



Comparative Study of Human Dignity as the Foundation of Ethics in Islamic Philosophy and Western Humanistic Philosophy

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Abstract

Introduction: Dignity is related to the inherent honor of the object, and the foundation of morality can be inferred and expressed from a kind of return to the human being and realizing his inherent honor and dignity. Therefore, the current research aims to examine the development of human dignity as the foundation of ethics in Islamic philosophy and Western humanist philosophy, and in this passage, it has emphasized Farabi's point of view as a representative of Islamic philosophy and Rousseau as a humanist philosophy.

Material and Methods: The present review article examined human dignity from the perspective of Islamic and western philosophers in a descriptive manner. In order to achieve this goal, articles related to research keywords from Science Direct, Pub Med, Google scholar and related books were examined.

Conclusion: According to Western philosophy, which is based on humanism, man is a part of nature and his relationship with the supernatural is loose and he has no need to determine a task from the supernatural. But in Islamic philosophy, man is under God's lordship and as the caliph of God and in connection with his divine successor, who has rights and duties. Western humanist philosophy, represented by philosophers such as Jean-Jacques Rousseau, has tried to define human dignity around the human axis and the discourse of humanism. But Islamic philosophy, with the representation of philosophers like Farabi with a religious and spiritual perspective, considers a person to have a very high and great position, which can go as far as reaching the stage of dialogue with what is essential.

Keywords: *Ethics, Human dignity, Humanism philosophy, Islamic philosophy*

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INTRODUCTION

Knowing the human being and the special features hidden in his existential dimensions is very important and has made many scientists busy in various scientific fields. Therefore, anthropology is one of the most important foundations of philosophy, which, in a very general sense, includes man's efforts towards theoretical, reflective and systematic thinking about the world and man's relationship with it

[1]. It is for this reason that man is introduced as having two physical and spiritual dimensions; Humans have many characteristics, such as the power of wisdom, the power of thinking, the ability to speak and speak, nature and other internal tendencies. In humanist thinking, human being is the axis of existence and has freedom and choice. But in Islam, man has a divine spirit, inherent dignity and civil rights and freedoms within the framework of the religion

[2]. His goals are not limited to the world. One of the most important and greatest blessings that God Almighty has given to man is the blessing of human dignity, which originates from the position of divine caliphate of man. Dignity is related to the inherent honor of the object, and the foundation of ethics can be deduced and extracted from a kind of return of man to his self and making him realize his inherent honor and dignity [3, 4]. Considering the importance of these two concepts in human life and happiness, the present research has been formed with the aim of investigating the development of human dignity as the foundation of ethics, in the two approaches of Islamic philosophy and Western humanistic philosophy. In this passage, it emphasized the views of Farabi as a representative of Islamic philosophy and Rousseau as a representative of humanist philosophy.

MATERIAL AND METHODS

The present review article examined human dignity from the perspective of Islamic and western philosophers in a descriptive manner. In order to achieve this goal, articles related to research keywords from Science Direct, Pub Med, Google scholar and related books were examined.

DISCUSSION

Human dignity as the foundation of morality

From the Islamic point of view, man is a creature with a body and a soul; A creature that carries the soul attributed to the Lord of the Universe and is superior to other creatures. He is the only being whose creator, after completing his creation called his angels to prostrate before him. In addition, the Lord of man has made him benefit from other advantages, such as having the position of the Caliph of God, will and free will, the most appropriate and beautiful creation, knowledge of divine names, the ability to conquer nature and the like.

Since these privileges refer to the ontological structure of man and have no history or example among other creatures and are mentioned only for man without any conditions, they show the position and existential value of man, regardless of racial, ethnic and religious affiliations.

From this point of view, all human beings benefit from the inherent dignity that has been deposited in their existence as a door by God Almighty, and the human race enjoys it without any discrimination or difference.

Therefore, dignity can be defined as follows: "The greatness that is the result of a certain productivity of a being, without being open to comparison with others, and when this happens, it is called virtue, not dignity" [5].

Islam, as the last and most perfect heavenly religion, follows the discussion of his moralization from the perspective of human dignity. Some Islamic philosophers say about the connection between dignity and ethics: "We can infer and extract the foundation of ethics from a way of returning man to his self and making him realize his inherent honor and dignity" [6]. In moral education from this point of view, there is no need to impose anything from the outside on the soul and soul of man, but it is enough to invite man to introspection and make him aware of the value of his soul, and put him on the path of being born with good morals.

Human dignity in the philosophy of humanism

Humanism is derived from the Latin word "humus" which means soil or earth [7]. which was proposed for the first time in Rome in the sense of humanism [8]. The Persian equivalent of this word is humanism, the school of human originality, philanthropy, etc., and in the common sense, "ideas, methods, and philosophies are considered to be the central and essential core of the domain or realm of man. Of course, humanism has a different meaning according to different stages, its additions, eras

and different personalities. Therefore, according to various definitions, this term can be recognized as follows: Humanism is a harmonious and specific intellectual and belief system; which considers human essence as essential for the truth of existence [7] and only pays attention to human needs. Humanism believes that all concepts, truths, and values are man-made and the only way to solve problems is to rely on wisdom and reason [9].

In general, for humanism, two meanings of the term can be considered.

A) Special meaning: Humanism, in its special sense, refers to a cultural movement in the Renaissance era, whose main concern was classical research, especially lexicography, and its purpose was to flourish the inner power of man and to liberate the knowledge and moral and religious life of man, from the guardianship of the church [10]. In this sense, humanism is considered a historical concept that is the basic and underlying aspect of the Renaissance; The same aspect through which thinkers searched for the interpretation of man and human perfection in the world of nature and history [11].

B) General meaning: Humanism in the general sense is a way of thinking and a state of mind, as well as an action in accordance with this state and way, which "puts the human personality and his full flourishing before everything". In this sense, humanism is one of the foundations and infrastructures of the new world.

Rousseau's view of human dignity as a representative of the school of humanism

Humanism is contrary to all deterministic and fate-believing theories. Humanism believes in a human being who has grown from the past to the present, has freedom and the right to choose, and within a certain limit, can determine his own destiny.

He was born free and is free from any restrictions and he must determine his own destiny, because with the help of wisdom, he can determine his rights.

In this study, Jean-Jacques Rousseau is considered as a representative of the humanism school. Rousseau, a Swiss-French thinker and writer, was born on June 28, 1712 in the city of Geneva, Switzerland, from a French and Protestant family, and died on the night of July 2, 1787, in the Armée Neuville palace near Paris. His thoughts on literary, educational and political issues had an important impact on those who knew him to the extent that he is said to be the father of the French Revolution in 1789. Rousseau is one of the first intellectuals who specifically used the concept of human rights in relation to freedom and equality. His life started from the time of his birth with the death of his mother in a state of homelessness and incarceration. He was educated by the bishops of the church and never entered the circles of formal education. But his ideas about anthropology, society and politics have been used for nearly two centuries as a standard for institutional education and democratic politics at least in France [12]. Rousseau has left behind important authored works, the most important of which are the two books *Social Contract* and *Emile* (on education). Unlike other social contract theorists, Rousseau believed that; Man is in a natural state of pure nature, and it is the society and political laws or the government, which takes him away from his pure nature [13]. He says in the beginning of the book *Social Contract*: "Man is born free and is chained everywhere" [14]. Therefore, he is trying to rebuild the political system close to the pure human nature by formulating positive patterns of collective life in the social contract.

Rousseau sees the social contract as a necessary evil and criticizes the special interests of humans, whose conflict with them makes the formation of society mandatory. In this book, he explains the

issue of ethics based on social structures. Rousseau's argument for establishing a fundamental agreement by replacing equality and legal ethics, instead of legal contracts, is that the social contract "creates a connection between the pure nature of human beings and their physical inequality, to reduce the negative results of society in favor of the individual" [15]. In the first place, the book of social contract focuses on the current situation of the world, and in the next stage, it reminds the importance of ethics, which forms the society as a single collection of people, and in it, the law connects people to each other. At the beginning of the book "Social Contract", after discussing the relationship between human nature and society, Rousseau raises the issue of justice and sees it as the reason for people's relationship with each other to build society and to move from self-righteousness to cooperation. Rousseau's goal in the social contract is to examine the civil system to find general and reliable legal rules of government. In his review, he "always tries to connect what he considers to be permissible with what is prescribed by utility, so that there is no difference between justice and utility" [14]. According to Rousseau, the transition from the natural state to the civil state in the material and spiritual existence of man causes significant changes so that justice becomes the substitute of instinct. Rousseau is of the opinion that a human being is a being who is free at birth, but with family and social education, he is placed at the disposal and service of society. "Man, whose structure of existence is based on freedom, as soon as he enters the environment and society, he is forced to put on the clothes of social order and accept social behavior in order to be able to continue his social life. At the same moment that he gives in to social behavior and civil coexistence, he accepts the laws, contracts and social systems established by the society and deals with the law and collective agreements of the society" [16]. He also believes that: "The

primary nucleus of every society is the family, and it is the collection of these families that forms the society" [17]. In other words, Rousseau compares social relations to family relations. He considers "the father of the family as the head and leader of a society and considers the members of the family to be the citizens and members of a society; And it follows that if the person in the family is systematic and knowledgeable, a legal and socially organized society will be formed [17]. According to Rousseau, in order to ensure the freedom and security of man, he must turn to social contract. The social contract is the reason for the creation of a "public person" who is the foundation of "public will" [14].

Rousseau about how a person becomes a person? In Emile's book, he discusses and investigates. In fact, in this work, he "in a step-by-step and experimental way tries to show the transition and evolution from animal to human, and instinct to reason" [18]. In addition to the important practical solutions that he puts forward in the field of human education, Rousseau shows how humans get to know ethics and religion. He is trying to show those aspects of the "moral animal", which no one paid attention to before the Enlightenment period. In fact, Rousseau compiled Emilee's book specifically for understanding human nature and his education. By referring to human nature and his place in nature, he tries to teach him human ethics, religion, conscience and individual and social responsibility with his educational model so that he can create an organized model for building human society.

According to Rousseau, a person is a combination of body and soul, and what distinguishes him from other living beings is his soul, which has a divine origin; Therefore, before it lost its essence due to civilization and social life, it was aimed at goodness and perfection. Man has intellect and conscience, which knows nature and God with his intellect, and realizes good and evil

with conscience. Conscience is superior to reason, because reason often deceives us. Values are inherent in the human soul and flourish spontaneously or impulsively (19). In Rousseau's view, man is an altruistic, just and wise being. Humans have two types of internal motives: altruism and selfishness, which tends to be more altruistic in the natural state than in the civil state. In the civil situation, the disturbances in the economic, social, cultural and political contexts lead the just person to injustice, of which crime is one type [17].

Jean-Jacques Rousseau believed that man is natural, just and altruistic. Man is inherently free from social constraints because he is born free, and it is the social context that separates the spirit of justice from man and leads him to injustice. Humans have two main motivations: one is selfishness and the other is altruism. According to Rousseau, each of these motivations can grow in their own context. The motivation of altruism in the natural state has more room for excellence and growth, but the motivation of selfishness and profiteering prevails over altruism in the civil state. Therefore, from Rousseau's point of view, man is natural, just and altruistic. This interpretation has the form that collective and civil life is inevitable for humans [17].

In other words, Rousseau believed that human personality should be formed according to nature. He distinguishes between two types of self-esteem in humans: innate love for existence and pride. Intrinsic love is a natural emotion about life that creates a desire to protect the essence in a person. Through self-love, humans achieve human values with the help of natural education. In contrast to narcissism, pride or narcissism is a social product that is not acquired. According to Rousseau, values originate from human interaction with the environment. Therefore, instincts, drives and motivations should be expressed and not suppressed. The expression of these things should be based on

natural self-respect or, in Rousseau's term, self-love. From Rousseau's point of view, human beings are born "naturally good" and there is no room for intrinsic evil in the human heart, but the corrupt society causes human deviation from moral values. In his moral theory, he pays attention to the basic state or natural state of man as the origin of moral relations. A natural man interacts with the environment with the help of direct experience and faces it. A natural or wild man is pure, honest, frank and unpretentious. In contrast to the socialized man, he has lost this original simplicity.

Also, Rousseau's attitude towards nature, modernity and religion has led to many and sometimes contradictory interpretations of his opinions about reason. His belonging to the modern era and trying to build a society based on the social contract theory shows him to be in favor of reason. But his opposition to some characteristics of the Enlightenment is known as a traditionalist or an emotional naturalist. The reason for that is in his criticism of pure rationalism or his affirmation of natural religion against divine religion, which made him fight against absolute rationalism. Rousseau's opposition to reason arises from his main concern, the place of man in his thought. A person who is free and this freedom is considered one of his assets [20]. Rousseau is one of the first who saw "the danger of rationalism in the intellectual culture of the Enlightenment, which was accepted as the peak of humanity." For this reason, he stands in front of the rationalist thinkers of the Age of Enlightenment [21]. In his opinion, the content of new rationality is based on power and ambition and lacks any moral motivation. Therefore, Rousseau criticizes the belief that the progress of science and art is due to the improvement and excellence of human beings. In order to free man from this destruction, Rousseau deals with the most important part of his theory, which is the

description of the natural state and how to transition from the natural state to the civil society. Therefore, Rousseau says in his criticism of modern reason: "What a beautiful sight it is when I see a person raising himself with great enthusiasm and effort; It goes beyond God and nature and penetrates the space of cosmic statements; But this person does not know that he is drowned in the swamp of science, progress and civilization [17].

Rousseau does not insist on religious homework or having a particular religion for children. "Emile will never create false ideas about the attributes of God, because he is used to not paying attention to what is beyond our understanding, besides, his teacher will not try to raise him to a certain religion; Rather, he will try to educate him in such a way that when he grows up, he will choose the religion that his intellect likes" [22].

Human dignity in Islamic philosophy

In Islam, man has a high value and status, and in religious teachings, man is the only being for whom the lordship of the creatures of the earth and sky is emphasized.

According to the Islamic view, God has placed some blessings such as reason, agency and freedom in the form of development in the human body, which, although it has caused the superiority of humans over other creatures in the world, but it cannot be the reason for the superiority and inferiority of humans over each other. The Holy Quran says:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ
مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

Allameh Tabataba'i says under this noble verse: The meaning of honor is to dedicate to care and to give honor to a characteristic that is not in others [23].

Therefore, according to the Qur'an, human dignity is a real thing, not a credit, and it shows that he really has privilege and prominence in terms of existence. It means that it is considered

the jewel of the universe. God congratulates himself after the creation of man: "Then We made the sperm into a lump, then We made that lump [in the form of] a chewing gum, and then We made the chewing gum into bones, then We covered the bones with flesh, then We created [the fetus in] another creation. Praise be to God, who is the best of creators." (Momenun, verse 14) After the creation of man, God taught him all the names, and with this work, he endowed man with a high talent and understanding for understanding sciences, which even angels do not have. "And God taught human all the names, then he presented their truths to the angels and said: If you are telling the truth, state these names. The angels replied: God, you are pure and beautiful and we do not know except what you have taught us, you are wise and wise. God said: O Adam, tell the angels the names of these facts. When Adam told them the names, God said: O angels! Did I not tell you that I am aware of the unseen of the heavens and the earth, and of what you see?" (Al-Baqarah, verses 32 and 33)

As a result of these privileges, God considers man worthy of his caliphate on earth. God says in the Qur'an: "Come to the time when your Lord said to the angels: I will place a caliph on earth." The angels said: Do you appoint someone as caliph in the land who causes corruption in the land and sheds blood, while we praise you and glorify you? (God replied to them) He said: I know secrets in the creation of man that you are not aware of" (Al-Baqarah, verse 30). Therefore, by breathing his spirit into the human body, God made the angels to prostrate in front of man (Fajr, verse 29). It is due to the fact that the human being is the owner of the unmarried soul of the kingdom and has a kind of moral virtue and understanding of human values. If he looks into the inner nature and soul of his kingdom and knows himself well, he will see that he comes from the world of power, dignity, knowledge, mercy, light, beneficence,

kindness, justice and generally from the world of perfection and harmony [20].

Farabi's view on human dignity as a representative of the Islamic school

In this study, Farabi is considered as a representative of the Islamic school. Abu Nasr Farabi was born in a village called Vasij. The birth of second master is in 257 and the time of his death is often mentioned around 339 AH-950 A.D. about Farabi's family [24], it has been written that his father was Iranian and his mother was a Turkmen woman.

Farabi spent most of his education in Baghdad. After some time, he went to Damascus in the year 230 Hijri to acquire knowledge. He accepted the invitation of the ruler of Aleppo, Seif Al-Doleh Hamedani, and went to his court for a while. There have been several narrations about his way of life, according to which Farabi used to think and think in solitude [25]. According to the view of Walters, second master lived in a period when the confrontation of philosophical topics was at its highest level. Undoubtedly, such a situation has been effective on his opinions and works [24]. Most of Farabi's writings and discussions are in the description and explanation of the works of Plato, Aristotle and Galen. In this way, it should be said that, undoubtedly, Farabi was somewhat influenced by the thought of Greek thinkers such as Plato and Aristotle. In explaining this influence, most experts have considered Farabi to be Aristotelian in his logical discussions and writings about nature. He is also introduced in modern ethics and politics following Plato. They consider the second teacher in metaphysics to be Platonic. Considering what happened, some have considered him an eclectic sage [26]. At the same time, experts have given Farabi a very high status among Islamic philosophy and have introduced Farabi as the founder of political philosophy in the Islamic world [26].

From Farabi's point of view, man is the highest being in the natural world. His perfection and

actuality is realized by ceasing from matter. In this way, Farabi man is, by nature, prone to perfection.

Farabi considers the consistency of the human soul as the consistency of the body and does not consider the human soul to be spiritual in nature; But this same soul has the ability to separate from the body and form and perfection. In fact, according to him, it is with the beginning of the creation of the body that the soul surpasses the active intellect; Because in his opinion, the active intellect is considered as the source of the image. According to Farabi's belief, the intellect in man has three aspects:

- The first is potential intelligence, which is the level of talent for learning science, before obtaining it.
- Second, actual intellect, which refers to the level of intellect during the perception of a material object through the senses. This intellect has been actualized by the grace of the active intellect. Farabi called these two levels of intellect the monstrous intellect.
- The third order of intellect is useful intellect. The rational intellect is the human intellect capable of perceiving abstract forms (perceives the heavenly intellects and those different from matter); Therefore, the perception of the paradoxical intellects and the objects of the upper world is obtained by connecting the applied intellect to the tenth intellect.

Not everyone reaches this position and rank to gain grace from the active intellect. Because in this order, man becomes a divine man and reaches the ultimate happiness of life. It is in such a person that the essence of wisdom and the essence of reason both meet, and wisdom, reason and reason become one essence in him. This human being is described as the attribute of God, which is the very essence of happiness and the ultimate goal of life. In other words, it is the connection with the active intellect that brings

the power of speech to its perfection and brings it to actual rationality. By connecting to the active mind, such a person can see contradictory things. When the useful intellect in the mentioned perfect human is connected to the active intellect, he becomes a path for the flow of grace to the human kind and human society.

According to Farabi's belief, human happiness cannot be achieved except through community. This will be realized when a wise man (accomplished by active intellect) and a prophet, based on divine knowledge, establishes Medina and is placed in the position of the chief mediator of divine grace on mankind.

Argument of Farabi's philosophy has been considered as a philosophy based on knowledge. In Farabi's thought, knowledge is received from the higher world, and with this type of reason, man reaches perfection, who has the ability to receive knowledge. In this philosophy, a person has a very high and great position, which can go as far as reaching the stage of dialogue with the essential.

A person (in the role of a philosopher or a prophet) is at such a stage that he acquires knowledge. In this way, it should be said that the position of man in the second teacher's thought is very high and privileged and man has a decisive role in the ontological system.

CONCLUSION

Human dignity in Islam, contrary to its meaning in humanism, cannot stand and rely on itself. According to the humanist thought, man is mentioned as the "origin of knowledge" and an example of "self-foundation" which implies the manifestation of humanism and the needlessness of human beings from transcendental and metaphysical aids. Therefore, based on humanist thinking, before finding oneself in need of supernatural guidance, a person should pay attention to human authenticity, rationality, skepticism, freedom of will and choice, pluralism,

emphasis on democracy, secularism and human rights. In such conditions, man can approach human perfection and virtue. Accordingly, Rousseau believed in explaining human virtue and dignity by emphasizing freedom as a characteristic of humanity; Humans have been created free and equal since birth, but they have been in slavery everywhere. This is how he understood that "giving up one's freedom means giving up one's human characteristics, human rights, even one's duties." Because the most important reasons for the existence of happiness and prosperity of nations depend on two values: freedom and equality. "Freedom is because if there is no freedom, no government can be formed, and on the other hand, freedom cannot be realized without equality." Therefore, Rousseau can be considered one of the most important thinkers influencing the formation of human rights discourse. With his great emphasis on the inherent and inalienable rights of human beings, he left the most and most obvious effects for the first time in the declaration of "Human Rights and the French Citizen" in 1879 and the Universal Declaration of Human Rights in 1948. Also, since reason is one of the most important aspects that distinguish humans from animals, in Islam it is believed that all healthy people have reason, so much emphasis has been placed on reason and its use. But the thinkers of the modern era, who provided the theoretical foundations of human rights, ultimately emphasized the richness of human reason, the lack of human need for religion and divine revelation, and the sufficiency of human reason in solving other human problems.

According to the Islamic worldview, man defines himself as a creature in harmony with the system of existence, which cannot give meaning to man independent and separate from the system of existence and God's creation. Therefore, in explaining the Islamic point of view, perfection, virtue, divine caliphate, and the sovereignty of

the whole existence are permissible for man if he is placed in servitude and servitude and strives to get closer to God. One of the ways to reach this human perfection is for a person to see himself as nothing in front of God. In this state, he will have everything from God and not from man himself and his abilities.

ETHICAL CONSIDERATIONS

Ethical issues (such as plagiarism, publishing or sending to two places, redundancy and etc.) have been fully considered by the writers.

CONFLICT OF INTEREST

The authors declare that there is no conflict of interests.

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