



Ways to Get Out of Alienation based on Verse 15 of Surah Fatir

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Abstract

One of the most important issues in various schools of thought is alienation. Different solutions have been offered by thinkers in different schools in this regard. Human beings like other creatures of creation are possible existence in nature. The relation of essential possibility requires that there be equality in existence and non-existence. On the other hand, one of the existing crises is the alienation of human beings from that inherently rich source. Therefore, it is characterized by attributes such as arrogance, pride and oppression. The Almighty God in the Holy Quran has drawn the line of invalidity on these human attributes. One of the most comprehensive verses that rejects such living is verse 15 of Surah Fatir. According to this noble verse: "O you people, you are the poor to God and to God, and He is the Rich, the Praiseworthy", we are trying to examine and find the ways to get out of alienation. The present article intends to use a descriptive-analytical method to establish the relationship between the poverty possibility discussed in the verse and alienation with the focus on the verse in question. The findings of the article are that according to the verse in question, distancing oneself from God, expressing no need for the essence of the divine sanctuary will lead to the alienation of human beings. This alienation disappears when life is regulated according to the existential poverty mentioned in the verse.

Keywords: *Holy Quran; Poverty and Richness; Alienation; Happiness and Perfection*

1. Introduction

Today, the great danger that threatens the human species and its scope is expanding day by day is the issue of alienation. In today's societies, humanism has increased compared to the past. Also, due to the development of the world and the available facilities, human beings think that they can handle all things and therefore they ignore God Almighty who is the existential cause of their life. And for this reason, imaginary thoughts pervade human beings who is needless of everything and needs nothing and no source in life and survival. One of the important points of this research is to provide a solution to human beings so that they do not suffer from alienation, so how can a person who cannot create himself/herself neglect

himself/herself, because if he/she neglects his/her knowledge, how can he/she meet his/her needs? Therefore, he/she realizes that everything he/she has is from God Almighty. Therefore, the existence of moral vices such as arrogance has no place in human beings. In this section, a few questions come to mind: What is true alienation? How can the true meaning of alienation be understood through verse 15 of Surah Fatir? According to the verse in question, what is the connection between "needy" and "alienation"?

The main origin of this research is the logical understanding of the concepts mentioned in one of the noble verses of the Holy Quran. The relationship between alienation and the possibility of poverty is important because it is discussed in the divine word and also because it is one of the epistemological and behavioral problems of contemporary mankind. On the other hand, there is no article that deals with this relationship from the perspective of the verse in question. Therefore, it is necessary to address this issue-oriented discussion. This section refers to some articles related to the general topic. Article "Truth and what is alienation from the perspective of Muslim thinkers", written by Abedin Bozorgi, *Ain Hekmat Quarterly*, 2016. Article "Self-forgetfulness and its contexts with emphasis on verse 19 of the Hashr" by Majid Heidarifar et al., *Interpretive Studies Quarterly*, 2017. Article "Possibility of Poverty; The most comprehensive meaning in verse 15 of Surah Fatir" by Mohammad Javad Talebi Chari, *Journal of Quranic Knowledge*, 2013. Article "Belief in God, self-discovery or alienation" by Majid Sadeghi Hassanabadi and Mehdi Ganjour, *Journal of Comparative Theology*, 2010. The article we are trying to write examines the issue of the possibility of poverty and alienation according to verse 15 of Surah Fatir and deals specifically with it, which is different from the mentioned article.

2. The Meaning of "Alienation"

The word alienation is synonymous with lack of intellect and logic, which leads to expressing helplessness in knowing the realities of life (see: Daryabandi, 1989, p. 15). Of course, alienation or self-forgetfulness has also been used in other meanings, which are: metamorphosis (see: Motahhari, 1997, vol. 15, p. 819), selflessness (see: Javadi Amoli, 1389: 13), becoming alienated or caught in a state of alienation (see: Shariati, 1982, p. 121) and self-perception (see: Bashiri, *Bitā*, p. 71).

Alienation is not a phenomenon that can be called one of the important events of the contemporary centuries. Rather, it has a history as long as mankind history. Some have restored its roots when Adam (AS) stepped on the ground. Although the nature of alienation is the same in all eras, but its occurrence and emergence is different according to the conditions of time and place (see: Navali, 1994: 124 and 126). This word was first used professionally in the West by people such as Hegel, Feuerbach and Marx (see: Copleston, 1988, vol. 7, pp. 225-307). Muslim philosophers such as Mulla Sadra also consider alienation to mean moving away from human values and believe that alienation is in fact the result of human's neglect and ignorance of themselves and society. And whoever does not know his/her own soul does not know his/her God and does not benefit from its life (see: Sadr al-Din Shirazi, 1961, p. 14). Alienation is a disease in which human does not feel himself/herself as he/she is and real (see: Shariati, 1982, p. 240). Therefore, it cannot be said that what happened in the past society has occurred in other societies, or what is referred to as (alienation) has appeared in the same way in the past centuries; but due to the common features of human beings, this issue has been one of the constant concerns of experts and scientists in the past and present; to the extent that this issue has been studied by Western thinkers, especially since the 18th century, and the ways to treat this complication have been offered to some extent (Navali, 1373, pp. 124-126).

3. Ways out of Alienation

According to verse 15 of Surah Fatir, points can be obtained that explain the real concept of alienation. In this section, some points are made to explain this meaning of alienation.

3.1 Attention to Intrinsic Needs

As it was mentioned in the history of alienation that the root of this matter dates back to the time of Adam (AS), Mulla Sadra Shirazi believes that one of the factors that causes alienation in human beings is the first stage of human existence returns to the period before belonging to the body and the natural world. In his numerous works, he refers to the subject of descent (see: Sadr al-Din Shirazi, 1989, vol. 8, pp. 355-360). He considers the primary and main position of human as a divine paradise which has descended as a result of descending to the abode of animals and bodies. He considers the descent of human as the cause of primary forgetfulness and believes that whenever human is freed from this self-forgetfulness, he/she will want to return to his/her origin (see: Homo, 1982, vol. 3, pp. 98-99). Of course, human can go through the arc of descent with the power of free will and be on the path of self-perfection (Ibid., 6/45). Since human can be connected to the absolute rich source by the efforts and austerities of the soul, he/she can return to his/her origin, and attain that true degree.

According to the originality of existence, the absolute of existence can be divided into independent and interconnected or rich and poor, that is, if an absolute being absolutely needless of the other, and be the self-existent is rich and independent, otherwise it will be poor and interconnected. It is clear that the meaning of richness and independence is absolute richness and absolute independence, otherwise any cause has relative richness and independence in relation to its effect (Ghaffari, 2001, vol. 2: 122).

Because human has nothing of his/her own and all in need, and if he/she does not know where he/she came from and what he/she should do, he/she has strayed from his/her origin and somehow becomes alienated from himself/herself. Therefore, if human knows his/her original position and knows that in order to progress, he/she must be connected to God as a rich source, he/she will never distance himself/herself from his/her true self, which must be an obedient servant.

In verse 15 of Surah Fatir, God emphasizes the lack of human beings and introduces himself as the Absolute Rich: "O mankind! You are the ones who stand in need of Allah, and Allah—He is the All-sufficient, the All-laudable". Tabarsi points out in his Tafsir Javame al-Jame that the word "poor" has been introduced so that God may make them understand that because of the great need for God, they are in fact among the needy, and if it was said in the form of nakara, it would mean that you are poor in some matters" (Tabarsi, 1996, vol. 5, p. 213). Allama Tabatabai also explains this point in the Tafsir al-Mizan in verse 15 of Surah Fatir: "In this sentence, he made poverty exclusive to him and needlessness exclusive to himself, so all forms of poverty in the people and all forms of needlessness are in God Almighty, and since poverty and richness are lack and separation, and these two are two reciprocal attributes of each other, it is not possible for a subject to be empty of both, whatever is imagined, it is poor or rich, and the requirement of the monopoly of poverty in human, and the monopoly of the rich in God, and that is: human beings are limited to poverty, and God is limited to the rich, so human beings are poor in nature, and God has no other than the rich. So, God Almighty is rich in essence, he can destroy all human beings, because he is needless of them, and they are inherently poor, and they cannot be deprived of anything other than God. (Tabatabai, 1995, vol. 17, p. 45). Therefore, the verse attributes being in need to human and states that if human is left alone in this need and is not connected to God, he/she will be confused and forget about himself/herself, because human has up to himself/herself and his/her place in the system of existence. Because human will never know God and His place until he/she knows himself/herself and his/her place in the system of existence. And according to the verse, the possibility of poverty requires that human's distance from the first place will be equal to alienation from himself/herself.

3.2. Correct Worldview

Human attitude is another factor that plays a key role in preventing from alienation. If the human worldview were formed correctly, not only this problem have never occurred, but such a vice would never have arisen.

The Quran warns of this ominous state with various interpretations. The view is that the cause of alienation is alienation from God. Of course, the Quran uses derivatives of the word forgetfulness instead of the word alienation. If we forget God, we forget ourselves, and if we reconcile with God and always remember Him, we will not become alienated from ourselves and we will not forget ourselves. The more human knows God, the more he knows himself/herself. Only then a human being is not alien to himself/herself in movements, thoughts, actions, reactions, wars, revolutions, etc. (Beheshti, Bi Ta, vol. 1, p. 114).

The problems of belief and human resistance in accepting the religion and the rule of God's religion are often rooted in understanding monotheistic issues. If human accepts monotheism, which is one of the important pillars of Islam, and sees the hand of God in all his/her affairs, he/she will never disobey the divine commands. Islam is an all-encompassing and universal religion.

The Islamic worldview is a monotheistic worldview. Monotheism in Islam is expressed in the purest form and in the purest way. According to Islam, God has no analogy: " Nothing is like Him" (Shura / 11). God is not like anything and nothing can be compared to God, God is absolutely needless, everyone needs him and he is needless of all: "O mankind! You are the ones who stand in need of Allah, and Allah—He is the All-sufficient, the All-laudable" (Fatir/15). God is aware of all things and is omnipotent: " Indeed He has knowledge of all things " (Shura / 12). " He has power over all things " (Haj / 6). He is everywhere and nowhere being empty from his presence. The top of the sky and the bottom of the earth have a relationship with him. We facing him in every direction we stand: "so whichever way you turn, there is the face of Allah" (Baqareh/115). And he is aware of the secrets of the heart and of the memories of the mind and the intentions of all: "Certainly We have created man and We know to what his soul tempts him" (Gh/16). He is closer to human than the jugular vein of a human being: " and We are nearer to him than his jugular vein " (Gh / 16).

The Holy Quran has not gone that way of dissipation or this way of extremism, but has analyzed the human condition in terms of being invited and guided, and has seen that human in terms of accepting his guidance, and reaching the perfection, dignity and happiness that should be in life. May he/she have the Hereafter with God Almighty, a happiness that is vital and obligatory for him/her and he/she does not need it in his/her voluntary journey to his/her Lord, he/she is in need in every sense, that is, poverty and destitution are in his/her righteousness, as he himself said in his Glorious Word: " O mankind! You are the ones who stand in need of Allah, and Allah—He is the All-sufficient, the All-laudable " (Tabatabai, 1995, vol. 4, p. 385).

According to the Islamic monotheistic worldview, the world is a creation and it is maintained by divine providence. If the divine providence is taken away from the world for a moment, it will not exist and will be destroyed. The world was not created in vain, there are wise goals in the creation of the world and human beings, nothing has been created out of place and devoid of wisdom and benefit. The existing system is the best and most complete system.

The world stands for justice and righteousness. The system of the universe has been established on the basis of causes and effects, and each result must be sought from its own premise and cause. From each result and cause, only its own result and cause should be expected. Divine destiny creates the existence of every being only through its own specific cause. Judgment and divine destiny is an object, the same judgment and destiny is the series of its causes (see: Motahari, 1389, vol. 2, p. 85). With these clear explanations, it is clear that everything is under the control and rule of God Almighty. So, the question arises whether human has anything to disobey that he is arrogant about?

There is a very clear answer to this question because in verse 15 of Surah Fatir, God has introduced himself as the absolute rich and human as the poor. And the existence of absolute richness is a sign of the existence of pure poverty, just as philosophers and sages believe in the possibility of poverty for human beings. In this regard, Shahid Motahari believes: "The Quran has finished the matter in two words: you need only and exclusively; in your being, whatever it is, all your possessions are the same as need, and he is the absolute rich and the absolute needless. Existential poverty and existential poor, its existence cannot be justified without the rich. Anyone who thinks that the existence of things can be justified without God, has not thought about the right thing or did not want to think "(Homo, 1997, vol. 30, p. 435). Attributing the attribute of poverty to human is desirable because it is a way for human to find the answers to their questions from creation to death and even after death, because if they are connected to God and accepts his religion, all their questions in religion are answered by God and his saints. So they will not lose their way, but if they have no connection to the rich source, they never know the correct answer to their questions, and in the end they become empty. When a person reaches emptiness, he/she turns away from what he/she should be and becomes alienated from himself/herself, so being poor is not only desirable, it also prevents a person from suffering from alienation, because he/she does not suffer from this complication if he/she relies on absolute richness.

3.3. Accepting the True Ownership of God

One of the things that saves human from self-forgetfulness is to accept that God is the owner of everything. Many verses indicate the monopoly of guardianship to the Almighty God, which in fact each one is a strong and inviolable proof to the monopoly of God. If human accepts that everything depends on the will of God, he/she will never consider himself/herself perfect, because the root of alienation is in knowing himself/herself as perfect.

All the universes including human need a guardian who is rich in essence, and no guardian who is rich in essence is other than God, so the guardian of the universe is none other than the essence of the Lord of the universe: "You do not have besides Him any guardian or intercessor" (Sajdeh/40). And also, "and say, 'All praise belongs to Allah, who has neither taken any son, nor has He any partner in sovereignty, nor has He any wali out of weakness,' and magnify Him with a magnification [worthy of Him]. " (Isra / 111) (see: group of authors, 2002, p. 220).

The sages have also pointed out in the definition of existence that the relation of the disabled to the causes is not an incidental matter, that is, the relation of the disabled to the cause is the very essence of the disabled. In such a way that if it is said that the disabled are nothing but communication due to something else, no exaggeration is said; And this is what Sadr al-Mutaallehin has called "the possibility of poverty" in terms of existence "(see Sadr al-Din Shirazi, 2004, 122; Ebrahimi Dinani, 2001, vol. 2: 557). Possibility in this term is a description for the objective truth of disabled beings, and it expresses their very relation to the causal existence (see: Shirvani, 1998: 26).

The root of all human's rebellions against God is their coming out from under the care and guardianship of God; Because a person who does not know God as his/her guardian thinks that all the deeds he/she does are right and uses every means to satisfy his/her desires, and the life of these people is a kind of bet that they do everything to just satisfy themselves. These people are the pharaohs of the time who have neglected their true selves and eventually reach pure emptiness because human aspirations in this world are infinite and because whatever they achieve, they still want new things, eventually they get depressed and all these are the results of self-forgetfulness.

Ibn Arabi states in this regard: "All subjects revolve around the axis of existence unity from which they have arisen, and according to the theories of mystics in general, there is a kind of harmony between the religion of Islam and other philosophical schools." (Ibn Arabi, 1999, p. 23). Acceptance of divine guardianship and non-forgetfulness are directly related to each other because the one who accepts

divine guardianship is always a slave, therefore human knows that the needless is only God and always walks in His way and does not deviate from the straight path. This is confirmed by verse 15 of Surah Fatir, which says that human is poor and God is rich. Therefore, the requirement of this poverty is that human should always be connected to God and under his guardianship, because in this case he/she knows himself/herself and his position and will not be confused and far from the real self. Therefore, according to the verse, one of the things that leads a person to be under the care of God is the feeling of need, because if this is not the case, a person thinks to himself/herself that he/she will achieve everything and will fall after these absurd thoughts and becomes alienated.

3.4. Recognition and Manifestation of Divine Attributes

Cognition can play an important role in human life. One who is properly aware of something can never be ignored.

The source of self-forgetfulness is not using science; Because if he were a scientist, he would think. The Quran says: "T We draw these parables for mankind; but no one grasps them except those who have knowledge" (Ankabut / 10). In the verse under discussion, he also says: "¿ Do you not exercise your reason? ". In short, science is the tool of reason and if human think, he/she will never forget himself/herself (Dehghan, 2008, vol. 4, p. 148). One of the most important reasons for self-forgetfulness is God-forgetfulness.

Forgetting God causes man to be alienated from God and absolute perfection and requires a kind of self-alienation; Because human forgets his/her true nature and his/her innate talents for perfection and finds himself/herself in animals and drowns in feast, sleep and lust; That is, he/she finds a wrong image of himself/herself and becomes alienated from himself/herself (Rezaei Esfahani, 2008, vol. 20, p. 304).

Therefore, one of the ways to save from "alienation" is to know and understand the existence and his/her Creator. The one who knows his/her essence, attributes and actions, will know the essence, attributes and actions of God as much as human. Intrinsic monotheism, attributes and actions of the soul are the reason for the monotheism of the essence, attributes and actions of God. In other words, "the soul in its unity is all strong." True self-knowledge is when human realizes that he/she is nothing and has nothing of his/her own, and that pure poverty is merely related to the essence of truth. As it is mentioned in the verse in question: O mankind! You are the ones who stand in need of Allah, and Allah—He is the All-sufficient, the All-laudable. (Fatir/15).

Sometimes the words of the infallibles culminate and imply that: to know God Himself and to see everything in the light of the truth, not to achieve effective works that will be incomplete cognition (see: Mohammadi, 1999, p. 166). In the noble interpretation of the expression of happiness in the authorities of worship, it is stated as follows: "Now that this matter has been revealed, then know that God Almighty is the guardian and the meaning of being guardian is that the acquisition and survival of things is due to him and this means that Objects themselves cannot exist except because of its keeper, as God Almighty says: "O mankind! You are the ones who stand in need of Allah, and Allah—He is the All-sufficient, the All-laudable". The example of objects is their survival due to its preserver and maintainer and their destruction due to its absence. An example is the light of the sun, which is spread over the surfaces and that light, because of its relation to the surfaces in everything perishes in it, so that the light does not remain on a surface in two moments. So, God Almighty is always spreading, creating and innovating, so the two hands of God with the meanings that you knew are always open for charity. And the quality of his charity depends on his providence (Sultan Ali Shah, 1993, vol. 4, pp. 365-366).

In other words, if he does not create them, they were still extinct, even if he abandons them completely after their creation, they will be extinct as they were before existence" (Sadeghi Tehrani, 2009, vol. 4: 320). In verse: O mankind! You are the ones who stand in need of Allah, and Allah

(Fatir/15). He declares to all human beings that you must know and be aware, existence and wealth and strength and power and what you think you own is all the property of God and in His possession and it is a loan to you. Whoever takes his providence will be taken away from you immediately (Amin, Bitar, J 10: 342).

When a person knows himself/herself correctly, he/she will surely realize that he/she has nothing of his/her own, but on the contrary, he/she finds that all perfections are in God. According to verse 15 of Surah Fatir, we find that human should know that he/she has nothing of his/her own and that everything he/she has is from the grace and care of God. Therefore, this verse requires human beings to always be obedient to their ruler and not to violate it, because this obedience leads human not to become alienated from himself/herself. And this verse somehow invites human to self-knowledge and whoever knows himself/herself will never be alienated from himself/herself. Therefore, according to the verse, one of the solutions that does not suffer from alienation is self-knowledge.

3.5. Eliminate Moral Plagues

Just as self-forgetfulness can be the cause of moral vices, it is also the result of some vices. Among the most important vices and sins that have a great effect on the process of human self-forgetfulness are: greed, lust, jealousy, pride and flattery (see: Ghanbari, 2009, p. 20). One of the interpretations that we expressed from the interpretation of verse 15 of Surah Fatir was that God has attributed the adjective "poor" to all human beings so that human beings do not become proud. Indeed, it is the case that if a person realizes in the true sense of the word that he/she has nothing of his/her own, and that everything he/she has is rich by the attainment and connection to that source, he/she will not suffer from any of the named plagues.

One of the most obvious manifestations of alienation is arrogance and self-aggrandizement and a feeling of independence from God. The truth of human, but also of all beings is the same relation and need and belonging to God (see: Sadr al-Din Shirazi, 1410 AH, vol. 1, p. 135). "Basically, the existence of the needy cannot be achieved without relying on the rich being" (Forghani, 2006, p. 517). Hence, the feeling of independence and ownership which is mentioned in the Holy Quran as a state (separation), separates human from nature (true and noble self) and alienates him/her from it in the same proportion. For this reason, God Almighty warned in verse 7 of Surah Alaq that whenever a person sees himself/herself as needless, he/she disobeys. The needlessness and the state of deprivation by means of wealth, position, children, dependence and attachment to worldly material manifestations, take human away from his/her origin (imaginary self).

This is especially true of human because the goal was to make human out of the compound of pride and to pay attention to his/her need for God in all, in all things and everywhere, the same attention that is the root of the virtues and moral qualities. The same attention that is the secret of humility, abandonment of oppression, abandonment of pride and arrogance, and abandonment of avarice, greed and jealousy, and the motive of humility against the truth (Makarem Shirazi, 1995, vol. 8: 223).

Shahid Motahhari says according to this point: "When human sees himself/herself as independent and has everything, this affects and destroys him/her" (Motahhari, 1983, p. 171). Yes, human certainly rebels, that is, he/she goes out of his shell, framework, and principle, if he/she finds himself/herself rich and needless. Seeing oneself rich and needless does not necessarily mean that one becomes a Pharaoh and claims to be the One (Allah). Rather, he/she may look at himself/herself and his/her possessions and feel needless. As creature's need for the Creator is an inherent need, if one thinks that he/she does not feel the need, it is due to his/her disregard for the truths of the universe or his/her attention to the other; not that there is no need (see: Rajabi, 2001, p. 72). Therefore, according to the verse under discussion, we find that human has no kind of independence, and the same mistake which thinks that he/she is rich and needless by himself/herself is illusory that he/she is independent. And this illusion is repelled by the

divine word which addresses human (you are the poor). As a result, according to the verse, moral plagues lead to alienation.

Conclusion

The present study "ways to get out of "alienation" based on "verse 15 of Surah Fatir", explains the issue of human existence and his/her needs. On the other hand, it expresses the aspect of alienation plague according to the verse. Previous research on the possibility of poverty with the focus on this verse has not mentioned the issue of alienation. For this reason, this research is very innovative. And since most human beings suffer from alienation at different times, it is very useful to do such research. The meaning of poverty and richness in the holy verse is that all beings are pure poor and God Almighty is the only absolute richness. The most comprehensive meaning we find in the verse is the possibility of the poverty of beings. And the result of the possibility of poverty is that beings cannot be realized without relying on the absolute richness. Therefore, all possibilities are poverty against God. According to verse 15 of Surah Fatir, distancing oneself from God, expressing a lack of need for the essence of the divine sanctuary, and even moral plagues will lead to alienation. And when human lives according to this existential poverty completely dependent on God, he/she will not be alienated from himself/herself.

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