

Attention to Human Dignity and Its Role in Increasing Spirituality

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ABSTRACT

The main purpose of this paper is to investigate about the dignity of human and its role in increasing the spirituality in light of Islam. The founding shows that spirituality has been considered as a desirable thing throughout humans' life and lots of effort have been made to strengthen it. There are several factors that raise and cultivate spirituality, but among these factors, human dignity has essential role and basis. In this research, while explaining the concept of spirituality, the importance of human dignity in creating a spiritual personality is emphasized, and how the influence of human dignity in increasing spirituality will also be investigated, and it is proven that the source of spirituality is paying attention to inherent and deprivations, neglect and lack of attention to the position and dignity of the royal soul of man.

Keywords- Spirituality, inherent dignity, acquired dignity, spiritual man, piety.

I. INTRODUCTION

The word "dignity or respect" is one of the key words in the Quran and Hadith, which means preventing a person from being defeated and his cruelty and invincibility against the arrogant. In this paper, Respect "dignity" is discussed from the view of point of lexicology, Qur'an, tale, and life of the Prophets. Among the other important discussions of this paper is the discussion of sequence of dignity in both social and individual spheres and finally, the factors of achieving dignity in Islamic culture, which are, obedience to Allah, the rule of Islamic values, strengthening moral norms, piety, contentment and patience. The inherent dignity of human beings is the kind of dignity that all human beings naturally and equally have due to having the ability to reason, think, freedom, will, and divine authority. This dignity is an innate and indivisible thing that cannot be abstracted from human beings.

The current of thought known as "fascism" and "Nazism". Legal positivism and some other philosophical schools that consider human to be intrinsically lacking in dignity and the origin of his dignity in things such as his dependence on the government, descent, belief and way they are searching for specific religion. But Islam attaches the inherent of dignity to human beings. This dignity is based on the series of fundamental moral and religious concepts and values, i.e. "freedom, will and authority", "power, reasoning, and thinking", "having image and pride". In addition to the inherent dignity, the religion of Islam emphasizes the acquired dignity of man, the most important criterion and basis of which is piety and faith. In this regard, the Allah says: *إِنَّا أَنشَأْنَاهُم مِّن نَّفْسٍ وَاحِدَةٍ فَمَبْتَلِكُمْ أَتَّعَبْتُم مِّنْهَا وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ { (حجرات/ 13) .*
{O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honored of you in

the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). (1)

In this article, we are going to discuss about the topic of increasing spirituality and preserving human dignity. Because Almighty Allah has created man as the best of all creations and gives him honor and respect.

II. STUDY PROBLEM

Every fiat this naturally taken effort by the human and he tries to develop and elevate it. Spirituality has both fiat roots and is tied to human identity, and it connects to existence of that person with the reality of the universe, gives meaning the life of human, and saves him from absurd astonishment and humiliation. Many factors play a crucial role in the spiritual durability of a human being and cause the sustainability and cultivation of spirituality in his institution, but it seems that among these factors, the factor that forms the basis of human identity and distinguishes him from other creatures, to have more effective role in strengthening and elevating spirituality. Human dignity is considered as a very important internal factor, displays the manifestation of human humanity and is considered the source of moral behavior and righteous actions, and according to Islamic traditions, committing a sin and moving away from spirituality occurs when human dignity is ignored. Among the researches that have proposed the ways of spirituality, the direct and effective role of human dignity in increasing spirituality has been given less attention, more emphasis has been placed on the external and environmental components. This paper mainly focused on the descriptive and analytical method, the direct effect of paying attention to the human dignity in increasing spirituality will be examined and searched and it will be proven that among the different factors which leads to the increase of spirituality, human dignity has a crucial and central role and which cannot be denied the essential role of efforts to achieve spiritual elevation will fail.

In this regard, in this paper, first of all the explanation and definition of spirituality will be discussed, secondly the axes and pillars of spirituality will be explained, then the definition of dignity and its kinds, as well as the examples of each types of dignity will be discussed and finally it will be proven that dignity has a close relationship with spirituality and the factors of the pillars of spirituality have direct interaction with the factors and pillars of dignity, therefore the factors of strengthening and weakening of dignity and spirituality are similar and even relatively the same, and the solution to elevate spirituality is to pay attention to human dignity.

III. METHOD ADOPTED FOR THE RESEARCH

Outlining the lines and model of human dignity and strategies in Islam source in increasing spirituality,

basically Quran and Hadith, has been the core aspects of this research in order to grasp key scopes of fairness institution. In this step, fundamental aspects of the Islamic model and message in terms of human dignity in increasing spirituality have been “translated into thoughts of Social Sciences through the sociological approach of Grounded theory. In the methodological terms the flexible perspective of grounded theory is applied to theorize what emerges and is visible during the research.

According to this perspective, concepts emerged from systematically collected data, which permits to discover the latent structure; it assumes that conceptual description is an accurate description. Consequently, the researcher applying Grounded theory does not go to the field via some “ready” theories and concepts, rather he/she finds the concepts and theories in fieldwork and, therefore, establishes a theoretical structural which works only for this research. Researchers are concerned with identifying, naming, categorizing and describing phenomena in the research according to the notion of inductive reasoning, through a theoretical analysis in which data collection and analysis proceed simultaneously. The research has been conducted in two steps simultaneously; firstly, data collected from the main Islamic sources, Quran and Sunnah; secondly, the reflection on this data and the emerging theory.

IV. THE LITERAL MEANING OF SPIRITUALITY

Literally, spirituality means "religiousness", and spiritual also means true and right, original and intrinsic, absolute and esoteric, spiritual versus material, formal and outward, and the meaning that jurisprudence is known through the heart and language in That interest is not defined.(2)

V. IDIOMATIC MEANING OF SPIRITUALITY

The terminological meaning spirituality, according to its conceptual richness and multidimensionality, has many complexities of meaning, hence there is no precise and specific definition that all the scholars agreed up on it, but it can be done by explaining and providing in relation to this. The word became familiar and become famous with its general meaning.

Some consider spirituality to be something that deals with the development of the spiritual aspects of a person to achieve the command of Almighty Allah, and others believe that spirituality is the fundamental feeling of individuality or connection of a person to the whole universe and the whole of humanity, and also that spirituality is having a belief in existence. It is Allah who rules over everything. Also, spirituality is not only the belief in the existence of the soul for everyone, but also

the knowledge which constant connection with the soul.(3)

Others have considered multiple but similar concepts as the definition of spirituality and consider spirituality to include the following axes: 1- The capacity for personal high status 2- A religious part of life and methods that become the capacity for personal improvement.(4)

Others define spirituality as letting go of oneself and moving beyond mental instincts that cause survival.(5)

Some Islamic scholars have considered spirituality to include things that are higher than animality and it is one of the differences between humans and animals. According to them, spirituality means human values or sacred tendencies and propensities towards the truths of science and includes the supernatural and super-animal world.(6)

The characteristics and goals that are presented in the definition of spirituality can be achieved in the best way only through adherence to the divine religion. Therefore, in the present article, spirituality means a kind of elevating the human personality and the feeling of the presence and closeness to Allah in order to achieve and have a good life and the light of the heart in the light of knowledge, which can only be achieved with faith and righteous actions based on the teachings of pure and authentic Islam.

VI. THE FOUNDATIONS AND AXES OF ISLAMIC SPIRITUALITY

In Islam, spirituality has different foundations and axes that form the basic pillars of true spirituality. In Islamic spiritual teachings, all these axes exist simultaneously, and the lack of any of them will transform this type of spirituality and will not have the expected efficiency. The most important pillars of spirituality in Islam include the following:

The first basis: the centrality of the soul

Human has two un separated truths which called soul and body, but this the truth and reality that soul and body is composed with each other. (7)

The basis of a human being is his soul. In this regard, the soul, which is the thought and the product of the soul, shapes the truth of every human being, and the body is considered its tool and subsidiary; Based on this, the Holy Qur'an attributes the body to nature, soil and mud: {خَلَقْتَهُ مِنْ طِينٍ} (اعراف: 12). {and you created it from mud and the soul which is the essence is given to Allah. Allah says: {قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي} (اسراء: 85) and says: {وَنَفَخْتُ فِيهِ مِنْ رُوحِي} (حجر: 29) and I breathed into him of MY spirit}(10) This verse shows that the divine spirit has been breathed into the human body and spirituality cannot be imagined without the divine spirit.

Since the human body is material, it decays after death, but the soul, which is single, will continue to live and endure. In this world, the soul manages the body and knows the ability to reach spirituality.

The second basis: the centrality of temperament:

According to verse 30 of Surah Rum, which says: {فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۗ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ} (روم: 30)

{So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah}. (11)

Temperament, as a common principle among all human beings, has three important characteristics: firstly, it knows Allah and seeks Allah, secondly, it is entrusted to the existence of all human beings, and no human being was created without divine temperament. Thirdly, there is no change in it.

According to the Qur'an, Human has a divine temperament and spiritual tendencies are all rooted in his nature; according to this reason, in Islamic mysticism, self-knowledge and returning to oneself plays a central role in reaching spirituality, and also he says: {يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسِكُمْ} (مائدة: 105). {O ye who believe! Ye have charge of your own souls} (12)

That is why Allah says: {وَادْكُرْ رَبَّكَ فِي نَفْسِكَ} (اعراف: 205) {and do thou (o reader!) Bring thy Lord to remembrance in thy (very) soul} (13)

On the other hand, if a person instead of following his/her Allah-seeking temperament, follows illusion, fantasy, and lust, he or she will forget Allah, and Allah will cause them to become alienated from themselves. {وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ ۗ أُولَٰئِكَ هُمُ الْفَاسِقُونَ} (حشر: 19) {And be ye not like those who forgot Allah; and He made them forget their own souls! Such are the rebellious transgressors!} (14)

All these verses are used, from the view point of Islam, which paying attention to the temperament or neglecting it, which plays a central role in achieving or denying true spirituality.

The third basis: the centrality of the unseen world

From one point of view, the world is divided into two parts, invisible and visible. And the senses with all their vastness form a small part of this world, and the bigger part, which is the unseen world, is in the beyond. According to Professor Motahari, may Allah have mercy on him, "In the worldview of the Qur'an, the world of existence is not limited to what is perceptible to us, but the perceptible are a thin layer of the world, and the larger part is beyond it. That which is tangible is called "present" and that which is intangible is called "unseen"(15).

According to the Qur'anic culture, faith in the unseen is considered one of the main attributes of the pious who have a good spirituality {الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ} (بقره: 2 و 3) {this book is guidance to those who fear Allah. Who believe in the unseen} (16)

Man develops his spiritual talents in the light of faith in the unseen, because the elements that form

spirituality, such as: Allah, the soul, and what the prophets, peace be upon them, inform about are transcendental and intangible and are considered part of the inner world and the unseen world will be.

Accordingly, the level of piety of a person is directly related to the level of his faith and adherence to the unseen, and the more a person believes in the unseen, the greater his piety will be. On the other hand, piety has a direct relationship with dignity because according to the holy verse of . {إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ} (حجرات/ ١٣).

{Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you}. (17)

The most honorable people who have the most acquired dignity are the most pious people, and according to the second verse of Surah Al-Baqarah, one of the characteristics of the pious is faith in the unseen. So, from the sum of these few verses, the close and adjacent interaction of dignity, unseen and spirituality is clearly defined.

The fourth basis: the centrality of Sharia

The Holy Qur'an considers the way to achieve authentic spirituality and to reach closeness to Allah in adherence to Sharia and believes that Quranic spirituality can be achieved only through practicing the true religion and avoiding false traditions and methods. Almighty Allah says about this in Surrah عَلَى شَرِيعَةٍ مِنَ الْأَمْرِ {ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِنَ الْأَمْرِ} (جاثية: 18). And now have we set thee (o Muhammad) on a clear road of (our) commandment; so follow it, and follow not the whims of those who know not.} (18)

And also in Surrah {وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ} {And whatsoever the messenger given you, take it. And whatsoever he forbidden, abstain (from it)} (19) and Surrah {يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ} (انفال: 24) {o ye who believe! Give your response to Allah and His Messenger, when He called you to that which will give your life.} (20)

Obviously, obeying the order of Allah and His Messenger, which has appeared in the form of religion, is considered to lead to spiritual life, which means not material and outward life, but spiritual and inner life.

(From the viewpoint of the Qur'an, spirituality is the basis of evolution. All these acts of worship, which are relied on in Islam, are for the spiritual strengthening of the human soul...)

The set of Islamic Shari'ah, its legal rules are expressed in the form of Fard(supposal), Sunnah, Mustahab, Makruh and Haram. It has a spirit-enhancing inner meaning, and the greater commitment to these rules and laws guarantees true spirituality.

VII. HUMAN DIGNITY

Dignity: the word dignity means greatness, magnanimity, chivalry, forgiveness, etc. Dignity is term which can be considered as a set of characteristics that distinguish a human being from other creatures and elevate his dignity and status. In other words: "Dignity is

the distance from lowliness and humiliation" and through dignity, a person reaches greatness.(21)

Human dignity is actually tied to his identity. If a person knows his identity, he will find dignity, greatness and worth in himself, and he will develop behaviors and actions that are compatible with these distinctions and exclusive capabilities compared to other beings, and he will find and achieve practical and moral virtue.

VIII. KINDS OF DIGNITY

Human has two types of dignity. One is inherent dignity and the other is acquired dignity.

1- Inherent dignity: Allah has given this kind of dignity to man in a developmental way, and man himself has no role or authority in acquiring this kind of dignity. Due to the inherent dignity, human humanity is realized in a potential way and has a superior position compared to other beings.

2- Acquired dignity: Man voluntarily and in the light of efforts in self-cultivation transforms his inherent dignity from potential to actual and achieves acquired dignity.

Examples of inherent dignity

Inherent dignity is innate and therefore ineffective because it is entrusted to the temperament and institution of all human beings, but it is given to him as an internal capital and to achieve spirituality and perfection of humanity. Some of the foundations and examples of human dignity mentioned in the Qur'an and hadiths are as follows:

1. Human honored by angels

One of the examples of human dignity which is mentioned in Qur'an is the prostration of angels for the human. Allah says in Surah A'raf: {وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ} {ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ} (اعراف: 11) {It is We Who created you and gave you shape; then We bade the angels prostrate to Adam, and they prostrate; not so Iblis; He refused be of those who prostrate.} (22)

Allah has order to the angels to prostrate to human, which shows that human has a higher dignity than angels and the rest of other creatures in the world.

2. Human is successor of Allah on the earth

The substitution of human on the earth by Allah shows the high position and merit of human in this world and is considered one of the examples of human dignity. Allah says: {وإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً} (بقره: 30) {Behold, thy Lord said to the angels: "I will create a vicegerent on the earth.} (23) and said {وَهُوَ الَّذِي جَعَلَكُمْ} {It is He Who hath made you (His) agents, inheritors of the earth.} (24)

It is clear that the successor must have qualifications from the person who elects his or her to substitution her in order to be appointed to substitute him or her.

3. Human is Allah's Faithful

According to the point of view of Qur'an, man is considered Allah's trustee because of the characteristics

and capabilities he possesses, while other creatures refused to accept this trust due to the lack of these capabilities.

{إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ ۗ إِنَّهُ كَانَ ظَلُومًا جَهُولًا} (احزاب: 72)

We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it;- He was indeed unjust and foolish.} (25)

4. Human has a special of Allah

Another characteristic of Human is having special knowledge that Allah has given to man. {وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ مِنَ الْغَائِبِينَ} (البقرة: 31) {And He taught Adam the names of all things: then He placed them before the angels, and said: "Tell me the names of these if ye are right.} (26)

And the angels admitted not having that knowledge {قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا} (البقرة: 32) {They said: Be glorified! We have no knowledge saving that which Thou hast taught us.} (27)

IX. SUBJUGATION OF CREATURES FOR HUMANS

From the point of view of Islam, Allah has appointed and brought all the creatures of the universe under the control of man, and his existential capacity has been created in such a way that he has the ability to use all these creatures to achieve the goal of creation; This characteristic is another proof of the dignity and high position of man in the system of creation

{وَسَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ} (جاثية: 13) {And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are Signs indeed for those who reflect.} (Jaseya:13) and he says: {هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا} (البقرة: 29) {He it is Who created for you all that is in the earth.} (28) and he also says: {وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ} (اسراء: 70) {Verily we have honored the Children of Adam.} (29).

X. HUMAN IS THE BEST OF CREATURES

Allah considers human to be a special in the whole creation and state that in surah:

{لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ} (تین: 4) {We have indeed created man in the best of molds} (30)

And after mentioning the different stages of human creation, Allah calls him best of creations or Ahsan al-Khaleqin while Allah did not use this interpretation regarding the creation of other creatures.

{سُبْحَانَ اللَّهِ أَحْسَنُ الْخَالِقِينَ} (مؤمنون: 14) {So blessed be Allah, the Best of creators.} (Momenon:14)

So we can conclude that human beings are the best creatures and his position is higher than the rest of other creatures in the world.

XI. HUMAN HAS A DIVINE SPIRIT

After the material creating of human, Allah breathed his soul into the body human and made him to take benefits from a diving spirit. {فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي} (ص:72) {when I have fashioned him (in due proportion) and breathed into him of my spirit.} (31)

Based on this, man can become like Allah, and the manifestation of Allah's names and attributes, while this possibility is not available for other creatures in the world. According to the mentioned cases, it was found that human beings have a high dignity and rank compared to other creatures, and many material and spiritual facilities have been provided to them to reach a specific goal.

Humans' benefit from the spirit of divine nature, which is considered as one of the examples of inherent dignity, creates the ground of feeling and inherent spirituality in man, and man naturally shows a tendency towards spirituality. Now, if a person does righteous deeds using these internal and inherent capitals, his inherent spirituality is strengthened and becomes from a potential state to an actual state, and he achieves acquired spirituality.

XII. VALIDITY OF ACQUIRED DIGNITY

As much as the physical and mental abilities of man are more than other creatures and he has inherent dignity due to them, his responsibilities and duties will be equally heavy and unique. Certainly, this dignity and ability has been given to him to achieve a specific goal. Allah has placed inherent dignity as a capital in the light of will and discretion, to achieve acquired dignity and a happy life.

In many verses of the Holy Qur'an, the condition for attaining the acquired dignity is faith and righteous action, which manifests itself in the form of piety. By observing piety, a person goes through the curve of ascent to reach dignity and happiness, and in addition to actualizing his inherent dignity, he attains spirituality. According to a large group of verses, a person will gain divine reward through faith and righteous actions and piety and will reach a generous and merciful position and sustenance.

{وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوُوا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۗ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ} (انفال: 47)

{those who believed and left their homes and strove for the cause of Allah, and those who took them in and helped them – these are the believers in truth. For them is pardon, and bountiful provision.} (32)

In this verse and other similar verses, the result of faith and righteous deeds is to obtain forgiveness and generous sustenance, which is proportionate to his or her dignity and gives him dignity and respect.

According to some verses, avoiding sin and transgression, which prevents the spiritual pollution and

depravity of human, naturally guides human to a lofty and generous position.

{إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا} (نساء:31){If ye avoid the great (things) which ye are forbidden, We will remit from you your evil deeds and make you enter at a noble gate} (33)

Based on the sum of these verses, forgiveness, generous sustenance, generous reward, a lofty and valuable position are among the benefits and rewards of faith in the unseen, righteous action, fearing from Allah in secret, emigration and Jihad in the way of Allah, and in one word, piety. No matter how small the amount of piety is, people will enjoy the same amount of dignity. Allah says in the Holy Quran: (حجرات:13) {إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ} {Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you} (Hujurat:13).

In this verse, the direct relationship between piety and dignity is mentioned and pointed out, and the degree of dignity of a person is directly proportional to his piety.

XIII. SPIRITUALITY AND DIGNITY RELATIONSHIP MANIFESTATION

After comparing and matching the foundations and axes of spirituality with the manifestations and foundations of dignity, it can be assumed that spirituality and dignity have a very close and direct relationship with each other, and gender and nature of their components are very similar. (اعراف:179) {أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ} {These are as the cattle – nay, but they are worse!}(34)

Sin and disobedience means ignoring Allah, paying attention to lusts, paying attention to material life and things, so we can explain it one-word meanness and stupidity. That the Imam Sadiq says: (Love of the world is the root of all sins). Friendship and love of the world is the source of all sins. (1)

It is based on this fact; Because humiliation is the opposite of dignity and love of the world means love of humiliation and lowliness and is not compatible with dignity and magnanimity. It seems that it is possible to conclude from this narration that just as the world and satisfaction with lowliness is the source of all sins and spiritual pollution, so also dignity and attachment to dignified affairs is the source of all virtues and spirituality.

In this regard, sin means ignoring Allah, paying attention to lusts, paying attention to material things in the world, it is anti-spirituality as well as anti-dignity.

XIV. HUMAN RIGHTS AND HUMAN DIGNITY

Human dignity has been described as a "supreme value" to justify human rights. This element provides the possibility of wider participation of all values and the

preference of persuasion instead of coercion. In this context, there is a general consensus that human beings have the gift of inherent worth and dignity.

Therefore, it is necessary for us humans not to endanger the lives of other people in order to receive wealth, glory and a better life, and not to destroy the stability of human society in order to preserve our own character and dignity, and not to harm the character and dignity of others. We can like what we like with others, live in an atmosphere of peace and brotherhood without wasting the rights of others; In order to maintain and preserve our honor and respect, we should also protect the dignity of others.

It is also quoted from a scholar who said: Get the needs and necessities of your life by maintaining your self-esteem and religious pride; Because all the affairs of life have been measured and determined by the creator of the universe).

XV. FACTORS AND METHODS OF ACHIEVING DIGNITY IN A PEACEFUL SOCIETY

As Islam relies on the principle of honor and makes it the center of its teachings, it also shows the ways to achieve it or strengthen it. In order for everyone to be filled with self-respect and not be contaminated with humiliation, Islam has provided the spirit of dignity and honor in all its religious, social, moral, cultural and economic programs, but also all its foundations with this He has created a pleasant character, a harmony, whose observance is the factors that create dignity in a peaceful Islamic society. Here are some of them:

1. Obedience to Allah

Since all the honor belongs to Allah; Undoubtedly, obeying Allah is honorable and staying away from Allah is humiliation and miserable life. The Holy Prophet, may Allah bless him and grant him peace, said, «إِنَّ اللَّهَ يَقُولُ كُلَّ يَوْمٍ: أَنَا رَبُّكُمْ الْعَزِيزُ فَمَنْ أَرَادَ عِزَّ الدَّارَيْنِ فَلْيَطِيعْ» (العزیز) (1); Allah calls out every day: I am your dear Lord, and whoever wants the honor of the two worlds should obey Allah.

2. Consolidation of human and Islamic values

One of the effective and important factors in creating dignity and strengthening it is the rule of Islamic and human values in all fields and in individual and social life. In a general interpretation, these values are the same divine commands and demands that the school of Islam and humanity has obliged people to comply with; Such as the full realization of justice, security, reforming cultural and social affairs, reconstruction and development, raising the level of thought and thought, avoiding neglect, hypocrisy, flattery and humiliating behavior, valuing man as the caliph of Allah, equality before the law, distance From oppression and discrimination and any kind of corruption, enjoining what is good and forbidding what is bad and respecting the principle of competence and competence in taking charge of affairs and the strict

implementation of laws. With the rule of such values, the Islamic nation has become dignified and will not be subjected to any humiliation.

3. *Strengthening moral behavior*

The relationship between self-esteem and moral norms is a positive and constructive interaction. An honorable person observes moral norms, and observing moral norms leads to the strengthening and stability of dignity. The basis and axis of ethics in Islam is placed on honoring the self and purifying it from any pollution. Refining the soul, liberating it from the bonds of lust and fighting animal desires is called Jihad Akbar in Islam; Because success in this field makes him generous and does not get contaminated easily. A person who doesn't value his ego, his ego is abandoned and free, and in fact, he becomes a slave and a captive of sensual desires.

XVI. CONCLUSION

Spirituality means man's feeling of belonging to Allah and his orientation to the unseen and transcendental world, which appears in the concept of "religious and religious faith". It provides selfishness and worldliness. From the comparison between the foundations and foundations of spirituality with the foundations and foundations of dignity, it can be seen that there is an effective and meaningful relationship between human dignity and his spirituality. So that it seems that just as dignity is divided into inherent and acquired, spirituality can also be divided into inherent spirituality and acquired spirituality and consider inherent spirituality as a companion of inherent dignity and acquired or rewarded spirituality as the result and fruit of dignity. considered an acquisition. If a person does not have dignity, he will also be deprived of spirituality. Human dignity is the source of his spirituality, and in other words, spirituality is the fruit of inherent and acquired human dignity. Anything that threatens human dignity also threatens and damages his spirituality; And on the other hand, things that create dignity and lead to the preservation of human dignity also raise his spirituality. The spirit of Islam is based on the laws of Islam based on the principle of preserving and strengthening human dignity, which leads to the elevation and increase of religious spirituality, and providing any

practice and method to increase and elevate human spirituality without considering his dignity is a futile effort and the fruit is in It will not work and it will be incompatible with his nature.

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