MAN IN QURAN (PART 2)

**Dr.Khosrow Bagheri**

Faculty member of Tehran University

April.2020

***Abstract:*** *the present article is the second part of the “man in Quran” presented in the previous issue. In that part we look at men from Islamic anthropology and in this part a combined and holistic view towards men is offered.*

***Key words:*** *man, Human face, Quran verses, soul, Nafs, ‘Aql (intellect)*

N

**Combined look**

After an analytical and separate study of each of the fundamental concepts in Islamic anthropology presented in previous part of the present article, let us look at man in this view: in a combined and holistic way. The combined view, in itself, will take place in two parts: first, we try to determine the relation of previous mentioned concepts, and in this way, we consider the "human face" together. The second part from a combined point of view is related to the consideration of the functions of this set, in other words, the result of this combination.

We will discuss this section under the heading of "General Characteristics of Human" and as it is understood from this title, the functions of the set of human existence refer to those functions which are not carried out by a certain group of human beings, but by *All* human beings. Paying attention to the general characteristics of human beings per se. is both because we seek to describe all human beings, not a particular group of human beings, and as by relying on the general characteristics of human beings, we can address common solutions in educational discussions which can be used in relation to all human beings.

For this reason, it is better to discuss "general characteristics of human " along with the discussion of educational principles and methods to make clear the connection between them and how to build educational principles and methods based on general human characteristics. Therefore, from the two parts of the combined view, we will only examine the “human face”.

**Human face**

What is the relationship between the concepts discussed in the analytical view, and in terms of this relationship, what image will be obtained from a person?

Of all the concepts mentioned, the most extensive is the concept of "*Nafs*". Because, as we have seen, the *Nafs* is the observer of the truth of man's existence, and therefore will encompass its various affairs, which other concepts often refer to, as follows. First, we need to mention the relationship between the three concepts of *Nafs*, *soul (Ruh)* and *heart*; Because as far as the description of man is concerned, these three concepts are almost identical.

Although the concept of the soul primarily has a cosmological meaning, in anthropological terms there is no difference between the soul and *Nafs*, except that the *Nafs* is the name of the side of the soul that has arisen in the body of a certain fetus and represents the "self" or the truth of the existence of a certain person. On the other hand, the relationship between the *Nafs* and the heart, as explained in the study of the concept of the heart, indicates that in Qur'an the heart means *Nafs*, because the basic functions of the *Nafs* are attributed to the heart.

Now, we have to inquire about the relationship between the human *Nafs* and nature (*Fitrah*). *Fitrah* means the God’s given knowledge of Him, and an attraction to Him. Accordingly, *Fitrah* is related to one of the *affairs* of the human *Nafs*, and in other words, *Nafs* has given nature in the grip of appearing as the truth of a human being with knowledge of God as his Lord and with an attraction to Him. Therefore, **Fitrah** is the innate gnosis and passion of *Nafs to God*. This knowledge and passion is so ingrained in the human *Nafs* that its "color" cannot be washed from the soul; But it is not the case that this knowledge and passion are always present and at work in the scene of the human *Nafs*; Rather, it awakens in the same way as it first arose in the human *Nafs*: in the first manifestation, God questioned the human *Nafs* in a state in which it was fully present in and inseparable from *self* and its truth and it did not look at anything else, and asked him to tell its truth. The *Nafs*, which was clearly and openly staring at self, clearly realized that it belonged to God and was completely in His possession, and found no trace of anyone or anything else in itself. So it opened its mouth and called God its Lord and himself His servant. By realizing such an attachment to God, *Nafs* heard the inviting songs to him inside itself and noticed a deep attraction to Him.

Awakening of fitrah has the same logic. Whenever and to what extent that the human *Nafs* is present in itself and frees the realm of its existence from the conquest of non-Gods, that divine knowledge awakens in it and creates inside an attraction and passion towards Him. Therefore, it should not be assumed that man's desire for God is a productive and automatic engine that is constantly at work and because of it, man is always seeking God. This imagination will lead us to say that everyone seeks God, but they make mistakes in the examples and, for example, take wealth and position instead of God. Even when one realizes such a supposed mistake and realizes that they are not God, there still is the possibility to give up seeking God. Man's escape from God is a conscious thing: "Certainly, man is ungrateful to his Lord\* to this He himself shall bear witness. (the holy Quran; 100: 6,7) In the same way, seeking God is also a conscious act. Therefore, *fitrah* is rooted God-given knowledge and attraction inside the human *Nafs* that can be both neglected or can be awake, active and at work.

Now, we must consider the relationship between the intellect (‘*Aql*) and *Nafs*. The intellect is also a source of *Nafs* that can be called a factor of recognition and guidance. The intellect is the main capital of the human *Nafs* to recognize its destination and purpose and to navigate towards it. Recognition is only a level of intellect, not all of it. As a tool for recognition, the intellect is the “discriminating knowledge of the *Nafs” (Ma’refar Mumayyez Nafs)*; that is, knowledge that always monitors two things and causes a distinction between the two. Now, if these two are from the category of opinion and thought, the parties are called right and wrong (*Haq and Batil*), and ‘Aql is called theoretical ‘Aql, and if it is from the category of action, the parties are called good and evil (*Kheyr and Shar*) and ‘Aql is called practical ‘Aql *(‘Aql ‘Amali*). In other words, ‘Aql as a recognition tool is an indicator that prevents distortion in judging between right and wrong or good and evil; But beyond recognition, ‘Aql is the factor that leads the human soul to truth and goodness, which it does by preventing the following of falsehood or evil. As explained in the explanation of the concept of ‘Aql, the human *Nafs* will be privileged to be rational when recognition and guidance both manifest in it. Otherwise, if it can not find way even if it can recognize, it is not rational and this, in itself, is the greatest reason for the foolishness of *Nafs*, which knows right and good but it refuses.

Another relationship that we have to deal with in a combined view is the relationship between the will ( *Iradah*) and the *Nafs*. Will is also an aspect of *Nafs* through which man, himself, is the source of determining his desires. While it is influenced by different forces, it is not the case that it is subjugated by them and can not determine or prefer its own desires.

 Understanding the will in terms of determining or preferring desires requires that we distinguish between the will and the desire. Will is not the same as desire or intense desire, although without assumption of desire one cannot speak of will. In fact, by adding the element of approval or rejection of human desires, it is time to speak of the will. When a person finds a desire in himself and approves its realization, then it can be said that this approved desire is the manifestation of the will (in case of conflict of desires, the preferred desire will be considered the manifestation of the will). It means that without resorting to ‘Aql for recognition, one cannot speak of the will. When the approval or rejection of desire is derived from the concept of will, it becomes clear that recognition has entered into action and this is the trace of ‘Aql.

If there is no ‘Aql in a creature or the opportunity for realization of it has not given to that creature, speaking about will will be meaningless.This is evident in children as well as in adults whose minds remain as the minds of children. Whenever social, cultural, and family systems treat a person in such a way that his mind remains in an embryo state, not only can he not have a will against those systems, he may even be an involuntary tool - in the hands of their power. These are the oppressed who are opperessed in terms of ‘Aql and therefore the will could not find an opportunity to grow in them. They also have no duty to stand against tyrant systems; As Imam Baqir (AS) in explaining the verse that removed the ruling of emigration for the oppressed ones (Nisa’; 98) said, they are considered as children, men and women whose minds are like the minds of children (Al-Kafi, chapter al-Mustaz’af). But if one has developed intellect to the level of recognition and can realize the difference of thoughts and opinions and be exposed to this difference, he will be out of the circle of intellectual opperessed ones; because “whoever realizes the disputes of the people” is not oppressed.

When the ‘Aql has the opportunity to appear in a person, he can recognize his tendencies and desires and tries to approve and selects. This is where we can talk about the will. Therefore, a person who is far from intellectual oppression, it is provided with the possibility of “leaving the realm of false and oppressive systems”, and it is up to him to emigrate and take himself out of the realm of oppression (Nisa; 97), and if this is not possible in practice, he should “ leaving there by heart” and despite the fact that he apparently lives in the realm of tyranny, he should not be in harmony with what is going on around him: “***… except he who is forced while his heart remains in his belief …”***( Nahl, 106)

Finally, it is necessary to point out that ‘Aql as a tool for recognizing is necessary ground for the emergence of the will; But it is not the case that the companionship of these two, intellect and will, is necessary in order to navigating the way, and if such a necessity was at work, the will of all should move towards the right, while the human will have the ability to choose and can move in the direction of good or corruption.

Another relationship is the relationship between collective identity and the human Nafs. In the discussion of collective identity, we have pointed out that the meaning of human identity is basically the result of the actions that he performs, and given that some of his actions are networked and collective, the collective identity is the result of these actions. Now, in the relationship between collective identity and the Nafs, it should be said that a person's collective identity is a form and an image given by the results of his collective actions on his simple and amorphous Nafs. Human being by being present in a specific group and by interacting them and keeping that relationship exposes its *Nafs* to a kind of formation that is corresponding with the type of relationship it has with the group. Thus, the identity of the human *Nafs*, while having a social aspect, is not such that it has been historically predetermined; Rather, it evolves through interaction with the groups. Moreover, it is not the case that the individual, being in a certain realm of collective relations, necessarily absorbs an identity from that group; rather, because the other aspect of a person's identity is individual, the formation of his or her *Nafs* ultimately depends on what kind of group and collective relations he or she prefers and what kind of actions he or she undertakes as an individual.

Finally, we need to talk about the relationship between “limitations” and “the human *Nafs*”; The limitations that we have mentioned in the analytical view are the straps that are placed on the hands and body of the human *Nafs* so that it can elevate itmself by opening and getting out of their control. The limitations of the first and second types, which are either the basis of man's creation or appear in various situations and conditions of his life, are clear examples of the traps that God has wisely placed on the human body and *Nafs* so that he tries to open them. Since *Nafs* is a roommate and companion with the body, from the very first days of life, it tastes the sweetness of pleasures and as the dimensions of life expand, this taste takes root in its palate, and leaves in him the permanent interest. Thus, all the greed with which the human *Nafs* is created is used to seize this pleasure. This deep tension is the "*Havaye* *Nafs*" that arises in this way, but it appears in a thousand faces, and in each of its manifestations, a kind of weakness of the *Nafs* appears.

Even the limitations of the third type, which man himself puts on his own hands, are at least in the first places of their emergence, are grounds for the elevation of man. Sin is committed by man's own free will, but the emergence of sin is a ground for the realization of the self-blaming of the human *Nafs*, and self-blaming is the capital by which he can transform himself. Sin must be evaluated in terms of its consequences. Accordingly, sin may be more constructive than some good deeds: “*The sin that causes hate ( of sin) in you is more beloved to God than the good work that brings you proud*.”(Nahj al-Balaghah, h.46) This does not mean that people should be invited to commit sin; To commit sin, there is no need of invitation, but it indicates the role and wisdom that sin can play; And really, why did God make Adam and Eve dwell in Paradise, even though He had foretold that humans would live on earth? (Baqarah; 30) This seems to have been for them to experience and know the basic manifestations of their *Nafs*; Both the appearance of *Ammarah*, and the *Lavvamah* and *Mutma’innah*. Therefore, what happened in Paradise was that they were first tempted to eat the forbidden fruit, then wrapped themselves in the oven of feeling guilty, and then repented to God; And God accepted them and gave them the assurance of remembrance. After this stage, they sent own to the Earth. The feeling of guilt (if it is not a mania) arises from the fact that by that human being can free himself from the limitations of the third type.

Now, after considering the relationships between the key concepts related to human beings, it is possible to understand what image of human beings is depicted in the Qur'an as a whole. Man, with a deep knowledge and passion for God, with a factor for recognition and fining way, with a decisive power to fulfill his desires, , with the influence he receives from the group and the effect he has on group, with the weaknesses with which he was born or in the near future in the ambush of situations he will face them in different conditions and also, with the *Havaye Nafs* that will be aroused in him and will knock him to the ground, reveals the most important sign that shows the human face in his "effort" and "action". Although different forces and tensions play a role in him and on him, he is not a creature that can be described as being pushed forward or repulsed by other forces. The result of a crowded scene such as the human *Nafs* is the effort and action that comes from him, and the effort and action is the most important indicator that can be used to draw the human face: ***“and that everyone shall have in his account only that which he worked for.***”(Najm:39) What determines a person is his effort.

But the efforts of human beings lead to two distinct ways (Layl:4), and in this way, two types of image will inevitably emerge from human beings. In the first image, the meaning and action of man creates a galaxy in his *nafs* where *Hava* is the ruler, whether it is the *Hava*ye *Nafs* or desires of people; and the will is its servant, and reason and nature are its slaves. This is the image of a human being who has forgotten himself and is alien to him. In this face, man is possessed and conquered (Baqare, 275). What has possessed him is what the *Nafs* has its *Hava* (i.e.desire); And that is why we say that in this image, the will is the servant: the servant of *Hava*. According to this statement, man's alienation from himself is not only the result of living in a certain socio-economic system, but whenever such a system appears in man, he has become alienated from himself and possessed by an alien.

The second possible image that a person's effort and action determines in his *Nafs* is the image in which the reign is in the hands of the intellect and the intellect sings with the melody of nature and the will is the agent of the intellect and the captives of this caravan are *Hava*ye *Nafs* and desires of people. The intellect guides man to his God and Lord (Owner), this man is familiar with himself and his God, as knowing himself and God, accompany each other; as alienation from oneself and alienation from God are also companions of each other.

Apart from the human appearance, another issue that should be addressed in this view is the general characteristics of man, which completes the description of man due to introducing the common human characteristics.