

DIGNITY AND MAGNANIMITY: SIGNIFICANT PRINCIPLES OF EDUCATING

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Abstract: *In religious terms, human dignity (Kiramah) is the virtue and honor that distinguishes him from other creatures. It is one of the words related to respect, honor and magnanimity. Another point which is discussed is Honor and feeling Honor and their relationship to Taqwa. How a trainer should face the errors of trainees is next point dealing with. The present article focuses on how to cherish dignity and magnanimity in individuals especially children.*

Key words: *human dignity (Kiramah) , honor (Izzah), Taqwa, refinement, negligence*

1- Introduction:

The Principle of Dignity: Dignity is magnanimity, and magnanimity is the result of a certain benefit, without being compared to others, and when this happens, it is called virtue (*Fazilat*), not dignity. God has endowed a

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person with special internal benefits - such as reason - and has made him noble and magnanimous because of this benefit. This dignity goes back to the being human and is not exclusive to a certain group of people. In this respect, people are all from the same gem and all are honorable, and in this regard, no one is superior to another. All are noble and dignified by a human gem, whether they are black or white or whatsoever:

و لقد كرّمنا بني آدم

When a person takes care of that noble gem that he has benefited from and makes it more visible, he has made himself worthy of more dignity, and God places him on a higher level of dignity and grants him a generous sustenance and this a dignity resulted from the first dignity.

The Principle of honor (*Izzat*) : Considering dignity as a general feature of human beings, God has provided for man, because of his being a human being, benefits that are the source of his privilege over non-human beings and because of that He has made him noble and dignified. The principle of honor refers to this characteristic, and the meaning of this principle is that one should respect a dignified person and provide him with the means of his self-respect.

God Himself does this and makes Himself responsible for planning and fulfilling human honor, and therefore one of the attributes of God is the Lord of Glory (*Rab Al-'Izzah*). This description shows that God is the possessor of honor and the creator of honor.

But flourishing honor in a person is in line with his having dignity and its result. When his dignity, i.e. reason, is on the path of prosperity, in its light, he is protected from falling into error, and this immunity, which is "piety" (*Taqva*), is necessary for him to continue his movement on the path

and to become superior. Honor is equal to this superiority, and whoever is superior can be dear, and those who remain inferior will be humiliated.

Therefore, since honor is the result of dignity, it can be said that honor is also a kind of dignity; But since honor is associated with superiority, it should be said that honor is double dignity. Therefore, wherever there is honor, there is necessarily dignity, but wherever there is dignity, honor does not necessarily exist. All human beings are dignified, but not all are honorable. Among them, only those who are superior will benefit from honor; That is, those who follow the path of piety and faith in the light of reason.

The result of this statement is that piety is the measure of dignity. With this in mind, we must now turn to another distinction, and that is the distinction between "honor" and "feeling honor". The two do not match. Honor is a real and existential quality, and whenever its criterion (piety) exists, it also exists; But the feeling of honor is not necessarily like that and therefore it may even be an illusion. So the feeling of honor is of two types; Sometimes someone is truly honorable and feels honored, and sometimes someone only feels honored without actually being loved. Honor cannot be combined with humiliation, but the feeling of honor can be combined with humiliation.

Whenever someone can impress others with his power, knowledge, or beauty, a sense of honor emerges in him, but such a person may also be deceived by his own characteristics, in this case, he lacks piety and therefore lacks honor. In the following verse, the same distinction between the feeling of honor and self-respect is taken into consideration:

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ.

“They say: ‘If we return to the City, the strong will expel the humiliated. ‘ But the might belongs to Allah, and His Messenger and the believers, but the hypocrites do not know.”(63:8)

The hypocrites secretly say together that if we return to Medina, of course the masters of the honor and wealth of the Muslims should expel the humiliated (poor) from the city, and the fact that honor is reserved for God, the Messenger, and the people of faith, and humiliation is reserved for the disbelievers, but the hypocrites are not aware of this meaning.

The hypocrites discussed in this verse have a sense of honor, but they do not know that their sense of honor is not the same as being honorable.

With these explanations, the principle of honor can be pictured more clearly. When we say that human self-respect should be provided, it is not meant to create only the feeling of inner self-respect and honor in him, but it means that we should create a sense of self-respect (honor) along with the true self-respect. And the real and existential honor is the result of achieving a higher dignity than the basic and general dignity of man, and the measure of this dignity is double piety.

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

Educational methods

Considering the principle of honor, educational methods should be such that they bring true self-respect to the individual and protect it from the threat of anti-honor factors. Both a person's strengths and weaknesses are included in his sense of honor, so the methods should be designed with regard to the determination of each of these two and control each of them in a way that leads to the preservation of honor. In this discussion, considering the

strengths, we are talking about the expression of abilities, and regarding the weaknesses, we are talking about feigning (negligence).

1.Method of expressing abilities and blessings

Whenever a person sees himself as capable and realizes that he can do something, he will feel proud and honored, and whenever he finds himself incapable and sees that he is unable to do anything, he will feel humiliated and low. Since the feeling of humiliation cannot stand hand in hand with honor, which means that it is impossible to be truly dignified and honored and at the same time feel humiliated, therefore to cherish honor, one must create a sense of honor in a person so that there is no room for the development of the feeling of humiliation.

As we said, the emergence of a sense of honor also depends on a person-finding-himself capable of something. Therefore, it is necessary to provide the opportunity for the learner's abilities to emerge so that he believes that he has done something, and there is a difference from earth to heaven between the one who is not capable of anything and the one who is efficient and capable. This difference is clearly expressed in verses from the Quran:

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ

“And Allah strikes a parable. Two men, one is dumb and powerless, a burden to his master wherever he sends him he returns with no good. Is he equal with one who orders justice and follows the Straight Path?”(16:76)

Although it has been said that this verse is a parable for comparing God and idols, some commentators believe that this verse compares believers and unbelievers.

Therefore, the first condition of inner self-respect is that a person sees himself as efficient, and this is also the result of the trainer preparing the possibilities for his abilities to manifest. But as mentioned earlier, the feeling of honor is not necessarily equal to honor, although it is always considered a necessary condition for it. Therefore, creating a sense of honor is undoubtedly our desire, but not the desire that can be satisfied with it.

Now, what else is needed in order for the feeling of honor caused by the emergence of abilities to be placed on the path of honor? What is needed is that a person finds the benefit of "piousness" in order to avoid slipping into the abyss of self-righteousness. Self-conceit is a trap for someone who is the embodiment of different abilities, and by slipping into it, he remains inferior and is prevented from moving toward God. Being inferior brings humiliation, and honor requires transcendence and going beyond is a realm of piety and staying safe from slipping, and that is also dependent on paying attention to God.

Therefore, it is necessary for a person to see and understand his ability in such a way that he always directs his attention to God. For this reason, in Islamic culture, "human abilities are named as a gift from God." What is in us, if it is seen through the eyes of our ability, will have some kind of consequence, and if it is seen as the God's gift another result. The result of the first look will be arrogance, and the second look gratitude. In the educational methods of Islam, the expression of abilities is recommended, but with a second type of view.

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

But tell of the favors of your Lord!(93:11)

Telling o favors has both an oral aspect and a practical aspect. The first aspect is for a person to say and confess that his abilities are a blessing and gift from God. And the second aspect is the practical manifestation of

blessings and in other words, the practical emergence of abilities; And this meaning is synonymous with gratitude. The above verse has given an order to recite the blessing, which means that one should speak about the blessing of one's abilities and make them manifest in action. Therefore, it has been said in some narrations that whenever you have something you can do, do it and show your ability in it, and do not let shame and shyness prevent you from showing your abilities. The only permissible obstacle is the one that restrains impiety:

لا تفعل شيئاً من الخير رياء ولا تدعه حياء ..

Do not do any good deed hypocritically and leave it because of shame.(Bihar al-Anwar,v.74,p.161)

However, just as hiding and hoarding blessings and abilities in oneself is contrary to gratitude and honor, not knowing the limits of one's abilities and going beyond these limits is also a pest of honor. Whenever a person undertakes something that is completely outside of his abilities, he has thrown himself into a task that will result in a loss of honor.

This kind of duty is born of ambition, and its price is giving up piety, which is the measure of honor. Therefore, the trainer, as he provides the opportunity for the development of the abilities of the trainee, should give prudence to him regarding the limits and gaps of his abilities and guide his movement in this framework. God's mercy is granted to someone who recognizes his own value and does not miss it.

مَنْ جَهَلَ قَدْرَهُ جَهَلَ كُلَّ قَدْرٍ

Whoever does not appreciate his values will not appreciate anything.

(Nahaj al-Balaghah, Hikmat 70)

2- The method of Feigning (negligence)

This method is also one of the branches of the principle of honor, with the difference that in the current method, attention is focused on the weaknesses of the trainee. Emergence of weaknesses will lead in breaking of honor so their hiding is a way to preserve honor. For the concealment of weaknesses, two positions can be considered: one before they become certain and the other after. Sometimes we guess due to evidence and inferences that the trainee has a weakness and fault, and sometimes we know this for sure. Of these two positions, what is considered the main case of neglect is the second one, because negligence means that we become aware of something and pretend to be neglectful.

The first position in Islamic jurisprudence is considered as the principle of accuracy (إصالة الصحة). In the present discussion, we pay attention to this position because it is somehow related to the issue of neglect. The principle of accuracy in this way means that the act of a Muslim person is right and valid and if there is a possibility of inaccuracy and impropriety in it, such possibility should be ignored, let alone want to spy on it. It is possible that the pursuit of such possibilities will lead to the discovery of corruption and slippage in others, but even so, and perhaps for this reason, the pursuit is prohibited to preserve the dignity and honor of the Muslim. Therefore, Imam Sadiq (a.s.) says to one of his companions:

“Deny your eyes and ears about your brother, if fifty people say that he said so and he says that I did not say, take his words as true and do not believe the words of others.”

Based on this, whenever we witness an action and behavior that was doubtful, we should justify it in a positive way, unless the evidence reaches such a level that the way of any justified justification is closed. This has been narrated from Imam Ali (a.s.):

ضع امر اخيك على أحسنه حتى يأتيتك ما يقلبك عنه و لا تظنن بكلمة خرجت من أخيك
سوء و أنت تجدلها في الخير سبيلا . .

*Judge your brother's work to be the best (and out of benevolence),
until he behaves in a way that changes your belief, and as long as you can
judge his action positive do not think negative. (Mizan al-Hikmah, v.2)*

When there remains no more ways to justify his bad actions and one is sure that the trainee has made a mistake, the time of neglect comes. At this time, the trainee's honor must be preserved by ignoring his mistake. Negligence is also true in cases where a person thinks he kept his mistake hidden, and in cases where the mistake is revealed, but the person hides it with false justifications. Negligence demands that the coach, after seeing the ways of justification closed to him, should accept the trainee's justifications, even though he is aware of their inaccuracy.

The most dangerous moment in the realm of education is the moment when the trainer sees there is no need for him to hide his trainee's mistake and does not hesitate to reveal it. Neglect is a strategy to prevent such a moment from happening.

Using this method prevents a person's sense of dignity and honor from disappearing, and what makes a person successful in avoiding mistakes is this sense of dignity. The trainer should not give in to the temptation that accepting the trainee's justifications and excuses will tarnish his wisdom and reason in the eyes of the trainee. The Prophet (pbuh) went so far in accepting the excuses of the hypocrites who were superficial believers that they mockingly called him a gullible person, indicating that he is naive, which means that he considers every excuse acceptable. God answer them

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أَدْنَىٰ قُلٍّ أَدْنَىٰ خَيْرٍ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةً
لِّلَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ

And there are others among them who hurt the Prophet saying: 'He lends an ear (to everything). ' Say: 'He lends an ear of good for you; he believes in Allah and trusts the believers, and he is a mercy to the believers among you. Those who hurt the Messenger of Allah for them there is a painful punishment. (9:61)

The trainer's effort to make himself look smart and alert and invincible is an endless effort. This cleverness is more evasive than constructive. Solving problems among people, as well as requiring cleverness, also needs negligence.

صلاح حال التعايش والتعاشر ملء مكيا لثلاث فطنة و ثلثة تغافل ...

Expediency in collective life and mutual relations, because it is the content of a measure, two-thirds of which is cleverness and one-third of which is negligence.(Mizan al-Hikmah,v.3)

Negligence, not being a sign of the trainer's stupidity and simplicity, but is a source of his magnanimity. So this method as a way of being subordinate to the principle of honor puts not only the trainee but also the trainer in a dignified situation:

عظموا أقداركم بالتغافل عن الدني من الأمور . .

Increase your dignity by neglecting trivial matters.(tuhaf al-'Uqul,224)

Principle of Thinking

Though is an effort and movement that flows in a person when he is faced with riddles, whether these riddles are mirages and entertainment, or whether they are a problem in the work and solving them is beneficial in practice or not or they are beyond these two, a curtain on the secret and the truth, which by opening them up an insight born in a person. So considering this wide range of thought fields, it can be said that people are all engaged in

thinking. In this sense, everyone is a thinker, and if sometimes a tribe has been criticized for not having thought, in fact they have been criticized not for not having thought, but because of not having a specific thinking in terms of the field or special direction of thinking.

The basics of educational principles and methods

وَلَمْ يَتَفَكَّرُوا فِي أَنْفُسِكُمْ .. (30:8)

When thought wanders in any field or takes any excessive orientation, it will find a result that is a plague of thought and a source of condemnation of the thinker:

الله فكر و قدر فقتل كيف قدر ...

He thought and made a plan, so death be upon him. What kind of plan was this..... In this way, the invitation to think always refers to a certain thinking in terms of field and direction, not to the principle of thinking.

Therefore, one of the general characteristics of a human being is his thinking, and from this point of view, a human being strives and is active in dealing with puzzles.

Principle of Rationality

This principle refers to the characteristic of thinking power in humans. In the discussion of this feature, we said that all human beings are engaged in thinking, and the command to think does not have any problem, and wherever we witness such a case, it is actually a command to a certain "type" of the thinking. So what is desirable is guided thinking and this meaning is the same as rationality. Whenever thinking and rationalization are used as synonyms, the meaning is guided thinking.

So it can be said that every rationality is thinking, but every thinking is not rationality. Therefore, the principle of rationality indicates that the continuous flow of human thought should be guided. The meaning and characteristics of this guidance originate from the meaning of reason and wisdom in the Qur'anic culture. In the previous discussions, it was stated that reason prevents from going astray, and there is a relationship between reason and being guided to God and God's way. Based on this, the concept of the principle of rationality will be such that the intellectual movement of man should be protected from occasional slips and should be assisted to be guided to the truth of God's existence and God's way. The Qur'an teaches that reason does not grow except on the bed of "science". To be wise, one must be a scholar, although not every scholar is wise.

... و ما يعقلها الا العالمون . .

And no one except scholars will think about it.(Ankabout:43)

The path of knowledge is also paved with explanation. Revealing things and issues in the light of explanation leads to science. So finally, it can be said that reasoning requires explanation.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ...

Like this Allah clarifies to you His verses in order that you understand.(2:242)

Whenever the phenomena of existence and issues related to humans are explained in such a way that the aspect of their connection and attribution to God is revealed, the ground of knowledge is provided and with the acquisition of knowledge, rationality becomes possible. In this way, some slips should be avoided in order to reach the destination. In the discussion of the methods, we will also mention the slips.

Educational methods

According to the principle of rationality, educational methods should be in such a way that human efforts and intellectual movement are properly regulated so that it is possible to guide him towards the truth of existence. Before describing the educational methods of Islam in this chapter, it is necessary to point out that the Qur'an is in conflict with three conventional ways of thinking and considers its own method to be different from each of them: the profession of pure sensualism, the profession of pure reasoning, and the profession of pure reminder.

The first profession considers the flourishing of human thought in the saturation of the senses and empirical dealings with tangible things. The second profession leaves it only to theoretical reasoning. The third profession is basically based on the fact that a person naturally has all the sciences and knowledge in himself and needs to be restored through self-remembering or self-cultivation. The latter profession, in spite of the two that instruct the acquisition of knowledge, seeks to discover knowledge.

The Qur'an has separated its method from pure sensualism, because it proposes a way of thinking through which a person can break the skin of nature and pass through it and see its heart and soul (أولم ينظروا في ملكوت) (السموات والأرض). The Qur'an has set its method aside from purely theoretical reasoning, because it has warned the intellectuals that their correct intellectual behavior is possible in the light of piety and self-health (واتقون يا) (أولى الالباب). Also, the Qur'an has distanced itself from the profession of pure observation and refused to consider man as possessing all sciences and knowledge by nature, and therefore called man to have a sensory encounter with nature (أَفَرَأَيْتُمْ مَا تَحْرُثُونَ) and in its following invites to deep thinking (أنتم) (تزرعونه أم نحن الزارعون).

Therefore, the judgment of the Quran is such that the flourishing of thought and finding its way to the goal, through sensory and theoretical

encounter with the world along with the control of sensual desires becomes possible and any kind of absolutism in one of the mentioned ways is a plague of intellect. Based on this judgement, whenever a person does not observe the strict accompany of these three methods, he will be deprived of learning and with this deprivation, his power to realize and differentiate will be decreased. Therefore, the work of the reason is dependent on knowledge (وما يعقلها الا العالمون). Institutional reason, including theoretical reason is to separate right and wrong and practical reason to inspire immorality and piety. Therefore, the sciences that are obtained and enlighten the intellect are theoretical and practical sciences, as well as sciences that arise from refining the soul and piety.

The result is that the institutional reason has its own way and methods and the methods of rational education cannot be applied to it. Inevitably, what is meant by the methods of rational education are the methods that maintain the balance of the institutional reason and make it possible to find the right path to the correct knowledge, so that with the acquisition of this knowledge, the flourishing of the institutional reason is provided.

According to this concept, we are now discussing the methods of intellectual education in Islam under the title of refinement (*Tazkiyah*) method and wisdom (*Hikmat*) education method. The refinement method is discussed in this article.

Method of refinement

Sensual tensions and struggles deprive the institutional reason of its balance and lead the reason astray both in the field of opinion and thought and in the field of action as love and hatred blind the eyes of the mind in a way that it weakens the truth thought and strengthens the thought of falsehood. In the field of action, too, giving in to desires and following the mundane

desires brings the work of the mind to the point where it sees the ugly action nice and the good act ugly.

Therefore, a part of the methods of rational education in Islam is dedicated to curbing sensual outbursts and they have been viewed as a condition for non-rationalization (من لم يهذب نفسه لم ينتفع بالعقل). There are many ways to control inner rebellions, and we will limit ourselves to mentioning the most important ones. For the flourishing of the intellect, the account of the thought and the thinker must be separated so that love and attachment do not lead to the acceptance of false thought and hatred do not lead to the rejection of right thought. (أنظر إلى ما قال ولا تنظر إلى من قال).

Sometimes the idea is true, but the owner of the idea uses it for a false purpose. What happens in these cases is that a person expresses the true idea in general and avoids detailing it, or he declares a part of it and escapes from its whole plan, but it is never the case that the idea of truth is inherently false. The way of reason in such cases, instead of covering the complete or incomplete truth, is to turn to it as much as possible, detail it and complete it, because the appearance of truth is always associated with the absence of falsehood.

Following the desires and fulfilling every sensual desire which is in heart, binds the intellect, because the work of the intellect is always accompanied by selection and rejection; it chooses some desires and leaves some. If every desire comes true, the reason must necessarily be bound (كم من (عقل أسير عند هوى امير).

Arrogance (*'Ujb*) meaning showing off one's own abilities, which is associated with belittling virtues of others is of pests of reason. Arrogance is a pest of reason because it distorts a person's assessment of himself and others from reality. Because the pull of arrogance is always going to happen, it is necessary for a wise man to make a reverse movement so that his

intellect is immune from the plague of arrogance, that is, he must see his own virtues less than what they are and the virtues of others more than they are... . Unjustified and unnecessary anger is also in conflict with reason, as it breaks limits, contrary to reason which creates limits.

Therefore, curbing such anger is necessary for movement in the realm of limits (الكاظمين الغيظ والعافين عن الناس). The obstinacy and denial that comes after arrogance and anger and with a mixture of these two makes the reason ineffective. Therefore, even though a person knows the truth path, he does not pay attention to it as if he did not know it (: فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا :) (أَفْتَدْتَهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ .). Controlling such inner tensions, which is provided by resorting to the other methods mentioned in this article, protects the reason from deviation and error in applying its method. When this immunity is established, in its light, a new science and knowledge are obtained, and this is a special science that originates from self-cultivation (*Tazkiyah*). By acquiring this knowledge, the intellect becomes sharper.