



Human Dignity from the Perspective of Islam with Emphasis on Allameh Jafari and Existentialism with Emphasis on Gabriel Marcel

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Abstract

By examining Islamic evidence and sources, it becomes clear that there are two types of intrinsic or developmental dignity and value or acquired dignity in Islam. There are two general approaches regarding inherent dignity. Some believe that such dignity, which is the source of citizenship rights, cannot be used as evidence. On the other hand, a group believes that human dignity can be used. In the latter category, some consider inherent dignity to be fallible and some do not consider it to be fallible. Allameh Jafari, while accepting its inherent dignity, considered it fallible. The acquired dignity that is achieved by acquiring piety is the consensus of Islamic scholars. In the school of existentialism, it is divided into two types: atheistic and atheistic. In the atheist category, scholars like Marcel, emphasizing the freedom and free will of man, have believed in acquired dignity for human beings, with the explanation that it is man who acquires dignity for himself by his behavior. Islamic philosophy and divine existentialism are similar in some ways; including the priority of existence over nature, human agency and his inherent dignity.

Keywords: *Human Dignity; Islam; Allameh Jafari; Gabriel Marcel*

Introduction

1- Human Dignity in Islam

1-1. Conceptology

Karamat is an Arabic word from "Karam". In the Arabic word, Karim is someone or something that has all kinds of good, honor, and virtues, and Karim is a comprehensive name for anything that is praised (Ibn Manzoor, 1375, Vol. 12, 510). According to the belief of some researchers, dignity is the opposite of arrogance and meanness, and the verse "Woman Yahan Allah Fama Lah Man Makram" is the proof of that. "Whoever is humiliated by God, there is no honorer." (Mustafawi, 1402 AH, vol. 10, p. 47).

In the Persian word, dignity means greatness, magnanimity, chivalry, generosity (Moin, 1388, p. 1183) and also means value, respect, honor, dignity, humanity, dignity, position, position, rank and dignity. The closest words that can be found among these meanings to translate "dignity" are "inner value" and "honor and magnanimity" (Dehkhoda, 1377, p. 1607); Therefore, the meaning of human dignity is that a person has a special honor and respect that is due to his dignity and greatness. English equivalent of the word "human dignity" which means honor, honor, deserving of respect, title, rank and status, distinction and outstanding honor (Rahiminejad, 2010, p. 115).

2- Types of Dignity

By examining Islamic evidence and sources, it becomes clear that there are two types of dignity in Islam. Inherent or developmental dignity and value or acquired dignity. It is necessary to examine the concept, evidence and characteristics of each one separately to clarify its scope.

2-1. Inherent Dignity

There are two general approaches regarding the inherent dignity of human beings, each of which has consequences.

According to the first approach, there is no inherent dignity for humans. Some have stated in the interpretation of verse 70 of Surah Israa¹ - the explanation of which will come - that this noble verse is only in the capacity of expressing this point that God has given man intellect, eyes, ears, a firm stature, and a beautiful face, and man should follow Thanks be to it, and according to the context of the verse, it is never in the position of stating that this dignity and blessings given to man prove a social right (Masbah Yazdi, 1396, Vol. 1, 261).

The second approach is that humans have inherent dignity, which implies the inherent dignity and dignity of humans and proves some social rights; Therefore, a human being has dignity and has the right to live respectfully in the society, and he should be treated respectfully, and no one has the right to endanger the human dignity of another person with his speech and behavior.

The arguments that will follow are to prove the principle of inherent dignity.

2-1-1. Evidence of Inherent Dignity

A) Quran

Aya Sharifa says: " وَ لَقَدْ كَرَّمْنَا بَنِي آدَمَ وَ حَمَلْنَاهُمْ فِي الْبَرِّ وَ الْبَحْرِ وَ رَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَ فَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا " ; And verily We honored the children of Adam, and did not make them sit on land and sea (on تَفْضِيلًا² ships), and provided them with pure things, and made them superior to many of Our creations.

According to the interpretation of some, this verse clearly proves that God has honored the children of Adam by nature and has given them superiority over most of the universe (Jaafari, 1370, period 27, p. 78).

Accompanying the verse with emphatic customs such as swearing, it shows the superiority of human dignity over the angels, which is given without emphasis in the verse "and also our honorable servants" (Nurbahar, 2002, 616).

¹ « وَ لَقَدْ كَرَّمْنَا بَنِي آدَمَ...»

" And the grace of the children of Adam....»

². Isra, 70

By examining the words of commentators, three general interpretations can be found in the interpretation of the verse.

According to one interpretation, this verse has nothing to do with the inherent dignity of man; As a result of the verse, there cannot be a document for citizenship rights. Rather, honor is only towards the believers, and the reason that this attribute has been attributed to everyone is because of the people who have such an attribute; Like the verse:

A. According to one interpretation, this verse has nothing to do with the inherent dignity of man; As a result of the verse, there cannot be a document for citizenship rights. Rather, honor is only towards the believers, and the reason that this attribute has been attributed to everyone is because of the people who have such an attribute; Like the verse «كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ»³ which is attributed to all the Islamic Ummah; While not everyone enjoins what is good and forbids what is bad (Tabarsi 1372, vol. 6, p. 663; Tusi Bita, vol. 6, p. 503)). In this regard, some narrations have been narrated in the commentary books that God has not honored the souls of unbelievers; Rather, the souls of the believers have been honored (Arusi Jowizi 1415, vol. 3, p. 190). According to this interpretation, it can be said that the above verse - like the 13th verse of the cells that will come - is related to the acquired dignity that is achieved in the shadow of piety for the pious. This perception has been proposed by a small group of commentators and has not received the attention of major commentators; Because the revelation of the verse refers to God's honor towards all mankind.

b) In contrast to the above interpretation, according to many commentators, the verse is both about the lamb and the fajr (Alusi 1419, vol.3, p.216) and indicates the dignity of all human beings; But many commentators, both Shia and Sunni, have considered the meaning of honor as divine blessings. Of course, there are many differences of opinion in the expression of blessings. Some consider it to be only the blessing of human intellect (Tabatabaei 1417, vol. 13, p. 157) and some other blessings have been added to it, such as movement on land and sea and clean food (Fakherrazi, 1420, vol. 21, p. 375), making humans dominate other creatures. (Tabari 1412, vol. 15, p. 86) the good and upright face of man (Qomi, Mashhadi 1368, vol. 7, p. 454), eating with the fingers (Siyuti, 1404, vol. 4, p. 193; Thaalbi, 1422, vol. 6, p. 114; Zamakhshari, 1407, vol. 2, p. 680) and planning for livelihood and resurrection (Faiz Kashani 1415, vol. 3, p. 206). Also, some jurists consider the verse as an expression of divine blessings; For example, Martyr Sani honors man in divine blessings such as strength, intellect, speech, knowledge, wisdom, uprightness, eating with his hands, dominating man over other creatures, subjugating animals for man, knowledge of God, the sending of the Holy Prophet (pbuh).) and knows other blessings specific to mankind (Shahid Thani, vol. 1, p. 31);⁴

In fact, this interpretation is consistent with the first approach in the inherent dignity of human beings, which, as mentioned above, cannot be the source of citizenship rights; Rather, it is a reminder of God's blessings, which are followed by tasks, and according to some interpretation, it is accompanied by a kind of reproach (Tabatabaei, previous, vol. 13, p. 155). According to this understanding, God's honoring (Kramna) towards man is his favor (Fazlna) which is mentioned below in the verse and expresses divine blessings; But this group has not provided a proof that honoring and honoring are the same thing; While the appearance of the verse indicates the difference between the two.

³. Al Imran 110.

⁴. "And the One who has been generous to the children of Adam has chosen for us the products of the interpreters: strength, reason, speech, knowledge, wisdom, and the modification of stature, and eating with the hand, and dominating them over others, and conquering the other animals for them, and that they know God, and that Jaal Muhammad, peace be upon him, May Allah bless him and his family, and other than that, I am blessed with blessings.

- c) The third interpretation is in the words of some commentators who have used the verse, the inherent dignity and honor of man (Maghniyyah, Bitā, p. 374), in such a way that this dignity is the source of some rights.

b) Traditions

There are many narrations in which the inherent right of dignity has been used in the form of normative or descriptive statements, some of which are given.

First Category; Normative Propositions.

- 1- According to a tradition, the Messenger of God forbade cursing other people because man was created in the image of Adam (PBUH) (Muhadith Qomi, Vol. 2, pp. 54 and 55). Some consider the mentioned explanation to be the proof of dignity for all human beings (Jaafari, p. 82).
- 2- In a narration, Amir al-Mu'minin (AS) instructs Malik Ashtar to treat people with mercy and kindness; Because they are either his religious brothers or they are similar to him in creation (Sharif Razi, Name 53, p. 655)⁵.

The last part expresses the inherent dignity of human creation. This narration is also cited to prove the inherent dignity of man (Jaafari, p. 81).

- 3- Amir al-Mu'minin (peace be upon him) said about removing an anklet from a non-Muslim woman's foot that if someone dies from this grief, he will not be blamed (Sharif Razi, Nahj al-Balagheh, previous, sermon 27, p. 92)⁶. In the explanation of the argument for this narration on inherent dignity, it is stated that according to the narration, it is not permissible to insult a human being - even if he is a non-Muslim - and according to this proof, he has dignity and human dignity (Haqiq Parvar, previous, p. 16).
- 4- In traditions, it is emphasized on preserving the reputation of a poor person; For example, Hazrat Amir al-Mu'minin (a.s.) recommends that you help him without asking the needy or more than what he has requested, so that his reputation is preserved (Haramali 1409, vol. 2, p. 118). These narrations indicate the inherent respect and dignity of human beings; Even if he is poor and needy.

The Second Category; Descriptive statements

1- In a narration of the beloved Prophet (PBUH), man is considered to be the most precious human creation and because of his free will, he is considered superior to the angels (Muttahghi 1401, p. 192).

2- In a narration of Amir al-Mu'minin (AS) he says that the soul of a person is a precious gem: "The soul is a precious jewel" (Tamimi Amadi 1410, vol. 2, p. 1438).

These interpretations are considered to indicate the inherent dignity and worth of human beings (Noorbahar, p. 618).

⁵ . "But there is a flaw in your religion or a similarity in your creation."

⁶ . قَدْ بَلَغَنِي أَنَّ الرَّجُلَ مِنْهُمْ كَانَ يَدْخُلُ عَلَى الْمَرْأَةِ الْمُسْلِمَةِ وَالْأُخْرَى الْمُعَاهَدَةَ فَيَنْتَزِعُ جِوَاهِرَهَا وَفُلْبَهَا وَفَلَانِدَهَا وَرِعَائَهَا... فَلَوْ أَنَّ امْرَأً مُسْلِمًا مَاتَ مِنْ بَعْدِ هَذَا أَسْفَا مَا كَانَ بِهِ مَلُومًا بَلْ كَانَ عِنْدِي بِهِ جَدِيرًا؛

"I have reached the point that the man among them would enter upon a Muslim woman and the end of the contract, and tear off her temples and heart. Oh, and its chains and its comforts... If a Muslim man died after this, unfortunately, it was not known, but it was very close to him. »

2-1-2. Characteristics of the Right to Inherent Dignity

1- Institutionalized in Human Nature

This dignity is combined with creation and human nature.

2- Derived from the Divine Spirit

From the noble verse: « فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ » So when I have completed her and breathed into her of my spirit, prostrate her⁷. " It is used to say that the superiority of the human who worshiped the angels is that the divine spirit has been breathed into him. In light of the fact that the human soul is derived from the divine spirit, God has made man his caliph and successor on earth⁸.

In a sense, the complete proof of human dignity is his caliphate, with the explanation that because he is the caliph of God, he benefits from dignity (Javadi Ameli, 2013, p. 287).

One of the differences between the right to human dignity in Islam and the right to dignity in the West is that, according to Islamic teachings, the right to human dignity comes from God and is derived from the divine spirit. Something that has been neglected in the Universal Declaration of Human Rights. Based on Islamic thought, human rights and freedoms should not be in conflict with the noble position of man as God's successor on earth and against divine orders. For example, if a person's right to freedom of expression is absolute and without Sharia limits, it is permissible to insult other people and trample on the honor of other people, which is forbidden by God. As a result, in an interpretation from the Islamic point of view, the right to freedom of speech is conditional on not causing insult and disturbance to the honor of other human beings (Jaafari, p. 96).

3- Being Optional

Due to the fact that the right to dignity is inherent in a person's nature and nature, it is not in his control and is optional (Jaafari, *ibid.*, p. 77).

4- Non-transferable

The right to dignity has been granted to man by God; Therefore, it cannot be aborted; That is, no one can take away his dignity in exchange for anything, and accept disrespect and insult to himself or leave it to someone else. Some have stated that dignity is not only a right; Rather, it is also a duty and no one should submit to insults, humiliation and humiliation (Javadi Ameli 1375, p. 187).

5-Ability to Fall

There is a dispute about the possibility of the fall of the inherent right to dignity, which we will discuss in the next paragraph.

The Third Paragraph; The possibility of Decline and Fall of Inherent Dignity

The possibility of the fall of the inherent right to dignity is disputed. There are two main views on this issue.

⁷. Hajar.29

⁸. «انى جاعل فى الارض خليفة.» (بقره/30).

First View; The Impossibility of the Fall of Human Dignity

According to this view, if a person commits a crime, his human nature does not disappear; Rather, his action is condemned and deserves an eagle. Therefore, he cannot be insulted more than the punishment for that crime and the consequence of his own action. The main reason for the present point of view is that, considering that the right to dignity is inherent in the nature and essence of human beings, there is no possibility of this right falling. According to this basis, it is meant by the "essence" of Bab Isaghoji⁹ It means dignity that cannot be taken away from a person in any way (Nurbahar, p. 615).

The Second View; The Possibility of the Fall of the Inherent Human Dignity

Allameh Jafari accepted this point of view in the inherent dignity of man. According to this point of view, the inherent dignity of a human being is bound to the absence of treason and crime from the very beginning, and it is until the man himself does not deprive himself of his dignity through crime and treason (Jaafari, p. 78). Based on the second point of view, what is meant by inherent in the discussion of inherent dignity is not the inherent nature of Bob Isaghoji, so that it requires the impossibility of the decline of human dignity; Rather, it is the inherent meaning of the argument that can be denied. With this explanation, the basis of the argument¹⁰ of the first point of view is questioned.

It should not be assumed that inherent dignity according to the second point of view is the same as acquired dignity; Because according to this view, human beings have dignity and respect by nature and in the initial creation; However, by committing crimes, a group may lose part of their inherent dignity, and it may even reach the point where they lose all their human dignity and are placed in the ranks of animals. In fact, according to this point of view, the survival of human dignity is in the hands of man himself. But the acquired dignity, as it will come, is related to the dignity and special respect of man in the eyes of God, which is achieved as a result of piety and righteous deeds.

The Reason for the Second View is Two Groups of Verses

First Category; Verses according to which some humans become like animals due to inappropriate behavior (verse 12 of Surah Muhammad) but lower than animals (verse 179 of Surah A'raf and verse 44 of Surah Furqan) and lose their human identity. (Masbah, previous, vol. 1, pp. 253 and 254; Jafari, previous, p. 84).

According to this group of verses, the first view faces problems; Because the mentioned verses indicate the fall of human dignity. In response to these problems, some people believe that the verses that document the second point of view and consider guilty humans as animals are allegorical; As a result, even criminals generally do not lose their human dignity (Noorbahar, p. 617). But it must be said that this justification is not convincing; Because the mentioned verses clearly put some people not only in the ranks of animals; Rather, it is considered lower that they have lost their human value; As a result, they do not have dignity and human rights.

The Second Category; Verses such as verse 112 of Surah An'am, which indicate that by obeying the devil, a person becomes a devil himself and loses his humanity (Javadi Ameli, 2012, p. 337). A person who loses his humanity does not have human dignity and, accordingly, human rights.

⁹. The essence of Isaghoji's chapter or Khums's generality is opposite to width. In this chapter, what is meant by "essential" means something that gives consistency to the essence of the subject; As a result, with the end of it, the issue is eliminated.

¹⁰. The inherent part of the argument is whether the predicate is the subject or not, that is, it also includes the inherent complications, and since it is not the subject, there is a possibility of rejection.

Based on what has been said, the inherent dignity of a human being can be destroyed, and accordingly, the rights arising from this dignity are destroyed. The question that is raised is that in the Islamic proofs, even for the unbeliever Harbi, rights are considered such as the impermissibility of mutilation, torture (Mianji, 1417, p. 34) etc., so how can it be said that all human rights belong to him? has been removed. We will follow up the answer to this question in the next paragraph.

The Fourth Paragraph: The Relationship between Human Dignity and Animal Rights

According to Shari'i arguments and the words of jurists, Islam has given rights to animals as well, and in a sense, every creature has a soul, privacy and rights (Mortazavi 1386, vol. 2, p. 81). Due to the fact that humans are also among animals, they share these rights with animals; But due to the lofty status of human caliph, he has higher and superior rights than other animals. If a human being descends from his human status, relatively, these rights will be reduced to the point where he is placed in the rank of an animal, in which case he only has the rights that animals have.

Some of the rights listed in the jurists for animals are:

- 1-Not harming the animal: according to the traditions that forbid harming the animal (Hashmi Shahroudi 1423, vol. 2, p. 38), the jurists consider the sanctity of harming the animal (Seyd Mohammad Shirazi, p. -Except Mohaghegh Najafi- there is no problem (Collection of researchers 1423, vol. 5, p. 414).
- 2- The sanctity of animal mutilation: some people have ruled to respect the mutilation of animals according to the traditions that forbid the mutilation of animals and also cursed the mutilator (Ahmadi Mianji, Previous, p. 39).

There are many other acts listed in jurisprudential books that the jurists have considered as disgusting or forbidden to commit towards animals; Such as castration, beating without direction, sword and cursing an animal (Collection of Authors, Bitā, vol. 50, p. 148).

Therefore, a person who voluntarily loses his human dignity and becomes an animal in the eyes of the Qur'an, still has some rights; But this does not mean that his human dignity still stands; Rather, it only has the rights that are related to the life and soul of an animal.

3- Second Speech; Value (Acquired) Dignity

We present the article in three paragraphs.

First Paragraph; Conceptology

Allameh Jafari in the explanation of acquisition states that dignity is a value derived from the use of talents and positive forces in a person's existence and striving towards perfection. This acquired dignity and the final value of a human being is related to this dignity (Jafari, p. 177). This dignity has also been interpreted as legal dignity, which is obtained by acting according to the orders of Sharia (Rajabi, 2010, p. 142). In fact, the acquired dignity is a special respect and honor before God, which is only for people who earn this dignity by their actions; Therefore, acquired dignity cannot be the basis for citizenship rights for human beings.

Second Paragraph; Evidence of Acquired Dignity

A) Quran

God says in verse 13 of Surah Al-Hujrat: « *إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىكُمْ* » In fact, the most honorable of you in the sight of God is the most pious of you. "Piousness" is an optional and acquired matter, not an inherent and God-given matter, and a person must consciously and voluntarily, by obeying the divine commands, create the characteristic of piety in himself (Musbah, p. 1, p. 262).»

b) Traditions

In many narrations, the relationship between dignity and piety and abandoning sin has been emphasized, which refers to acquired dignity.

- 1-In a narration of Amir al-Mu'minin (peace be upon him), he considers someone who avoids the forbidden and is free from all faults to be virtuous. (الكريم من تجنب المحارم و تنزهه عن العيوب) (Rishahri, 2015, vol. 6, p. 2686).
- 2- In a narration of that Prophet, he considers the truth of dignity to be self-control and self-ownership (Tamimi Amadi, vol. 1, p. 144).
- 3-In a narration from Amirul Momineen (AS), it is stated that whoever makes his soul noble, his lusts will be humbled by him (Amadi, *ibid.*, p. 637)¹¹.

The Third Paragraph; Characteristics

1- Being Optional

Human dignity is acquired; That is, everyone can follow the path of divine piety and reach the highest human dignity in terms of position, or he can follow the path of whim and become mean and mean.

2- Ability to Learn and Fall

Considering that dignity is not a value in human nature; Therefore, a person should study it. Also, even after learning dignity, he must take care of its continuation; Because if he does not take care, he may fall from the high levels of humanity to the low levels of animality.

2- Human Dignity in Existentialism

We present the topics in several topics.

2-1- The Philosophy of Existentialism

Existentialism (philosophy of the originality of being) is known and in the early stages it was raised mostly among left-wing artists and intellectuals who did not pay attention to the ruling social foundation (Farhangi 2015, p. 11) and it should be considered as a philosophy that pays attention to human existence and its art. It is a deep investigation of this phenomenon and people's attention to their inherent freedom (Farhangi, *ibid.*, p. 13). This philosophy begins with man and it is with man that the world and existence are known. The main question in these philosophies is the question of what a person is, not a conceptual and metaphysical question. Man is not the only speaking and thinking being. A

¹¹ « من كرمته عليه نفسه هانت عليه شهوته ».

person becomes a person with all his affairs. Thinking about Adam should begin with reflection on the condition of this tangible and objective Adam with all his aspects and attributes. What business sciences and history say about a person is something else. What makes a person a person is his freedom, his free will, his decision, his fear and his feelings towards others, his feelings towards death...what keeps a person busy most of the time and in the most serious situations hurts or makes him happy. He is slow. A state is different from the concepts, words, and phrases used in science and metaphysics, therefore, all philosophers of existence have avoided systematization (Mosleh, p. 121).

Existentialist philosophies can be considered as the answer to the question of destiny in the contemporary world, that is, what is the dignity and position of man (Mosleh, p. 17).

In this era, with the advancement of technology and the occurrence of many wars, the position and position of man has been subjected to anxiety and confusion, and on the other hand, the capitalist system and the power of society and human thinking have led to predestination and submission to destiny. Circumstances Philosophers such as Sartre, Marcel and Jaspers emphasized the freedom and power of human choice by trying to understand the truth of man. The value of the human truth was considered in the voluntary actions of the human being.

Although these philosophers were contemporaries; But they had different opinions about the position of man and their thinking areas were very different from each other, and they are divided into two categories, atheists and theists.

Atheistic existentialists, among whom we can consider Feuerbach, Nietzsche, Camus, and Sartre, believe that the essence and essence of a person belongs only to the flow of time. Any idea of God or human participation in a system beyond the flow of time is an illusion that must be destroyed to make true human freedom possible. The so-called divine existentialists, i.e. Kierkegaard, Dostoyevsky, Berdyaev, Jaspers, Buber and Gabriel Marcel, believe that within the scope of human experiences, which are all conditioned by historical conditions, there is evidence of a sign or indication of the existence of an eternal and transcendent system and outside the torus of time and The place where the human soul belongs, but complete knowledge of it is never possible, and the true freedom of man is only possible when a person acts with the knowledge of this sublime environment in which human history is also surrounded (Gabriel Marcel, p. 16).).

The thought of each of these philosophers is a way of emergence and emergence of the content of human existence and truth. In the tradition of Islamic mysticism, man has been called a "comprehensive body"; That is, man is capable of attaining the status of manifestation of all names and attributes (Gabriel Marcel, *ibid.*, p. 19).

According to Marcel, thought is effective in several areas and levels. The primary thought seeks to gain accurate knowledge of the world of open affairs, universalization and research, while the secondary thought seeks to understand the unity of experiences such as gratitude, loyalty, and faith, which is the secret of existence, to have a broader understanding and It is full of the meaning of existence and human life (Gabriel, *ibid.*, p. 44). No objective and concrete philosophy can deduce the science and revealed teachings of Christianity from the known facts with its general principles: but at the same time it can show that it considers life as a kind of gift, the result of which is a feeling of wonder and gratitude in Equal to this gift, it is necessary to maintain human dignity. Awareness of the mysterious nature of existence and the sanctity of life may not lead to belief in a particular religion, but it certainly creates a spirit of openness and acceptance with which the spirit of the word of faith can be heard (Gabriel Marcel,

ibid., p. 96). Perhaps Marcel's most disturbing understanding of the contemporary man was that man is oblivious to his dignity.

2-2 Aspects of Similarity between Islam and Existentialism

2-2-1- Precedence of Existence Over Nature

One of the similarities between Islamic thought and existentialism is their unity of opinion on the primacy of existence over nature, unlike many thinkers who believe that nature takes precedence over existence. In the school of existentialism, the indefinability of man is the reason that man is first nothing and then becomes something; That is, he becomes like this and becomes like that, making himself like that. Man is what he makes himself. If indeed existence precedes nature, then man is responsible for his own existence (Jean-Paul Sartre, p. 28).

2-2-2 Human Discretion

Existentialist scientists mainly believe in human free will. By criticizing deterministic schools like behaviorists, they believe that what determinists do is to put humans in laboratories and treat them the same way they treat objects and animals, and all their efforts are to deprive them of free will; While the human spirit is superior to these so-called scientific efforts and experimental experiments (Farhangi, p. 64).

According to the two different tendencies of theism and atheism in this school, there are two different approaches to human free will. For example, Sartre, with an atheistic tendency, states that it is said that man is free, which means that man himself can and should be effective in his destiny. It can repel the enemy and overcome obstacles. Relinquishing this authority is an obvious oppression and from here the question of responsibility is raised. All of us are responsible for what happens to us and we must try to reject evils and solve disorders (Jean-Paul Sartre, p. 16). Nevertheless, Sartre emphasizes that my freedom is unique to values, and since I am a being through whom values exist, nothing can justify me for accepting either that value or the standard of values (Gabriel Marcel, p. 148).

It may be thought that existentialism invites laziness, laziness and despair in the atheist section like Sartre. But we can have two different views on Sartre's thought. At a glance, his thought is confronting determinism and surrendering to circumstances and environment and believing in agency and freedom to determine destiny and create value on human behavior. On this basis, human beings build their lives and stand against laziness and submission to fate and destiny, and accept the responsibility of this choice and freedom, and determine their destiny in this world, and with this choice He directs his life in any direction he wants. The second point of view is that because of that, he did not believe in any true absolute value, which is from the essential side, not from the inner side, and on the other hand, he considered human life limited to this world, and he believed in the death of God, and the proportionality of the degree of freedom and Authority in his lifestyle was not clearly defined, it can be said that life had no real meaning in his opinion.

Sartre himself, in response to a reporter in the last days, says something indicating this point. When the reporter asked him, has life been good for you so far? In response to the overall answer, yes, I don't see anything in it that would cause my displeasure. Life gave me what I wanted and at the same time made me understand that it was nothing important, but what can be done about it (ibid., p. 180). According to Gabriel Marcel, Sartre was caught in a fundamental absurdity (Gabriel Marcel, p. 108).

In the divine approach of existentialism, while they believe in human agency, they believe that this agency should be directed towards divine and eternal values. Although Gabriel Marcel's ontology seeks and finds its starting point in the framework of human experiences, it is not necessarily referred to and reduced to the study of emotional states that are completely subjective; Rather, it is the search for the eternal realm of the real world in which the original self participates. On this basis, the reality that cannot be separated from the feeling in the search for anime, nor can it be referred to and reduced to it (Sam Kane, p. 161).

Existentialists have expressed their theoretical and intellectual foundations in plays, novels, poetry, paintings, and music. In most of the arts, including playwriting, they have discussed the place of individual agency in the age of conflict between world powers. Of course, there are huge differences between these two groups in their approach to playwriting. While for Sartre, the final justification of the show is political, for Marcel, this justification is metatheistic: the problem is finding salvation and hope, and protecting the possibility of faith (Jean-Philippe, p. 66).

2-2-3- Acquired Human Dignity

One of the similarities between Islam and existentialism is that both believe in acquired dignity. Due to the fact that both believe in human discretion; As a result, man can acquire dignity by his own will. The explanation of this part will come in the next topic.

2-3 Human Dignity in the School of Existentialism

Based on the philosophy of the 17th century, God creates humans according to the style and concept he has in his mind; It means that man is not free. The result of this view is determinism.

Human nature in the 18th century: In this philosophy, man has "human nature" and this human nature can be found in all human beings (Jean-Paul Sartre, p. 27)). However, in the school of existentialism, man is like an unwritten tablet, in the beginning he is nothing and then he finds a leap and creates himself. As a result, they do not accept the inherent dignity as accepted by Islam. Existentialist atheists, including Sartre, do not clearly believe that human beings have an inherent value, but rather that they are abandoned in the world but have freedom and can acquire dignity and acquired value.

2-3-1 Inherent Dignity

Existentialist theologians have not openly discussed the nature and truth of human nature. But it can be said that they believe in the inherent dignity of human beings; Because they believe that man has fallen from the throne to the ground and is separated from his origin (Farhangi, p. 62). As a result, the main position of man is the throne.

2-3-2 Acquired Dignity

Regarding the acceptance of the basis of freedom and agency by existentialists, in general, it can be said that they believe in the acquired dignity that depends on their actions and behavior. We follow this discussion in more detail in Marcel's discussions.

2-4 Human Dignity from the Perspective of Gabriel Marcel

Marcel's name is often associated with theistic existentialism; But Marcel prefers to call his thinking Neo-Socratic, because the term theistic existentialism has connotations, and in addition, existentialism in the public mind evokes Sartre's philosophy, which is almost decisively opposed to his

philosophy. But this name (Nosocratic) should not cover his role in the philosophy of existence (existentialism) (Gabriel Marcel 1395, p. 6).

In addition to believing in primary thinking, which is abstract, Gabriel Marcel believes in objective, individual, experimental and free secondary thinking. Secondary thinking does not deal with objects but with presences (ibid., p. 10). Marcel's existence is eternal, eternal and inexhaustible, and it is only through participation in existence that loneliness, despair and tragedy can be overcome.

Marcel has tried to show that the experience of love, joy, hope and faith as understood from within is a decisive proof of the existence of an inexhaustible presence. This reassuring presence, which can be called the dissolution of existence in human experience, is never a kind of property; Rather, whenever it is connected with the experiential or the absolute (God), it is constantly re-created. Confidence in existence, although it is never revealed conceptually, but it shines a light on us that makes free creative existence possible (ibid., p. 14).

Gabriel Marcel emphasizes the acquired dignity of man and states: "In such a world, the dignity and value of man is evaluated based on the function he has in society. In this situation, man does not want to go beyond what he is" (Soraya Ahmadi, p. 85).

Also, by emphasizing the acquisition of this dignity through his faith and his work in the world, he states: "It is only a believing person who can realize such a being (seeking person) and whoever is more faithful, himself dedicates more; Therefore, it is more ready or, in other words, more original. In this way, a genuine person enjoys characteristics such as loyalty, love and hope" (ibid., p. 60). Thus, in Marcel's view, an authentic person is someone who, by participating in the secret of existence, that is, through faith, realizes his being in the presence of others along with loyalty, love and hope.

Conclusion

- 1- Human dignity in Islam is divided into inherent and acquired dignity. Regarding the inherent dignity, some deny the inherent dignity of human beings; However, most of the Islamic thinkers have accepted the inherent dignity of man by citing Quranic and narrative evidence. Those who believe in the inherent dignity of man also have two views. Some, like Allameh Askari, considered it to be collapsible and some did not consider it to be collapsible. All Islamic thinkers have accepted the acquired dignity of man based on the acquisition of piety.
- 2-Existentialism school has accepted the acquired dignity of man by considering the common points with Islam such as the priority of existence over nature and acceptance of human free will. Gabriel Marcel, who is one of the divine existentialists, accepted his acquired dignity by emphasizing that the value of man depends on his work.

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