MAN IN QURAN

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Abstract: *It is not possible to transform a person without having an image and a description of him. Hence, in any educational system, the description of man is its cornerstone; Because all the components of an educational system, including concepts, allegories, goals, principles, methods and stages of education, are somehow related to the human condition. This study deals with how man is presented and introduced in Quran.*

Key words: *man, Dua, Quran verses, soul*

It is not possible to revolutionize or alter a person without having an image or a description of him. Hence, in any educational system, *how man is defined* is its cornerstone; because all components of an educational system, including concepts, examples, goals, principles, methods and stages of education, are to define human

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condition. What destination should a person be guided to, how does he move towards this destination, what rules and methods should be used to move him, and from what stages should he pass through to reach the desired destination are not unrelated to how man is defined. Accordingly, such an arrangement is prepared in the present article. We will first try to understand the image of man in the Qur'an and then we will talk about the concept of education, examples of education, goals, principles, methods and stages of education in the Islamic view.

To know how man is defined in the Qur'an, we first analytically look at the basic concepts of man. Then by putting these conceps besides each other we try to explain the relations among them to draw the human face and determine his general characteristics.

A. Analytical view

The Qur'an uses certain words and concepts to speak of man. To determine the description of man in the Qur'an, first it is necessary to examine these concepts one by one. The basic concepts used by the Qur'an in this regard (to which other human concepts can be referred) are: soul, *nafs*, *fitrah* (nature), intellect (reflection), heart, will and authority, collective identity and limitation. Below, we will examine these concepts in order, and in each case we will also explain the concepts related to them.

The Soul

The concept of "soul" in the Qur'an is primarily a concept of cosmology and not anthropology. The soul is the name of a creature of the creatures of the universe; a creature in the level of angels[1]. The soul is the source of life in the universe.[2] Hence, it must be said that the emergence of life at any stage, including plant, animal and human life, depends on the

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belonging of the soul to body. What the soul is and how the soul gives life to the creatures are unspoken in the Qur'an and are presented as an unreachable area from where the hands of human knowledge are short.[3] It has only been pointed out that whenever the constituents of an object reach a certain degree of complexity, a manifestation of the soul is revealed in it,[4] and then according to the extent of the manifestation in which the soul shows, manifestation of life is revealed in it with a certain extent; That is, in the form of plant life, or an animal or a human.

The degree of manifestation of the soul depends on the degree of complexity of the constituent componants. In the verses where the word soul is used with a definite pronoun (بروح منه، من روحی), the same realization and benefits are mentioned, and wherever the word soul is used idependantly, it refers to the being itself as the source of these benefits and realization.

At the anthropological level, the concept of "soul" is what creates human life in the human body. The emergence of special vital realization of man is provided by a certain manifestation of the soul. This manifestation of the soul creates a life that is common to human beings. Another manifestation may occur for man. This manifestation depends on man's faith in God and its deep influence in his heart. With the appearance of this manifestation of the soul, a new life or a new level of life is manifested in man, which is interpreted as pure life (حیات طیبه: Hayat Tayyibeh).[5] The realization of life at this stage are also distinct from the realization of life at a lower level. In the pure life, a person's heart is cleansed from the pollution of polytheism, his mind from the pollution of temptation, and his body from the pollution of filthy objects.

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This stage of life belonges to a special group of human beings, and since it is a high stage of life, God has spoken of the manifestation of the soul in this stage as " human approval by the soul".[6]

Nafs

An equivalent to the word nafs is "self" and it does not make a specific meaning unless another word is added to it. For example, when we add a pronoun to this word and say myself, it turns out that this word means the speaker. In some verses of the Qur'an, the word *nafs* is used in this sense and has no other meaning. As we see in this verse: ***"Your Lord has made it obligatory upon Himself to have mercy on His servants."***[7]

But the word nafs has gradually been used in a certain way, and in addition to its former meaning, it has found a new meaning, according to which nafs refers to the human person, that is, the set of body and soul to which it belongs. In this usage, the word nafs itself evokes the second meaning without anything being added to it. In some verses, this meaning is intended, as we read: "***Whoever kills a person, without the title of retaliation against the murder of another person or without causing corruption and destruction, so it is as if he has killed all the people***."[8]

Finally, the word nafs has another meaning that can be interpreted as the "truth of human existence". In this sense, even if the human body disintegrates and loses its organic unity, its "nafs" does not disappear, in the sense that at the moment of death, it is addressed to man: "***Empty the nafs (life) of the body***."[9] In other words, nafs is something that continues to exist without the body. In most works in which the human nafs is mentioned (including in the present text), the latter meaning is desired.

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The human soul finds different states and according to each state, it will have a proper name. One of the states of the soul appears when there is an attraction to pleasure in him. This attraction is called "havaye nafs", which is primarily a neutral concept and has no negative or positive value meaning. When havaye nafs is ignited, nafs wants to enjoy and may be so fascinated that it does not fear breaking the limits and violating the rules. Nafs in this state is called "*Ammareh*" (commanding evil).

After reaching that pleasure, the attraction of nafs disappears and the mood (hava) sinks in him. Therefore, nafs falls from the glow and finds itself (conscience); And as a result of this self-discovery, it can recover the faults of its action. The result is self-blame. In this case, nafs deserves another name as it is wearing the new clothes: *Lavvameh* (blamer)

The third state of the soul appears when a person pays attention to God. Paying attention to God creates deep peace in the soul.[10] "With the emergence of such peace and confidence in the soul, it name deserves to be "*the confident nafs*."

Each of these three manifestations are transient states, and the human nafs wears one of these garments occationally, and this change of roles is done frequently, but any role that is performed more often changes from a transient form to a stable state. That nafs that is always in pursuit of pleasure and lust and is obsessed with them calls for evil permanently.[11]

To have *lavvameh nafs* permanently, one should constantly watches over its faults and always avoids them;[12] And finally, that nafs that has closed its holes to faults so that it no longer worries about attacks of sins and lusts[13] and is always accompanied by the remembrance of God, has established "confidence" in itself.[14]

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Fitrat (Sibghat, Covenant, Hanafiyyat)

In the process of creating man, when there was still no veil between Adam and himself, God called Adam to reconsider himself.[15] With such a veil-less presence in himself, man clearly realized that he has nothing of his own and that if he has a "self", it is the color of God. In other words, he found God between his self and him.[16]

Then God asked him if you do not see you are mine and except with my hands, there is no change in you; And man, who clearly understood this, answered and called God his Lord.[17] Thus, the knot of the covenant of the Lordship took root in the conscience of man, which no hand can open and will last until the day of man's meeting with God.[18]

This divine knowledge also sowed the seeds of attraction and desire in the human conscience. The desire that whenever it wakes up, it calls man to his Lord. This lordly desire is called "**Hanafiyyat**".[19] **Hanafiyyat** points to nature (Fitrat)[20] which is strong and steadfast.

Thus, Fitrat and its equivalent words indicate a certain kind of knowledge and desire that is rooted in the human conscience; The knowledge and desire of God. Accordingly, man is not colorless, but the jewel of his life is colored by the ray of God. God has called this the most beautiful kind of coloring (*S*ibghat); Because other colors either sit on the skin or penetrate the body, but the divine ray penetarates human soul.[21]

Due to the depth of the influence of knowledge and divine desire in man, man can fill his eyes with God only if he takes his eyes off himself and can only understand the presence of God if he is openly present in himself. If God is between man and himself, then escaping from self and God occur together.

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‘Aql (Hijr, nuhyeh, lubb)

In the Qur'an, intellect (‘**Aql)** has a special meaning and it can not be equated with some of the common and famous synonyms of this word. Concepts such as "thinking power", “intelligence”, “perceiving generalities” (Mudrik Kulliyat), and the like, which are sometimes considered equivalent to "‘**Aql**," do not fully correspond to the meaning given to the word by the Qur'an.

In the Arabic word, "‘**Aql**" means restraint. Ma’qal (the same root with ‘Aql) means fortress and fortification that prevent enemies from infiltrating. In the same way, the main meaning of ‘**Aql** is considered in its other derivatives.

The opposite word of ‘**Aql** can also be used to understand it more accurately. The opposite of the word ‘**Aql**, in the Arabic word, Jahl (ignorance) and Jahl originally means action without reflection or ill-considered action. In other words, as the word ‘**Aql**, which implies the concept of useful and fruitful restraint and control, the word **Jahl** implies "acting without thinking", and such reckless action usually leads to harmful results.

The opposition of ‘**Aql** and **Jahl** is less familiar to us than the opposition of (‘**Ilm**) science and **Jahl**. But as Allameh Muzaffar has pointed out, the main confrontation is between ‘**Aql** and **Jahl**, and the confrontation between science and **Jahl** is due to the conceptual evolution that took place after the time of the Prophet (PBUH).[22] According to him, the transfer of Greek philosophy to the Islamic society, led to the emergence of new concepts for some words, including the word Jahl, which meant opposition, contrast, contradiction, absence. In other words, the meaning of the word Jahl extended from “action without contemplation” to “not knowing” or “ignorance” .

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Allameh Muzaffar's words seem justified, because if we want to consider Jahl in the sense of ignorance and in contrst with science, we will have difficulty in understanding the verses and traditions in which the words Jahl of ‘Ilm or ‘Aql are used. But if we consider the opposition of ‘Aql and Jahl in the mentioned meaning, we will find a clear and acceptable meaning for them. Allameh Muzaffar himself has discussed verse 6 of Surah Al-Hujurat.

To further explain, we will mention a few other examples. In a verse we read: “***Whoever of you commits an ugly deed out of ignorance and then repents and corrects the harmful effects of his deed, God forgives his mistake, because God is merciful.”***[23] If Jahl is meant here as ignorance, we will face the problem of why in the verse, the person is called to repent while acting out of ignorance cannot be considered a mistake or a sin. But if we consider Jahl as an ill-considered act that a person does, for example, due to an outburst of anger or lust or haste, then the necessity of repentance and correction will be both understandable.

It is also a hadith which says that “It may scholars be victim of their own ignorance.”[24] If there is a confrontation between ‘Ilm and Jahl (ignorance), how can a person be ignorant while he is knowlegable? While if we consider Jahl to mean ill-considered and thoughtless action, the assumption of the ignorant knowlegable person will be quite possible.[25]

Thus, literally, both the word ‘Aql itself and its opposite word, Jahl, indicate that the essential element in the word ‘Aql is “inhibition”; Necessary inhibition to ensure sophistication and maturity. Now, we have to see what the meaning of the word ‘Aql is in the Qur'an. In fact, the Qur'an has used it due to the literal meaning of the word in Arabic, and

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this is clearly seen in some of the synonyms that the Qur'an uses for the word ‘Aql.

The two words “Hijr” and “Nuhyeh” are also considered as synonyms of ‘Aql, in both of which there is the concept of inhibition. " Hijr and Tahjir" means to put stones besides each other, and that is why the people of Thamud, who built strong houses of mountain stone for themselves, are called "Al-Ashab Al-Hijr."[26] Putting stones besides each other is done to draw the line between two things and to prevent confusion or to keep safe objects or people from attacks, and ‘Aql is called Hijr because of having such functions.[27] "Nuhyeh", which its plural is “Nuhi”, has the same meaning; Because it is derived from “Nahi” to mean avoid. Due to this avoidance, ‘Aql is called Nuhyeh.[28]

At the same time, the Qur'an, according to the literal meaning of ‘Aql, uses its derivatives or synonyms, but by specifying the characteristics of inhibition and deliberation, it has considered a special concept for having reasoning. These characteristics can be examined separately in the two levels of cognition and action. At the level of cognition, what does rationalism mean? Whenever a person records and controls his cognitive efforts in such a way that he is safe from distortions in the thought and as a result finds a way to know or recognize issues, he has achieved rationality in the position of cognition. Three factors play a major role in preventing cognition from diviance: assessing the adequacy of evidence, having knowledge, and controlling love and hate. . According to the first factor, rationality occurs when a person evaluates the reasons he or she has prepared to reach a conclusion and reviews them for adequacy. An example of this is provided in Surah Ale-‘Imran. The Jews and Christians attributed Prophet

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Ibrahim (AS) to themselves and considered their religion to be the religion of him (AS). God addresses them: "***O people of the Book, why do you argue about Abraham, even though you have taken your religion from the Torah and the Bible, which were revealed to Moses and Jesus years after Abraham***? Do not use yourself?"[29]

According to the second factor, the more knowledge a person has, the more opportunity he has for reasoning in the position of cognition. In other words, being scientifically savvy and having extensive information makes it possible for a person to have more material to combine and compare information, and thus to gain deeper knowledge or more accurate recognition. Extensive information and awareness prevent one from drawing crude conclusions. Hence, rationality depends on one's knowledge: ***"We give these examples to people to gain knowledge, but except the scholars (others) do not reach their depth."***[30] Of course, the relationship between science and reason is more complex than being limited to this component.

Finally, according to the third factor, namely the control of love and hate, rationality in the position of cognition requires that the deviant interventions of love and hate be prevented; just as friendship prevents the recognition of weaknesses and enmity prevents seeing strengths. When feet of love and hate are trapped in the bondage of reason, one can avoid deviation in cognition and recognition. Hence, the Qur'an invites those who adhere to the surviving traditions of the past and regard them as a criterion for accepting the new traditions to be reasonable, and says that if you find the past ones wise, follow them.[31]

Now we must examine the concept of rationality at the level of action. Wise action is a deliberate

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action that is controlled by inhibitions that arise from reflection, and we reflect on our (potential or actual) action with the knowledge we have acquired. Therefore, rationality in practice will be concerned with establishing the connection between cognitions and actions.

In other words, rationality in action means moving in the light of cognitions. Accordingly, the first person to step out of the realm of wise action is one who does not, in principle, use his knowledge to guide his actions; therefore, the Qur'an considers those who invite others and call them to do righteous deeds, but do not use their awareness for their own deeds, to be far from reason and wisdom.[32] This is where we once again return to the relationship between science and reason.

Rationalism in the position of action means that we have subjugated our action to our knowledge. "A wise person is one who subjugates his action to what ever amount of knowledge he achieves."[33] Now, it is possible to establish relations between science and reason. It is feasible for one that his knowledge and intellect be the same. Such a person is the one mentioned in the narration. One may have carried out actions despite his intellect, that is, a person whose actions are despite of his knowledge and awareness, who was previously referred to in a narration as the ignorant knowlegable person. And in the opposite; one may enjoy less knowledge but uses his set of cognitions to such an extent that he uses not only knowledge but also his doubts to record and monitor his actions.

The inclusion of the element of "doubt" in the work of reason shows the breadth and delicacy of rationality. It is due to this element that determination and prudence are manifested as dimensions of rationality. Since man does not always

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or in all cases have the capital of knowledge and certainty, so the importance and vital role of doubt in his work becomes apparent. Man is like a mountaineer who, on his way, sees some paths and precipices clearly in the light of sun and confidently walks up or avoids them. But sometimes, in the siege of fog, he remains dumbfounded. He can not walk here with confidence; But he can still walk the path with the capital of doubt and be safe from precipices. Of course, there are two types of assumptions: wise doubts and unwise doubts.[34] Wise doubts are obtained by sufficient consideration and study of the issue and consideration of the evidence; But unwise doubts emerges so hastily that if you analyze it, you will see that it was nothing more than an illusion, without sufficient evidence, hastily assumed. Therefore, wise doubts are valuable and saving.

The Qur'an invites those who have not reached knowledge and certainty in their cognitions to think wisely, and believes that this capital is invaluable and saving in order to lighten the path and guide human action. For example, God asks, "***if they do not even think that they may be aroused for a big day?***"[35] The prophets by giving reasons have stated that human beings will not perish after death and will be resurrected to calculate and observe the results of their deeds. One may not believe this; But can he definitely rule its possibility out? Pay attention to this probability is the result of wise doubt. If one ignores this possibility and proudly disobeys the prophets, he abandons reason and is unwise: "who rejects the way of Ibrahim; "Except he who has led himself to irrationality and foolishness?"[36] Therefore, according to the Qur'an, if a person does not record and control his actions according to the message of the prophets in his life, he is not wise,

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because he has not used the least capital of reason, that is, doubt.

In short, rationalism in the position of cognition means recording and controlling the movement of thought, in order to achieve cognition or recognition an issue, and in terms of action, means recording and controlling the action by the set of information obtained including ‘Ilm and doubts. The specific meaning that the Qur'an gives to the word ‘Aql, first of all, implies that rationalism should be applied to someone in terms of the whole of human personality and action. In other words, rationalism is not a purely cognitive matter, so although it can be said that someone has practiced rationalism in the position of cognition, but if the result of this cognition is not used in recording and deterring him in the position of action, he should be called ignorant and unwise.[37] Second, there is a correlation between rationality and guidance. Due to control and inhibition in the position of cognition and action, intellect (‘Aql) is the source of guidance to the origin of existence[38], and this can be achieved to some extent with the least capital of reason, that is, doubt, so whoever does not achieve this guidance does not use his intellect. Third, rationality has different levels and one can move up these levels and peaked in these levels. In other words, intellect can be increased and decreased. The supreme abode of reason in the Qur'an is called "Lubb"(لب) (plural: al-bab). The Lubb of everything is the gist and selected of it. The intellect is called the Lubb when it moves so monitored and controlled in the realm of cognition as well as in the realm of action that is saved from the entanglement of false thoughts and mundane desires (the effects of this degree of intellect are mentioned in Surah Ra'd, verses 17 to 26).

Heart (qalbقلب, Fu’ad فواد, Sadrصدر(chest)

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First of all, it should be known that the meaning of heart (qalb)قلب or Fou'ad فواد in the Qur'an is not a piece of meat that is in the chest, just as the word almost synonymous with it, i.e. chest (Sadrصدر) does not refer to the bony chest; otherwise, what is the meaning for this that the start of man's guidance is that his chest is wide towards guidance; As the start of his misguidance is not to open wide his heart towards guidance?[39] This implies that these words cannot and should not be considered to refer to body parts and organs.

Also, the common meaning of the heart (دل), i.e. the center of emotions or enlightenment or intuition, does not completely correspond to the meaning of the Qur'an from this word and its synonyms. According to this common meaning, "heart" is in contrast with "'Aql" and the conflict between the intellect and the heart has been a very old conflict. According to what has been said in the explanation of 'Aql, the Qur'an does not limit the meaning of this word to the rationality and cognitive dimension of man; rather, it describes rationality from a holistic point of view, when man behaves in the light of his cognitions and limits his behavior to his cognitions, which is necessarily leads to guidence to the origin of the universe. In this meaning, there is no conflict left between the 'Aql and the heart.

Before explaining the concept of "heart", it is appropriate to point out that the non-conflict of intellect and heart in the view of the Qur'an is clear when it knows a single person like Ibrahim (AS) both the symbol of reason and the symbol of love. He is the symbol of reason, because it has been said that whoever rejects the way of Abraham has led himself to irrationality and foolishness (see explanation of the concept of "'Aql"); He is also a symbol of love, because

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he did not hesitate to take Ishmael to the altar.[40]

Now, we must answer the question of what the Qur'an means by "heart" and synonymous words. A look at the uses of the word heart in the verses reveals that there is a wide range for the meaning of this word, in a way that the perception[41], the passivity and emotion[42], and the action[43] are all attributed to the heart. This breadth of usages suggests that the concept of the heart cannot be limited to one of them. In other words, it cannot be said that the heart is merely the cause of perception, nor can it be said that it is merely the center of feelings, emotions, or intuition and enlightenment, nor can it be said that it is merely the base of the will power. In fact, since all three are attributed to the heart, the heart must be considered as a source of perception, feeling, and will. Accordingly, the concept of the heart must be equated with the concept of the *nafs*.[44]

Because these three are the basic manifestations of the human nafs. That is why it has made similar statements about the concepts of heart and nafs. For example, the nafs, when it falls into the abyss of sin, is called "sinful heart" (Athim: آثم) and this happens when the heart turns to sin. Also, when the nafs comes out of the abyss of sin and joins God, it is called "Mutma'innih : certainty" (مطمئنه). The heart, too, is called "Mutma'innih" when it comes out of this abyss and is accompanied by the remembrance of God.[45]

In the case of **Fu'ad**فواد, a similar broad usage is seen. In the Qur'an, **Fu'ad** is considered as a cause of intuitive perception[46], as the center of emotions and attractions[47], and as a synonym of 'Aql[48]. Given this wide range of uses, assigning it to one of the aforementioned meanings will not make any sense. Regarding the

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concept of Sadr, we also see that various aspects of the nafs have been attributed to it. Sadr sometimes means the book of the human nafs in which all human actions are recorded[49], sometimes synonymous with thought[50], and sometimes it means the center of human emotions[51] and needs[52]. From what has been said, it is clear that the word **Qalb** (heart) and its synonyms, **Fu'ad** and **Sadr**, have been used to such an extent that they should be considered equal to the human nafs.

Will and authority

The arrangement of forces affecting man is depicted in the verses of the Qur'an in such a way that none of them has a relation of force and coercion with man. From the divine providence without which no power emerges to the angels and demons to the systems of government, social cultures, prominent personalities of society, family systems and inheritance, none have been depicted and explained in a way that suggests the person has no free will. First, we consider the relationship between divine providence and man. Appealing to the absolute and all-encompassing providence of God has always been a way by which people have tried to evade from responsibility of their mistakes, for example "they may say that if God had willed, we would not have become polytheists."[53] While there is no conflict between accepting the absolute providence of God, human will and authority. Man's will does not replace the absolute providence of God, so that in order to accept the will in man, we must remove him from being under the influence of divine providence. In fact, instead of asking whether "God's will includes man's actions?" one must ask how God's providence affects human actions.

How God's providence applies to every creature depends on the image of his existence in the knowledge of

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God. Every creatures to come to the world of existence should pass through some lodgings. These lodgings are: knowledge (‘Ilm), providence, will, destiny (Taqdir) and Qada.[54] First, the existential image of the creature is in the knowledge of God. Then God's providence and will is assigned to this existential image to realize it, then the amount of each of the factors and materials necessary for its realization is determined, and finally, the verdict (Qada) on its realization is made and one enters the circle of existence following this ruling. In the case of man, we must first pay attention to the question of what his existential image was in the knowledge of God. His image was so complex and different from the images of previously realized beings that angels erred in estimating it and judged incorrectly according to the images of previous beings, and God in response to their misjudgments, referring to The complexity of human existential image addressed them: "***I know something you are unaware of***."[55] What was revealed in this picture was that man had not just one forced way ahead which he is obliged to go through; but it was supposed he be a creature with capital in his hands so he could create and walk the path he wants. For this reason, man throughout history has shown how he could forge ways in which no creature has gone through before him such as hypocrisy. With such an existential plan in the knowledge of God, when His Providence and Will are set to its realization, the manner of applying will be commensurate with the said plan. In other words, God's will for man is that he can “want”. If we distinguish between the “want” (will) and the “want” (desire), we must say that the manner in which God's providence applies to man is not to prepare his “desires”; Rather, it is in this way that He realizes “want” in him; Therefore, God rules out the

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words of those who said that “if God willed, we would not have become polytheists”; Because they are deluded about their existential image. Polytheism is the “desire” of man, and God did not have such an image of man in His knowledge so that He determined this desires. If polytheism is the desire of man, this per se. is a clear reason for man's free will, instead of being a sign of man's submission to God's providence. Guidance is also man's desire and God's providence has not applied to it. It was not God's will and it is not that all human beings should be guided.[56] Human desires, whatever they are, are human desires and he is responsible for them. This is what the providence of God applies to.

The same lack of subjugation is also true regarding other forces affecting man. Angels could influence man, by “inspiration” not “forcing”. As the devils are only capable of “temptation” and can not force to be misled.[57] Government and ruling systems only can limit man, but they can not subdue him. Therefore when angels at the end of the life of some people ask them “how did you live on earth?” they would say "We were under the oppression". The angels do not like their answer and do not accept and say: “Was not the earth of God wide enough for you to emigrate?”[58]

What about socio-cultural power? If a person has been brought up and accustomed to certain customs and traditions for many years, will he become a sculpture of these customs and lose the possibility of doubting and reflecting on them and disobeying them? In the verses of the Qur'an, such an interpretation and the justifications are not accepted, as is often seen in the conversations of the apostles with their nations: ***"... They said, 'We have found our fathers in a religion, and We will follow them. "The Messenger said to them, 'Even if I bring you a better religion than***

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what you found your fathers to have?"[59] Apart from the power of social traditions, the influence of prominent social figures has been viewed in the same way and it has been clarified that imitation of them cannot be considered as an excuse to acquit oneself of mistakes: ***"And our elders followed, and they led us astray"[60].*** This statement expressed by them while they are suffering because of the punishment for this misguidance, and this is proof that their excuse has not been accepted.

The same is true in the smaller circle of society, that is, in the family system. The position of man in the family system and in the arrangement of the effective forces of this system, is not planned in such a way which push him to shadow of these forces. To illustrate this point, God has given examples from history: Noah's wife and Lot's wife on the one hand, and Pharaoh's wife on the other. Examples are selected from women; because this doubt has been stronger that generally women are subjugated in the family system. Noah and Lot were two prophets of God, and their wives who lived close to the center of guidance disbelieved in God, while Pharaoh was the pole of disbelief, and his wife turned to faith: "***He gives the example that they were under the supervision of two of our righteous servants, so they betrayed them ... and God gives the example of those who believe in Pharaoh's wife when he said: O Lord ... save me from Pharaoh and his deeds.."[61]***

Finally, we need to talk about the relationship between man and inheritance. Is this relationship in such a way that it can be said that due to the transfer of hereditary characteristics, a pre-determined and inviolable status is provided for the child? If so, it must be said that the condition of the fetus is determined before he is born, and his happiness and misery are determined; Whereas, according to the Qur'an,

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determining the destiny of every child depends on him being born, being tested, guidance being offered to him, and then see whether he wants to walk in the path of guidance, or in misguidance: "***We created man from a mixed seed, then We tested him, so We made him hearing and seeing, and We showed him the way; Whether he is thankful (and pleased) or ungrateful."***[62] The implication of this statement is that inheritance does not replace human will and choice. Therefore, narrations that speak of a person's happiness or misery in the embryonic stage or of the existence of a "certain nature and tendancy" (طینت) in him are acceptable only if they do not contradict the above verses and consider them in this sense that they mean some kind of changeable initial situation (قضای اجمالی).[63] Inheritance determines the initial status in terms of features and characteristics; but man can change them and try to acquire other characteristics. Otherwise the responsibility of the mistakes of every child should be taken by his father, while at the time of the divine punishment, no father can do nothing for his child and no child could not help his father.[64]

From what has been said, it becomes clear that the balance of forces affecting man is not such that it leaves no room for his will and authority; as long as man has will and authority, he is responsible for his actions.

Collective identity

The description of man in the Qur'an is not merely as "an individual", a person, separate from all, but rather his relationship with the community and nation in which he lives is considered as a fundamental aspect of his identity. As in the discussion of will and authority, according to the Qur'an, a person is not forced to live among people he is living; but at the same time, the

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prevailing view is that the formation of his identity depends fundamentally on the type of relationships he establishes with those around him. Accordingly, to speak of a collective identity does not mean that there is a "common spirit" or “an independent and privileged identity” for each group and society, which dissolves or manifests itself in each of those individuals. Usually in such defenitions, the individual is nothing except a manifestation of the same common spirit or collective nature; Whereas the image of man in the Qur'an indicates that one can and should reflect on the life style of people where he lives and rejects the false and irrational things from it, and if he can not, he should left them.

Collective identity is not something predetermined; rather, people make it by participating in certain relationships with each other. Man has two kinds of actions. Actions whose direct and visible effects do not exceed the individual; And actions that have a wave and go beyond the individual and link him with others and others with him. The second category of actions is a context in which collective identity is gradually formed. Hence, whoever is in every community and nation and stays in it and joins it, has placed himself in a certain network of mutual relations, and because of this, he acquires a collective identity of that kind. For this reason, one must consider what kind of relationship he is in the middle of; because surviving in certain social relationships means acquiring a collective identity of that kind, ***“Of course, (God) has revealed to you in the Book (Qur'an) that whenever you hear the revelations of God being denied and ridiculed in public, sit down with them so that they may speak otherwise; Because then you will be like them. God will gather all the hypocrites and infidels in Hell.”***[65]

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Since man has two categories of actions (individual and collective actions), his identity, which is the product of his action, will have two faces, which can be referred to as the individual face and the collective face of human identity. Whenever the word "book" (كتاب) is used in the Qur'an in connection with man and his deeds, it has the same meaning as human identity; For just as man's identity is the result of his actions, so the "book" is the result of man's actions, and perhaps the pages of the book are, in fact, the pages of the human conscience on which the effects of his actions are reflected. Now, considering the similarity of human identity with his book, when we study the concept of human book in the Qur'an, we find that there are two types of books: the book of the individual and the book of the nation; the first indicates the individual face of his identity and the second indicates his social face. Therefore, as it is said: ***"We have made the result of the deeds of every human being around his neck ... Read the book of deeds that you are enough to calculate yourself today***."[66] On the other hand, we read ***"you see every nation being called to its book while they are on their knees."***[67]

When the book is two types of individual and collective, so summoning people in the Resurrection day to assess their identity will be individual[68] and collective[69], and consequently, their rewards and punishment will be individual or social. Hence, it is said in the Qur'an: "***No one will bear the burden of another***"[70] (individual aspect), and it is sometimes said, "***they should bear the burden of those who misled them out of ignoranc."***[71] (social aspect). These additional burdens are the result of social deeds of human beings, and if they are called additional, it is in terms of individuality otherwise if we look at the issue from social point of

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view, these are not additional burdens; they are the result of the collective identity of individuals, and in fact, everyone carries his own burden.

According to the collective identity of man, the Day of Judgment was called the Day of *Tagh<u>a</u>bun*[72] which means harm that has social source.[73] In other words, whenever a person's position in his social network decreases compared to the positions of other people in this network, this loss will have a social source, and *Tagh<u>a</u>bun* means such a loss. This social source does not merely cause loss. Human productivity will sometimes have social source. The concept of *Tagh<u>a</u>bun* implies this aspect as well. In the scales of *Tagh<u>a</u>bun*, both the upper and lower scalepans are present, although this word draws our attention directly to the lower pan. It is mentioned in the narrations that anyone who establishes a bad or good way (hasaneh and sayye'e sunnah) in social life as long as this way and tradition lasts, its effects, good or bad, will return to its maker.

Therefore, a person in any nation, according to the type of his position and the type of relations with others, will have a special collective face, and this collective face is a human identity and part of his description.

[1] The holy Quran, Surah Qadr, verse 4
[2] By comparing to verses of surah Mujadeh verse 22 and Nahl verse 97 we can conclude that both refer to the same issue and so R<u>uh</u> (soul) is the cause of life.
[3] The holy Quran, Surah Sra', verse 85
[4] The holy Quran, Surah Hijr, verse 29
[5] The holy Quran, Surah Nahl, verse 97
[6] The holy Quran, Surah Mujadeleh, verse 22
[7] The holy Quran, Surah 'An'am, verse 54
[8] The holy Quran, Surah Ma'idah, verse 32
[9] The holy Quran, Surah 'An'am, verse 93
[10] The holy Quran, Surah Ra'd, verse 28
[11] The holy Quran, Surah Jathiyah, verse 23
[12] Nahjul Balagheh, sermon of Muttaqin
[13] 'Ali (p.b.u.h.) said, my satan converted to Islam by me.
[14] The holy Quran, Surah Fajr, verse 27
[15] The holy Quran, Surah 'Araf, verse 172

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[16] The holy Quran, Surah Anfal, verse 24
[17] The holy Quran, Surah 'Araf, verse 172
[18] ibid
[19] Means tendancy to be monotheist
[20] Al-Kafi, vol.1, kitab al-Iman val Kufr.
[21] The holy Quran, Surah Baqareh, verse 138
[22] Usul al-Fiqh, al-Juz al-Thalith va al-Rabi', pp.73, 74
[23] The holy Quran, Surah An'am, verse 54
[24] Nahj al-Balagheh, h.107; The holy Quran, Surah Nahl, verse 97
[25] In Quran the word لاعقل is used contradicting the word عقل. For example in Zumar:9. It is obvious that if we put يجهلونinstead of لا يعلمون concerning the meaning of this word in Quran, the contradiction meant by this verse would be omitted.
[26] The holy Quran, Surah Hijr, verse 80
[27] The holy Quran, Surah Fajr, verse 5
[28] The holy Quran, Surah Taha, verse 54
[29] The holy Quran, Surah Ale 'Imran, verse 65
[30] The holy Quran, Surah 'Ankabut, verse 43
[31] The holy Quran, Surah Baqareh, verse 170
[32] The holy Quran, Surah Baqareh, verse 43
[33] Ghurar, vol.1, p.101
[34] The holy Quran, Surah Ale 'Imran, verse 154
[35] The holy Quran, Surah Mutaffefin, verse 4
[36] The holy Quran, Surah Baqareh, verse 130
[37] The holy Quran, Surah Baqareh, verse 75
[38] Bihar, vol.1, p.116
[39] The holy Quran, Surah An'am, verse 125
[40] The holy Quran, Surah Saffat, verse 102-107
[41] The holy Quran, Surah Asra', verse 46
[42] The holy Quran, Surah Ale 'Imran, verse 159
[43] The holy Quran, Surah Baqareh, verse 225
[44] Al-Mizan, for the verse 225 Surah Baqareh
[45] The holy Quran, Surah Ra'ad, verse 28
[46] The holy Quran, Surah Najm, verse 11
[47] The holy Quran, Surah Ibrahim, verse 37
[48] The holy Quran, Surah Nahl, verse 78
[49] The holy Quran, Surah al-'Adiyat, verse 9-10
[50] The holy Quran, Surah Asra', verse 50-51
[51] The holy Quran, Surah A'raf, verse 43
[52] The holy Quran, Surah Hashr, verse 9
[53] The holy Quran, Surah An'am, verse 148
[54] Kitab al-Tawhid, al-Saduq, p.334
[55] The holy Quran, Surah Baqareh, verse 30
[56] The holy Quran, Surah An'am, verse 35
[57] The holy Quran, Surah Ibrahim, verse 22
[58] The holy Quran, Surah Nisa', verse 97
[59] The holy Quran, Surah Zukhruf, verse 23-24
[60] The holy Quran, Surah Ahzab, verse 67
[61] The holy Quran, Surah Tahrim, verse 10
[62] The holy Quran, Surah Insan, verse 2-3
[63] See. Al-Mizan, vol.5, pp.17-19, vol.25, p.323

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[64] The holy Quran, Surah Luqman, verse 33
[65] The holy Quran, Surah Nisa', verse 140
[66] The holy Quran, Surah Asra', verse 13-14
[67] The holy Quran, Surah Jathiyeh, verse 28
[68] The holy Quran, Surah Maryam, verse 95
[69] The holy Quran, Surah Taghabun, verse 9
[70] The holy Quran, Surah An'am, verse 164
[71] The holy Quran, Surah Nahl, verse 25
[72] The holy Quran, Surah Taghabun, verse 9
[73] See.Muqaddamat fi al-Tafsir al-Muzuei lil Quran, Seyyid Muhammad Baqir Sadr, p.81

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