind has warned against wealth, prosperity and comfort (Fajr / 15) which tramples his true personality and dignity.

As conclusion, according to Quranic verses and Islamic texts, there is a close connection between the dignity and type of human belief in various areas of theology and resurrection; because one of the principles of pedagogy in human beings is belief in God and resurrection. Everyone should pay attention to the nature within him/her and the possibility of returning to his/her eternal abode. Mankind always endeavors to protect it with piety and avoidance of humiliation. Due to the direct effect of belief in dignity on human performance and pedagogy, in Quranic verses and Islamic traditions, the indicators of a dignified human being in the individual and social spheres, in seclusion from lust, sin and stinginess and humiliation, Trying to preserve the dignity of others, their personality and reputation, negligence, meekness and self-control, forgiveness, etc. have been expressed. For example ;

A: In the verse “An honourable reply [in response to the needy] and forgiving [their annoyance] is better than a charity followed by affront. Allah is all-sufficient, most forbearing.” (Baqarah / 263) God considers human dignity in human behavior and commands to reserve the human dignity respectfully and politely deserves more than financial support by trampling on the needy.

B: In the verse, “O you who have faith! When you are told, ‘Make room,’ in sittings, then do make room; Allah will make room for

you. And when you are told, 'Rise up!' Do rise up. Allah will raise in rank those of you who have faith and those who have been given knowledge, and Allah is well aware of what you do." (Mujadalah / 11) God, by ordering the character of others advises people to respect and maintain each other's dignity, especially in gatherings. Some Quranic scholars have also commented on "وَكَا قِيلَ انْشُرُوا فَانْشُرُوا": "This sentence implies another etiquette. The word "nushuz" - as they say - means to get up from something and turn away from it, and nushuz from the gathering means that one person gets up from the gathering so that another can sit, and thereby respect for him." (Tabatabai / 2011/19/188)

In Islamic hadiths, the belief in the dignity and its manifestation in human behavior has been introduced as a fundamental factor in human pedagogy in various fields, such as :

- A: Human belief in his dignity causes him/her to avoid sins and vices; Imam Ali (A.S) said: "Someone who is merciful to his soul, he/she is not sinners" (Noori / 1408/11/339)
- B: The dignity of the soul is the cause and motivation of mankind to stay away from lusts and vices. Imam Ali (A.S) said: "Someone who is honored against his/her soul, he/she is against his lust" (Majlisi / 1403/75/13 / Hadith No. 71)
- A: Disbelief and lack of self-respect is the cause of humiliation of human morality and all kinds of depravity. In this regard, Imam Hadi (A.S) said: "Someone who is not honored against his/her soul, you are safe from his/her sin." (Ibid / 1403/75/365).

Some psychological thinkers also believe that the belief in dignity has a direct impact on human behavior and performance, so most human harms are due to feelings of inferiority and lack of dignity, and the feeling of dignity and respect, the source of growth and its flourishing. (Glover / 2009/245)

3- Educational Harms Caused by Disbelieving in Human Dignity

According to Quranic verses, the source of all goodness, including dignity, is Almighty God. Deviation from monotheism is also the source of all vices. In verse 18 of Surah Al-Hajj: "Whomever Allah

humiliates will find no one who may bring him honour.” (Hajj / 18), God considers dignity to be exclusive to the Lord of the universe. Therefore, turning away from God and not straining towards Him will result in nothing but disgrace and humiliation. Also, believing in the Hereafter and the resurrection according to the verses: “for what my Lord forgave me and made me one of the honoured ones!” (Yasin / 27) has a direct impact on human special dignity. Because the believer man (Habib Najjar) is martyred on the way of the patience of believing resurrection (Yasin / 22) and his fate was due to his belief in the resurrection and patience in the way of this belief, divine dignity. On the other hand, his nation, due to not believing in the divine destiny and turning their backs on their idols, suffered severe torment and wrath from God, and in the end, they had nothing but disgrace and humiliation (Yasin / 28-30).

3-1: An Analysis the Harms of Disbelief in the Dignity of Monotheistic Behavior and Expression of their Pedagogical Consequences

From the perspective of the Holy Quran, any distance from the path of monotheism tramples on human dignity and has many negative consequences on human pedagogy in its various dimensions. Hence, the monotheist mankind always has a mental dimension; Peace (Ra'd / 28), safety (An'am / 81 & 82), trust in the unseen world (Ibrahim / 12-Zumar / 38), perseverance in religion (Hood / 112-Shura / 15). In the dimension of behavior, constantly seeks solidarity and unity (Ale Imran / 64), equality and justice (A'raf / 85- Hood / 84), intellectual and ideological freedom (A'raf / 157 & 176). But polytheistic, hypocritical human beings are constantly suffering from negative pedagogical consequences in various psychological, behavioral, individual and social dimensions, such as the disappearance and collapse of social personality (Furqan / 43 & 44- Hajj / 31), the tendency to inferior affairs and far from Piety (Maidah / 90- A'raf / 71- Towbah / 28), bewilderment and confusion in behavior (An'am / 71), constantly suffering from fear and anxiety (Ale Imran / 151- Kahf / 49), humiliation and disgrace (A'raf / 152) are some instances of this matter.

Therefore, staying away from the path of monotheism from a doctrinal point of view with harms such as; Polytheism and disbelief, hypocrisy, disbelief in Divine assistance, etc. are realized, therefore,

some of these harms and also the direct effect of these pests on dignity and human pedagogy is narrated in various personal, social, behavioral, psychological and ... spheres.

These include beliefs, such as ;

3-1-1: Polytheism and Blasphemy against God

Polytheism means knowing oneself as equal to God, which may be in the attributes, actions or even the essence of God. But what is most discussed and criticized in the Quran is polytheism in worship. Because most people have been and are suffering from this type of polytheism. (Amoli / 2012 / 571). What is regarded in Quran against the polytheism is a belief not monotheism. So, not does all where polytheism mentioned mean the meaning idols worshiping and negating monotheism and not-being Muslim. (Tawbah / 30, Yusuf / 106) Therefore, the harm of polytheism is not specific to infidels. It may also include believers.

The Holy Quran considers polytheism in various dimensions to have many unfortunate pedagogical consequences that cause human beings to be inferior in this world. Some consequences of this fact are the acceptance of Taghot's guardianship and humiliation. (Zumar / 65, Baqara / 257) which trample on human dignity and appear in various areas of human life in his psyche and religion. So, one of the first pedagogical harms of polytheism and infidelity from the perspective of the Quran is suffering from humiliation, which in the field different behavioral, psychological, personal and social aspects are evident, therefore, the Holy Quran considers the polytheists to be astonished and confused due to their disbelief in monotheism, as well as their behavior, all of which reflect the dimensions. It is the humiliation that the polytheists and infidels suffered, which is evident in the following dimensions;

3-1-1-1: Rebuked and Helpless;

In verse 22 of Surah al-Isra: "Do not set up another god besides Allah, or you will sit blameworthy, forsaken.", the word "fataquada" menas rebuking and humiliation and being away from God. (Faydh Kashani / 1418 AH / 1/675; Alusi / 1415 / 8/52; Tabatabai / 1417/13/70). This expression is because the pagans turn to idolatry to things that the human intellect rebukes them, and finally, the Lord

leaves mankind to his/her deity and removes the hand of support and care from him, and in the end, he/she becomes a humiliated. (Shariati Sabzavari / 2011 / p. 64)

As, in verse 41 of Surah Al-Ankabut, God has considered accepting the guardianship of non-God as settling in the house of the spider in weakness and instability, which includes any appeal to individuals, communities and governments in general. (Qubt/ 1412/5/2736)

3-1-1-2: Trouble and Anxiety in Life

According to verse 29 Sura Zumar: "Allah draws an example: a man jointly owned by several contending masters, and a man belonging entirely to one man: are the two equal in comparison? All praise belongs to Allah! But most of them do not know." a human being, who is idolaters, is actually caught in different obedience; Because each of the gods and the evil guardians ask him/her to follow them. But the monotheist person in his/her life obeys only one person and not several people. According to commentators, the opposite meaning of the root "shakasa" means a bad-tempered person. The mutashakis are also called people involved and different from each other. (Tabatabai / 1417/ 17/ 258). Because the human intellect dictates that mankind should not follow many people with different desires that require corruption and disharmony in his life. (Fakhr Razi / 1420/26/450 – Qara'ati / 2004/7/38)

3-1-1-3: Lack of Human Identity

Mankind ignored towards God is unaware of himself, in fact, he/she exposes his/her humanity to destruction; Because the phrase: "Whoever ascribes partners to Allah is as though he had fallen from a height, then [his corpse] is devoured by vultures, or [his remains are] blown away by the wind far and wide." in verse 31 of Surah Hajj indicates to the point the polytheism deprives the personality and humanity and deprives it of the high position and light of nature, which is the highest degree of human superiority and possibility. (Hosseini / 1404 / 11/170; Kashani / 1958/6/151; Haqqi Barsovi / n.d. / 6/31)

The issue of the lack of personality and humanity is the same truth that verse 24 of Surah Anfal: "Know that Allah intervenes between a man and his heart and that toward Him you will be

mustered.” indicate. Because one of the meanings of God’s intervention between mankind and his heart is that the human heart has no choice but to rely on God to achieve its humanity. (Ma’refat / 1415/3/250) In other words, the above phrase is an allegory of God’s closeness to mankind that human-being should not feel distant from his closeness to God. (Baydhawi / 1418 / 3/55)

Needless to say, in numerous verses, God has described the polytheists and infidels as various attributes due to polytheism and stubbornness, which is a sign of their lowliness and humiliation, but also a sign of their distance from the realm of humanity, mentality and behavior and resemble animals.

A- Lack of Thought and Inattention

According to verse 171 of Surah Al-Baqarah: “The parable of the faithless is that of someone who shouts after that which does not hear [anything] except a call and cry: deaf, dumb, and blind, they do not exercise their reason.”, they do not have the correct word that expresses the correct meaning, so they are dumb, and because they do not see their feet, it is as if they are blind. They are in the same situation as the herds against the quiet and loud voices of the shepherds. (Tabarsi 1993/1/463)

B- Blindness and Negligence

According to the verse 179 Sura A’raf: “Certainly We have winnowed out for hell many of the jinn and humans: they have hearts with which they do not understand, they have eyes with which they do not see, they have ears with which they do not hear. They are like cattle; indeed, they are more astray. It is they who are the heedless.” People instead of using their organs in the pursuit of happiness and perfection, strive only for sensory benefits, and are alike animals, they use the tools of cognition in pleasures and delights and even fall short of their rank in terms of intellect in human existence and its absence in animals. (Tabatabai / 1417/8/334)

C- The Worst Creature (With Undesirable Behavior)

The title evil is sometimes used against good, like verse 180 of Surah Ale Imran, which means loss against good, meaning profit. On this basis, when God considers someone as “Sharr al-Bariyyah (the worst creature)” in verse 6 of Surah Bayyinah: “Indeed the faithless

from among the People of the Book and the polytheists will be in the fire of hell, to remain in it [forever]. It is they who are the worst of creatures.”, it means that loss for the deeds (Makarem Shirazi / 1993/3/190) In fact, this loss has been introduced as the reason for staying eternally in the fire of Hell because in the next verse, God has described the pious believers as “Khairah al-Bariyyah (the best of creatures)”. From this, it becomes clear that the polytheists and the People of the Book commit the worst deeds, as a result of which they have introduced most harmful creatures by God. (Alusi / 1415/15/430)

3-1-2: Hypocrisy

Belief in monotheism means relying on God and tireless efforts in the divine passage to have firm divine teachings and to be as productive as possible, to achieve the dignity, happiness and honor of the divine promise. But he who deviates from a unique origin and turns to another has no choice but to resort to vicious traits such as hypocrisy to achieve his/her goal; Because he does not believe in efficient monotheism. For this reason, to achieve his/her goal, instead of trusting and relying on Almighty God, he/she always turns his back on the enemies of God, sin, etc., and in the end, he/she does not acquire except humiliation for himself and trampling on his dignity and that of his followers. For this reason, the hypocrite, due to his disbelief in the divine dignity and turning to imaginary means and turning his back on the divine enemies, always suffers from many psychological and behavioral educational causes. Like;

Some of the pedagogical harms of hypocrisy;

- 1- Feeling Inferior and Humiliated ; Quranic verses and Islamic hadiths consider humiliation as one of the pedagogical harms of being infected with hypocrisy. For this reason, Imam Ali (A.S) says: “The hypocrisy is the sign of humiliation that such a person feels inside.” (Amodi / 1410 / 722) It is in another narration of him that he said: “hypocrisy is from the pillars of humiliation”. (Ibid / 64)

Also, in verse 20 of Surah Al-Mujadalah, the Quran narrates the hypocrites as the enemies of God and His Prophet (PBUH) and finally considers them as humiliation and shame; “Indeed those who oppose Allah and His Apostle—they will be among the most abased.”

(Mujadalah / 20) God is the Almighty, to whom all the honors are, by force for the other side who is his enemy, there is nothing left but more humiliation. For this reason, the phrase “Azallin” is used (Tabatabai / 1417 / 19/196)

2- Dependence and Affection on the Enemy; Whoever directs his love to another instead of Almighty God, will also find dependence on another. It is this kind of dependence that brings different harms and challenges in different political, cultural, and social spheres. While the desire for independence is a natural thing for human beings and various societies and governments seek their practical identity and independence. Independence is one of the indisputable human values and a factor of honor and pride of societies and its absence is a sign of their humiliation. (Farsi / 1995/108 & 109) Many scholars see the root of all the backwardness of societies and nations' independence on colonialism and consider independence as the key to solving all problems. (Ranjbar / 2002/62)

Of course, although the word dependence and lack of independence is not mentioned in the Quran, under the Quranic rules, such as the rule of honor of Muslims (Munafiqon / 63, Yunus / 65) denial of the superiority of infidels (Nisa / 141) rejection of domination and guardianship of infidels (Maidah / 51 & 52) Standing independent (Fath / 48) not having a sincere friendship with the polytheists, (Ale Imran / 118 & 119, Maidah / 57), its meanings can be understood from these verses.

For this reason, the hypocrites, due to their distance from the divine passage and doubt in their faith, always consider the power and sense of dignity and honor in giving in to the divine enemies; Hence, God says: “Inform the hypocrites that there is a painful punishment for them —those who take the faithless for allies instead of the faithful. Do they seek honour with them? [If so,] indeed all honour belongs to Allah.” (Nisa / 138 & 139). Based on these verses, political hypocrisy rose from their beliefs. It is because the blind ones, in their imagination, consider the attainment of dignity, honor and glory as a condition of friendship and affection for the enemies of God. (Tabarsi / 1993/3/193)

While the Holy Quran, to ensure the dignity and pride of Muslims and their superiority over the infidels and to maintain this position,

obliges the believers to refrain from anything that causes the domination of the infidels and makes the Muslims dependent. (Jassas / 1404 / 2/406 & 410) God in the verse: “and Allah will never provide the faithless any way [to prevail] over the faithful.” (Nisa ‘ / 141) And God does not make the disbelievers against the believers in the same way. It is forbidden and invalidated due to the domination of infidels and the dependence of Muslims politically, culturally, economically, etc. (Bojnourdi / 1419/ 1/189 & 190) According to some scholars, the verse “negation of the domination” reflects two positive and negative aspects, its positive aspect, expresses the duty of Islamic society and its rulers in maintaining independence and eliminating the ground of becoming dependence and the negative aspect of it is the negation of foreign domination over the socio-political destiny of Muslims. (Bojnourdi / 1419 / 1/190)

- 3- Prejudice and Stubbornness; The Holy Quran expresses the first behavior of the hypocrites with prejudice and stubbornness, and considers turning to humiliation as a factor of dignity and honor. Quran says: “And when he is told, ‘Be wary of Allah,’ conceit seizes him sinfully;” (Baqarah / 206) According to this verse, some Quranic scholars believe that the cause of arrogance and rebellious behavior of the hypocrites is the existence of infidelity and esoteric ignorance that has penetrated their hearts. (Al-Razi / 1420/5/348) And they will certainly have no end but humiliation in this world and the hereafter. For this reason, the commentators of the Quran, based on the divine verses, consider the end of duplicity to be humiliation in this world and the hereafter, because the revelation of their lies in this universe causes their disgrace, on the other hand, because of being in hell and being infidels and humiliation in the Hereafter. (Tabarsi / 1993/3/320)

3-1-3: Disbelief in Divine Assistance in Jihad and Hardships

The word “jihad” comes from the root “j, h, d” meaning hardship, effort, exaggeration in work, reaching the end of something and ability. (Raghib / 1412 / 208) Jihad, contrary to what is proposed today by the policies of the rulers, does not only mean war and bloodshed. Rather, it basically means effort and struggle, which can be in various fields. (Tabatabai 1417/16/151; Seyyed Qutb / 1412/5/2752) Jihad has other examples such as minor jihad, financial

jihad and linguistic jihad. In this context, jihad is not just about military war; Because jihad has been used in various verses of the Holy Quran, in every intellectual, cultural, moral, economic, security, etc. difficulty. (Ankabot / 69- Nisa / 95- Anfal / 72)

In military warfare with the enemy, the spirit of belief determines victory or defeat. By studying the verses of the Quran, it becomes clear that belief and hope in divine assistance is the most fundamental factor in the dignity and pride of the individual and the ummah. Just as not believing in divine assistance has its consequences.

Negative Pedagogical Effects of Disbelief in Divine Assistance in Jihad;

1. The penetrating of feelings of inferiority and humiliation on society: It also introduced as the torment of the hereafter; "If you do not go forth, He will punish you with a painful punishment, and replace you with another people, and you will not hurt Him in the least, and Allah has power over all things." (Tawbah / 39) In relation with the word "qadir" and its beginning, in the interpretation of this solidarity, it is stated that God can take the power that He has given me from me, and this is if I use that power in the way I will not use doing in His case, because if that happens, what will be left for me except humiliation in this world and the torment of the Hereafter. (Modarrissi / 1419 / 4/175)

It is also stated in the narrations: "Whoever abandons jihad, God humiliates him/her in his/her soul, makes poor in his livelihood, and eliminates his/her religion." (Majlisi / 1403/97/9) because abandoning jihad is either for lake of belief or being relaxed with worldly things and children (Tawbah / 24 & 38) which deprives mankind and society of the pride of truth and the stability of justice. (Falsafi / 2000/14) Imam Ali (A.S) said to his followers: Are you satisfied to exchange the eternal life of the Hereafter for the life of this world? Were you satisfied that you substitute humiliation with honor and dignity? "(Seyyed Razi / 1993/76)

- 2- Weakness of Personality and Will; Any disbelief in divine assistance weakens the will and shakes the steps due to the influence of the body on the soul, so that person who does not believe in God, is caught in an illusion. As the Lord in verse 20

of the Sura Ahzab said: "They suppose the confederates have not left yet, and were the confederates to come [again], they would wish they were in the desert with the Bedouins asking about your news, and if they were with you they would fight but a little." That traces the hypocrites in the city of Medina, during the attack of the idolaters in the war of Ahzab in the form of the illusion of attack and the continuation of the attack depicts them in their minds.

A clear example of escaping from the enemy, according to verse 23 of Surah Maidah, is the people of Israel who disobeyed God's command to face the enemies of religion in the land of Amalek. Undoubtedly, the reason for their abandonment was their disbelief in God. (Tabatabai / 1417/5/291). The Bani Israel, because of the weakness that had nestled in their souls, explicitly addressed Moses, saying: "We will never enter it until they are in this land, you and your Lord who He has promised you victory have to go. Go and fight the Amalekites. When you become victorious, let us know. We are sitting here. (Makarem / 1995/4/314)

3-2: An Analysis of the Negative Pedagogical Consequences of Disbelief in Dignity with the Approach of Disbelief in Resurrection

Belief in destiny, like belief in origin, is the reason for human adherence to divine duties in practice. To the extent that mankind acts according to his/her beliefs, he/she enjoys worldly and otherworldly happiness to the extent of committing to divine duties. From the Quranic point of view, the path to dignity is belief in the resurrection and movement is based on this belief. Also, disbelief in the end due to disobedience to divine commands, turning to immoral moral acts, etc. (Noor / 4 & 23- Nisa / 148) will destroy one's dignity and prestige and will ultimately lead to nothing but disgrace. For this reason, the following are some of the negative pedagogical effects derived from disbelief in the resurrection, which cause the end of trampling on human dignity;

3-2-1: Occurrence of Laziness and Weakness in Individual and Social Behavior

In Arabic, the word "laziness (susti)" is synonymous with "weakness" and in a way the two words "failure (fashal)" and "loss of

courage (kasal)” are synonymous with “weakness”. (Raghib / 1412 / 711) Quran calls the appearance of weakness due to a reason in body or action or thought or position “wahn”. (Mustafavi / 1989/13/214)

According to the Quran, various factors can cause a person to be weak in performing divine duties, like doubt in the Hereafter, (Tawbah / 45 & 46) worldliness, (Tawbah / 38) the abundance of wealth and hypocrisy. (Ale Imran / 152) Tawbah / 38 & 54 & 86) as God addressed with the phrase: “O you who have faith!” in verse 38 Surah Tawbah: “O you who have faith! What is the matter with you that when you are told: ‘Go forth in the way of Allah,’ you sink heavily to the ground? Are you pleased with the life of this world instead of the Hereafter? But the wares of the life of this world compared with the Hereafter are but insignificant.” This is for this reason that demand of belief in God, Prophet and Hereafter is that mankind should believe that the issue of jihad is obtaining one of the two good ends; if he is killed, he is martyred and acquired the highest position of humanity as mentioned in this verse: “Do not suppose those who were slain in the way of Allah to be dead; no, they are living and provided for near their Lord,” and if he kills, he has eliminated the great enemy of Islam and increased the dignity of Islam. (Tayyib / 1999/6/218) For this reason, the above verse reprimands some believers due to the “weakness of belief” and preference of the world over the hereafter. (Tusi / n.d. / 5/219)

3-2-2: Surrendering in front of the Enemy

The Holy Quran forbids the believers from negligence in performing their duties, and recognizes their superiority over enemies as says; “So do not slacken and [do not] call for peace when you have the upper hand and Allah is with you, and He will not stint [the reward of] your works.” It is that religion forbids peace based on “weakness of belief” which will be followed by defeat and humiliation, and this is, in fact, submission to the enemy, because faith gives rise to the power of the will. (Modarrisi / 1419/13/274) Therefore, this compromise is not really peace, but surrender and compromise that originates from laziness and humiliation, it is a kind of ugliness seeking that brings painful and dangerous consequences. (Makarem /1995/21/490)

In verse 45 of Surah Tawbah, God considers those who refuse to take part in the war to be weak and hesitant in believing in the Day of Judgment. (Tabatabai /1417/9/289)

3-2-3: Becoming Hypocritical

God has stated in some verses of the Quran that a person who does not believe in the Day of Judgment needs to do something for the sake of other than God. Verse 38 of Surah Nisa: “And those who spend their wealth to be seen by people, and believe neither in Allah nor in the Last Day. As for him who has Satan for his companion—an evil companion is he!” indicates to this point. According to the commentators, the verse indicates that hypocrisy is polytheism in terms of action because the hypocrite does not believe in the reward of action; Rather, it pursues political and worldly interests. (Tabatabai / 1417/4/355)

3-2-4: Obeying the Devils

According to the verse: “so that toward it may incline the hearts of those who do not believe in the Hereafter, and so that they may be pleased with it and commit what they commit.” those who do not believe in the Hereafter and those who are satisfied with devils will not benefit from this disbelief. Because such mankind has been deceived by the desires of the devils and, as a result, obeys them. The verb “letsagha” from the word “saghuw” means to desire something, but it is more often said to be a desire that is obtained through hearing and by the ear, and if one agrees with another word to agree, it is called “saghuw” and “Isgha”. (Makarem / 1995/5/409)

3-2-5: Unfair Judgments

Basically, those who do not believe in the Hereafter to achieve their worldly ambitions and political goals, don't follow all the principles of proper justice. As it is now observed in the international arena. Using the titles of human rights and freedom of expression, etc., they endeavor to trample on the image of virtuous human-beings in the minds of human beings to achieve their economic and political goals. God in the verse; “Say, ‘Bring your witnesses who may testify that Allah has forbidden this.’ So if they testify, do not testify with them, and do not follow the desires of those who deny Our signs, and those who do not believe in the Hereafter and equate

[others] with their Lord.” (Ana’m / 150) expressed people who are unbelievable in the Hereafter, no devotion in violating the principles of justice which are the same as the testimony of witnesses to prove a claim; Because they even present false testimonies. (Qarashi / 1996/3/337)

While every nation and ummah whose work leads to the spread of the spirit of rebellion and aggression, this evil spirit grows so much that it destroys the values of the ummah and the righteous chosen ones, and after that, the values and the righteous people of one nation were destroyed from it, what will remain? (Modarrissi / 1419 AH / 1/159)

Summary and Conclusion ;

From what has been said, it concluded that:

1. Real dignity is not possible except through the passage of monotheism and piety, which is the fruit of righteous deeds. According to Quranic verses and Islamic narrations, belief in the dignity and a sense of honor has a direct effect on the correct pedagogy and behavior of human-beings;
2. The harms and plagues of disbelief in the dignity can have different areas and grounds, but the whole of it appears in the psychological and behavioral dimensions;
3. Unbelief in the origin of existence brings various harms, such as blasphemy, hypocrisy, and finally despair of divine victory in the several spheres of jihad; Each of which has significant negative pedagogical consequences that cause irreparable damage to human dignity.
4. The damage to human dignity resulting from disbelief in the resurrection also brings many pedagogical plagues to human-beings in individual and social dimensions; Such as the occurrence of widespread laziness and arrogance, compromise and submission to the enemy, hypocrisy, unjust judgments, etc.

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