

The Anthropological Fundamentals of Self-Awareness and its Educational Functions according to the Holy Quran

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Abstract

Self-awareness is one of the key issues in life that every individual must possess for progress and advancement in their lives. It is highlighted in the Quran with terms such as insight and self-forgetfulness, and it is based on theological, ontological, and anthropological foundations. Each of these foundations has educational effects. The present study discusses the anthropological foundations of self-awareness in dimensions such as insight, orientation, and values, and aims to address the following questions:

1. What are the cognitive foundations of self-awareness in the Quran, and what are their educational functions?
2. What are the orientation foundations of self-awareness in the Quran, and what are their educational functions?
3. What are the values foundations of self-awareness in the Quran, and what are their educational functions?

Background

Regarding the significant importance of this research, numerous activities have been carried out in the field of psychology with a religious approach, such as the book "Comparative Self-Awareness from the Perspective of Islam and Psychology" by Fatemeh Esfandiari, the book "Self-Awareness"

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by Samad Shah Mohammadi, the book "Self-Awareness and Self-Management" by Masoud Noorali Zadeh, the book "From Self-Awareness to Self-Knowledge" by Shahrbanu Ghahhari, and articles like "The Relationship between Self-Awareness and God-Awareness" by Noorali Zadeh Miyaneji, Bashiri, and Jan Bozorgi in the *Psychology and Religion Journal*, no.19, article on the effectiveness of teaching self-awareness from the perspective of Islamic teachings on reducing students' psychological pressure by Amir Hossein Mousavi in the *Psychology Studies Journal*, no. 30, article on self-awareness and its educational functions in improving human social relationships in the Quran and Hadith by Fatemeh Saifali'i in issue 2 of volume 2 of the *Journal of Educational Teachings in the Quran and Hadith*, and others. However, no work has yet delved into the Quranic foundations that provide a fundamental and root-based look at this issue and its educational effects. It seems that this article may be the first work to address this topic.

Methodology

In this research, a descriptive-analytical method has been used to evaluate and analyze the main concepts including various dimensions of cognitive human foundations, self-awareness, and their educational effects in detail. This analytical method allows us to delve into a better understanding of the cognitive human foundations in dimensions such as attitude, orientation, values, self-awareness, and their educational effects from the perspective of the Holy Quran.

General Research Findings

1. Cognitive human foundations of self-awareness in the Quran are divided into attitude, orientation, and values foundations.
2. The dual existence of human from body and soul, human's free will, and purposefulness are among the most important attitude foundations that significantly impact the fulfilling self-awareness and have educational effects such as attention to physical and spiritual dimensions, assisting human in the path of perfection, and enhancing human resilience, patience, and self-esteem. Purposefulness is directly related to self-awareness because without self-awareness, achieving one's goals and ultimate purpose is not possible, and without consideration of the hereafter, reaching the final goal is not achievable.
3. Human nature and pure temperament, awareness of capacities, abilities,

and shortcomings are among the most vital orientation cognitive human foundations that have a significant impact on the realization of self-awareness and have educational functions such as awareness of capacities, talents, and shortcomings as the starting point of self-awareness, recognizing capacities and shortcomings leading to strengthening confidence, increasing self-belief, and self-awareness.

4. Human dignity, caliphate, and vicegerency of God are among the crucial values-based cognitive human foundations, each of which has a direct relationship with self-awareness and results in feelings of worthiness, self-esteem, and social status in society.

Final Conclusion

Cognitive human foundations of self-awareness in the Quran are divided into attitude, orientation, and values foundations, each of which has educational effects.

Keywords: Cognitive Human Foundations, Self-awareness, Education, Quran.

Introduction

Self-awareness is one of the most important issues in life that every person should be equipped with in order to progress and improve the quality of his life. In the Holy Quran with similar concepts; Insight and its synonyms and opposite words are the same; Self-forgetfulness has been taken into consideration and it is emphasized: «بَلِ الْإِنْسَانِ عَلَىٰ» (al-Qīyāmat: 14-15). There are different sayings about insight in this verse. Some of the commentators consider insight to mean a person's vision of himself and his actions (Ṭabarsī, 1377, vol. 46, p. 402) and some others consider it to mean that a person is a witness to his own self (cf. Suyūṭī, 1404, vol. 6, 385); but Allameh Tabataba'i understands insight in this verse as the meaning of seeing the heart and the inner perception that a person has insight into himself and knows himself well (1417, vol. p. 106). Some commentators have considered Ma'azir to be the plural of Me'zār and it means covering (Zamakhsharī, 1407, vol. 4, p. 661). The meaning of these two verses is that a person knows himself well, even if he throws curtains to hide his soul (Tabatabai, 1417, vol. 20, p. 106).

In other verses, he orders the believers to look after themselves and be aware of their abilities: «يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا» (al-Mā'idah: 105); "O! believers! You are accountable only for yourselves. It will not harm you if someone chooses to deviate—as long as you are 'rightly' guided. "in this verse, every person with faith knows the duty of focusing on himself and becoming aware of his abilities, regardless of the performance of the majority of the misguided and without fear of loss. Because the one who believes and moves according to his capabilities, God will grant him victory. In his condemnation of those who do not take care of themselves and do not see the divine revelations within themselves, he says: «وَفِي أَنْفُسِكُمْ أَفَلَا» (al-Dhāriyāt: 21); and there are signs in yourselves, can you not see?

From the perspective of the Holy Qur'an, anthropological fundamentals are divided into attitudinal, tendency, and value anthropological fundamentals in a general division. Man's two-

dimensionality of body and soul, free will, and purposefulness of human life are insight fundamentals, perfectionism, the difference of human beings in their capacities, abilities, and shortcomings are from the fundamentals of tendency and the dignity and succession of God are among the most important anthropological fundamentals of value, each of these fundamentals is effective in the realization of self-awareness and has educational effects: therefore, the present research aims to investigate the anthropological fundamentals of self-awareness and its educational functions from the perspective of the Holy Quran with descriptive and analytical methods and to answer the following questions:

1. What is the role and effect of insight anthropological fundamentals in the realization of self-awareness? What are its educational functions?
2. What are the anthropological fundamentals of tendency in the realization of self-awareness? What educational effects does it have?
3. What is the role and effect of anthropological fundamentals of values in the realization of self-awareness? And what are its educational effects?

Regarding the background of this research, due to its great importance, many activities have been carried out in the field of psychology with a religious approach, such as: The book of comparative self-awareness from the perspective of Islam and psychology by Fatemeh Esfandiari, the book of self-awareness by Samad Shah Mohammadi, the book of self-awareness and self-management by Massoud Noor Alizadeh Mianji, the book of from self-awareness to self-knowledge by Shahrbanu Ghahari and... and, the article on the relationship between self-awareness and God-awareness by Nooralizadeh Mianji, Bashiri and Janbozorgi in the journal of psychology and religion number 19, the article on the effectiveness of teaching self-awareness from the perspective of Islamic teachings on reducing the psychological pressure of students by Amir Hossein Mousavi in the journal of psychological studies number 30, the article on self-awareness and its educational functions in improving human social relations in the Qur'an and Hadith by

Fatemeh Seif Aliei in issue 2 and period 2 of the magazine Educational Teachings in the Qur'an and Hadith and... but so far, no works about the fundamentals of the Qur'an have looked at the foundation and root of this issue, and they have not looked at its educational effects. It seems that this article is the first work that deals with this.

1. Conceptology

Self-awareness is a concept beyond self-knowledge and many definitions of it have been given in psychology and other sciences. Some psychologists consider it to mean understanding, attention, and awareness of the dimensions of existence, features, thoughts, feelings, tendencies, and behaviors during the process of time (Latifian and Seif, 2016, p. 129).

Others consider self-awareness to mean human awareness of their feelings, needs and emotions. And it is the first step in shaping skills and communication (Farhangi, 1385, vol. 1, p. 130)

But it seems that such definitions are not a comprehensive definition for self-awareness, because they only pay attention to the physical dimension of man and do not pay attention to the spiritual dimension of man; but according to the anthropological foundations of the Holy Qur'an, which considers man to be composed of body and soul, and the truth of man is soul, it is possible to define Quranic self-awareness as follows: Self-awareness means recovering one's own truth by nurturing and reviving the natural and inner talents that are placed in one's existence, and then it is the deep understanding of the truths of existence and the names and attributes of God.

2. Anthropological Fundamentals of Tendency and Self-awareness

Insight fundamentals are the fundamentals that are carefully considered according to the type of insight and view of humans, the most important of which are:

2.1. Two-dimensional Creature

The existence of the body is taken for granted. Eastern and Western thinkers have provided many reasons for the spirit and immateriality of the soul (Hassanzadeh Amoli, 1385, p. 483, Tabatabai, 1417, vol. 15, p. 20-21).

Evidences can be found in the Holy Qur'an to confirm the immateriality of the soul, as in one of the verses, the stages of the creation of the human body are described as follows:

«ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا» (al-Mu'minūn: 14) "Then we made out of that lump bones and clothed the bones with flesh." In the continuation of the verse, the words used about the other stage of creation (breathing of the soul) show that this stage has a fundamental difference from the previous stages and is of a different nature:

«ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ» "Then we developed out of it another creature." This difference in interpretation can be seen as proof that the soul - unlike the sperm, 'Alaqatan Muḍqatan - is an incorporeal thing (Tabatabai, 1417, vol. 15, pp. 20-21). Accordingly, the crucial educational effect is self-awareness, cultivation, and perfection of the soul; and cultivating the body is considered a means for the evolution of the soul. Also, when there is a conflict between spiritual desires and physical needs, spiritual cultivation should be considered as a priority.

However, considering that man has both physical and spiritual realms, he is bound to open the way to his spiritual happiness from this earthly world and from within material limitations and instincts, and by overcoming material desires, he can achieve the spiritual pleasure of being close to God. Therefore, in determining the purpose of human life, even though the ultimate goal is nearness to God, one should not neglect the material and physical aspects of man. Therefore, it will not be possible to move in the direction of human spiritual perfection except by having a plan and goals for human material life; because this world is the farm of the hereafter. This point is another proof of the necessity of extracting and applying self-awareness, which is considered necessary for the correct movement of man in the path of nearness to God.

2.2. Free Will

The Holy Qur'an introduces man as a free and independent being in determining his own destiny (al-Insān: 3). The meaning of human free will is the ability to choose an option from among the available options, after weighing them; although choosing one of the options is much more difficult than the other options. Therefore, even distressed persons (such as a person whose thirst has put him on the verge of death, and he has nothing to drink except impure water) and persons threatened to do something (such as a person who entrusts his property to him due to the threat of a thief) are philosophically free; because the distressed and threatened persons have the ability to choose both options (even if one of them leads to death) (Misbah Yazdi, 2013, vol. 2, p. 96).

The most important educational function of a person's free will from the perspective of the Holy Quran is that the Almighty God considers the strong will of a person to be a strong factor for patience and resistance: «وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ» (Āli 'Imrān: 186) "If you are patient and Godwary, that is indeed the steadiest of courses." "Determination" basically means "decision to do something", and it refers to the firm will (Makaram Shirazi et al., 1374, vol. 20, p. 470).

One of the other effects of a person's free will is self-esteem, but the Holy Qur'an considers the origin of self-esteem to be God Almighty, because it considers honor to be from God.

«فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعاً» (al-Nisā': 139) "Indeed all honour belongs to Allah."

And God, the Most High, bestows this honor to man because of His grace and mercy:

«مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعاً» (al-Ghāfir: 10) "Whoever seeks honour [should know that] honour entirely belongs to Allah."

According to these two verses, the origin of the self-esteem of a person according to the Holy Qur'an is the degree of his satisfaction, and in order to reach such a position, a person should strive based on his will and on the basis of faith and righteous deeds, until the

personality, insight, actions, beliefs, morals, in general, the style of human life in order to preserve and increase the dignity, should be the degree of obedience to the orders and avoiding the forbidden things and the degree of God's satisfaction.

As the Messenger of God (PBUH) says in this case:

«إِنَّ اللَّهَ تَعَالَى يَقُولُ كُلَّ يَوْمٍ: أَنَا رَبُّكُمْ الْعَزِيزُ، فَمَنْ أَرَادَ عِزَّ الدَّارَيْنِ فَلْيُطِيعِ الْعَزِيزَ»
(‘Arusi Huweizi, 1370, vol. 4, p. 52); Your Lord says every day: I am dear, whoever wants the honor of two worlds, must obey dear."

2.3. Purposefulness of Human Life

The secret of knowing the place of self-awareness lies in understanding the purpose of life; because objective knowledge is one of the most important human perfections. If man knows the purpose of creation and finds his place in this circle, he will also understand his value and dignity. If he cannot find the purpose of life, his life will be empty and meaningless. Conscious and even unconscious human activities will have meaning when the ultimate goal of life is clear and this goal is the basis of human attitude and worldview. The purpose of life has a significant impact on life skills; this means that the type of goal and life path determines the quality of skills needed to achieve it. If the goal of life is only material pleasure, then he will need the appropriate skills, and similarly, if the afterlife is the goal of a person, he will try to use the appropriate skills. Therefore, before defining and prescribing life skills, a person must know the direction and destination of his life and use skills that are appropriate to his worldview.

Therefore, every person, according to his worldview and according to the goal he has imagined for himself in life, needs self-confidence that is appropriate to that goal. On this basis, self-awareness in man cannot be realized without awareness of his goal and purpose; because the quality of many cognitions and behaviors of a person is affected by the type of goal and perspective that he has set for himself. Therefore, knowing the appropriate goal that fits human existence and can be considered as a stimulus to move towards achieving that goal plays a fundamental role in human happiness.

3. Anthropological Fundamentals of Tendency

Fundamentals of insight are the fundamentals that are carefully considered based on the type of insight and view of humans, the most important of which are:

3.1. Human Nature

Despite their differences, people have a common nature. One of the proofs of the existence of such a nature is that all human beings - from different races and cultures - agree with each other in the basic rules of the theoretical reason (such as the union of two opposites is impossible) and practical (such as you must do justice) and they benefit from extra-animal tendencies (such as truth-seeking, virtue-seeking, and perfectionism) (Rajabi, 2012, pp. 126-124).

Also, by referring to the verses and narrations, this point is obtained that some degree of intuitive knowledge of God and inclination towards Him has been placed in the existence of all human beings since the beginning of creation, as the Holy Qur'an says:

«فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَائِمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ»

“So set your heart as a person of pure faith on this religion, the original nature endowed by Allah according to which He originated mankind (There is no altering Allah's creation; that is the upright religion, but most people do not know.)” (al-Rūm, 30).

The application of this basis in education is that humans naturally tend towards goodness, excellence and perfection, although ignorance may lead to a lack of self-knowledge or a healthy way of living for him, and in this context, he must refer to divine knowledge. And also, sometimes poverty may cause a person to tend towards evils and moral vices. Here, the Holy Quran has orders to eliminate poverty from a social and individual point of view. By following them, one can be freed from the clutches of poverty, such as the principle of earning a Halal livelihood, the principle of trust and the like in the individual context, and the advice to spend money (charity) and feed, and establish justice, and sometimes a person is not able to avoid evil because of the ego. Here, with the help of the "principle of obedience"

and the acquisition of the queen of piety, and by relying on the basis of his "will and free will", he can achieve self-control or self-control. As a result, by applying these methods, a person can return to his true nature, which was created in him by the hand of God, by removing the external factors that affect his existence, such as poverty, ignorance, and aboulia.

3.2. Seeking Knowledge and Seeking Truth

Humans have a very strong natural tendency within themselves called "Seeking the Truth". This search for truth creates other tendencies for humans such as perfectionism and happiness. This natural tendency always makes man to discover more truth and science through research and exploration. In the course of this tendency, man acquires knowledge and produces knowledge over time, And this path, according to the fundamentals of the anthropological insight of self-awareness, such as the belief in the limitations of human science and reason, which is also present in God-believing and religious people, makes people refer to divine science in the field of self-awareness and other fields, and through religious texts achieve correct methods of self-awareness.

This truth-seeking instinct, if it is scientifically collected and accompanied by "reliability", leads us to know and discover other scientific and practical bases and principles that are related to self-awareness in the Holy Qur'an. Also, based on humans' desire for knowledge, which has dimensions such as cognitive capacity, cognitive deficiency, cognitive need, cognitive jurisprudence, etc., he gains awareness, and awareness of such two-dimensional nature plays a fundamental role in human education. In terms of the cognitive capacity of man, he has capacities such as the power of reason, conscious choice, and perfectible, and the Holy Qur'an also considers man to have a divine spirit, «وَنَفَخْتُ فِيهِ مِنْ رُوحِي» (al-Hijr: 29) "breathed into him of My spirit" and emphasizes the dignity of the children of Adam and their superiority over many creatures in the world: «وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ... وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا» (al-Isrā': 70) "Certainly We have honoured the Children of Adam, and carried them

over land and sea, and provided them with all the good things, and preferred them with a complete preference over many of those We have created.”

With faith and righteous deeds and - in other words, piety - one reaches "acquired dignity" and whoever has more benefits from it is more honored by God: «إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ» (al-Hujurāt: 18) “Surely the most noble of you in the sight of Allah is the most righteous among you.” And in the aspect of deficiency analysis, despite the fact that the human soul has many talents, it has weaknesses and deficiencies such as haste:

«وَ يَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَ كَانَ الْإِنْسَانُ عَجُولًا» (al-Isrā': 11) “Man prays for ill as [avidly as] he prays for good, and man is overhasty” disbelief and ungratefulness, miserliness and narrow-mindedness, rebellion «كَلَّا إِنَّ الْإِنْسَانَ لَيْطَغِي» (al-'Alaq: 6) “Indeed man becomes rebellious.”

In the next verse, God Almighty introduces the feeling of needlessness as the reason for man's rebellion: «أَنْ رَأَهُ اسْتَعْنِي» (al-'Alaq: 7) “when he considers himself without need.” is negligence and... knowledge of them is necessary to reach a comprehensive and correct vision of self-awareness.

One of the most important educational functions of recognizing and knowing one's shortcomings is that gaining knowledge about one's capacities and talents is the starting point of self-awareness. A person who is not aware of the abilities entrusted to him by the Almighty God, will naturally not be able to move on the path of prosperity and actualization of these talents. Not being aware of one's capacities means keeping them silent, which is blasphemy; therefore, knowing the inner capacities, which is the prelude to efforts towards their flourishing, is considered to be the blessing of hidden blessings in the human soul.

On the other hand, knowing one's inner capacities and talents strengthens self-confidence and increases self-belief and overcomes problems and makes a person believe that he has what he needs to overcome life's difficulties and obstacles. In the face of life's problems

and twists and turns, instead of opening his mouth to protest and expressing his inability, he starts to try hard to solve the problems of life and through the knowledge he has gained of his inner capacities, he tries to acquire other factors for the flourishing of his hidden talents.

4. Fundamentals of the Anthropological Values of Self-awareness

Value fundamentals are the fundamentals related to human values, which are:

4.1. Human Dignity

From the point of view of the Holy Qur'an, a human being is a being whom God has given him dignity. Dignity is the opposite of meanness (Zabīdī, p. 606), and Karim is the one who has modesty and virtue. Dignity is of two types: 1. Inherent dignity 2. Acquired dignity. Formative dignity means dignity that includes all human beings. But acquired dignity is the same dignity and greatness that is obtained through effort and observance of piety (Tabatabai, 1417, vol. 13, p. 165).

Based on this, inherent dignity is involuntary and without a person's involvement in it, the creator of the universe has put it in his mind; but the acquired dignity is voluntary.

The Holy Qur'an says about the inherent dignity:

« وَ لَقَدْ كَرَّمْنَا بَنِي آدَمَ وَ حَمَلْنَاهُمْ فِي الْبَرِّ وَ الْبَحْرِ وَ رَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَ
« (al-Isrā': 70) فَضَلَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا »
“Certainly We have honoured the Children of Adam, and carried them over land and sea, and provided them with all the good things, and preferred them with a complete preference over many of those We have created.”

And about the acquired dignity of man, he says:

« أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَ أُنْثَىٰ وَ جَعَلْنَاكُمْ شُعُوبًا وَ قَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ
عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ » (al-Hujurāt:13)
“O mankind! Indeed, We created you from a male and a female, and made you nations and tribes that you may identify yourselves with one another. Indeed the noblest of you in the sight of Allah is the most Godwary among you. Indeed Allah is all-knowing, all-aware.”

One of the effects of acquired dignity is that man understands God through his will and free will, and based on that, he can create a deep transformation in his behavior to reach his position and dignity as a human being and others. The transformation that leads him to self-esteem and respect for others in a way that is worthy of such a being, in addition to this sense of worth and respect, helps to improve his self-esteem and social image in the society and based on that, creates new and healthy social relationships.

4.2. Caliphate and Succession of God

Caliphate or *Khilāfah* comes from the root *khalaf* which means behind the head (Raghib Isfahani 1412; 1,293). In the Holy Quran, this article is used in the same sense both about non-human and human affairs. «فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غِيَا» (Maryam: 59). “But they were succeeded by an evil posterity who neglected the prayer, and followed [their base] appetites. So they will soon encounter [the reward of] perversity,” «...فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ» (al-A‘rāf: 169) “Then they were succeeded by an evil posterity, which inherited the Book” «وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ» (al-Furqān: 62). “It is He who made the night and the day alternate for someone who desires to take admonition, or desires to give thanks.” Anyway, the original meaning of the caliphate is to sit in someone else's place. The Holy Quran says about the succession of man and his custom as the caliph of God on earth:

«وَ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ وَ عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ * قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ * قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبَ السَّمَاوَاتِ وَ الْأَرْضِ وَ أَعْلَمُ مَا تُبْدُونَ وَ مَا كُنْتُمْ تَكْتُمُونَ.» (بقره، ٣٠-٣٣)

“When your Lord said to the angels, Indeed I am going to set a viceroy on the earth, they said, Will You set in it someone who will cause corruption in it and shed blood, while we celebrate Your praise

and proclaim Your sanctity? He said, Indeed I know what you do not know. And He taught Adam the Names, all of them; then presented them to the angels and said, Tell me the names of these, if you are truthful. They said, Immaculate are You! We have no knowledge except what You have taught us. Indeed You are the All-knowing, the All-wise. He said, O Adam, inform them of their names, and when he had informed them of their names, He said, Did I not tell you that I know the Unseen of the heavens and the earth, and that I know whatever you disclose and whatever you conceal?" (al-Baqarah: 30-33).

There are several things that must be taken into account in the caliphate: Khalaf or Mustakhlaf 2: Makhloof or Mustakhlaf Anah 3: Mustakhlaf 4: Mustakhlaf Fihe.

In the caliphate of Hazrat Adam, there are some people who say that the caliphate is from previous humans, that is, before Adam there were beings on the earth or humans who became extinct and God replaced them with Adam, but this statement is not correct, but the divine caliphate is meant and this is used from the verse itself. In the noble verse, God says without referring to those whom he appoints as caliphs, I have appointed caliphs, that is, he informs about his work without mentioning anything about his successor, and this revelation is that the caliphate is from God himself.

In addition, raising the issue of succession is to prepare the space for prostrating to Adam, and also by raising the position of succession, the angels protested that you appoint someone as the caliph who causes corruption and bloodshed, while we glorify and sanctify you, that is, they had a polite request to appoint us as caliphs. If the issue of the caliphate was simply the succession of someone else and not God, first of all, there would be no basis for the important matter of prostration, and secondly, what was the need for the angels to request the succession of that person (Misbah Yazdi, 359, 1378).

The important point is that this honorable verse is not exclusive to Adam, and from the sentence «...أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا» which is not exclusive to Adam, it can be understood that other human beings are also included in this because corruption was not mentioned in the case

of Hazrat Adam, who was innocent, but on the other hand, it cannot be claimed that it is the same for all human beings, because of the position of caliphate that the angels were not worthy of.

According to other verses, caliphate is attributed to all human beings, such as « امن يجيب المضطر اذا دعاه و يكشف سوء و يجعلكم خلفاء » (al-Naml: 62), and « جعلكم خلائف الارض » (al-An'ām: 165). According to this opinion, the issue of a caliphate is a formative, public, and general matter and is not exclusive to Adam and since a caliphate means succession and cannot be achieved unless the caliph is a figure of the person in every way and in all matters. God's caliph is the one who has a relationship with God Almighty more than others; therefore, his caliph is also the highest of creations in showing the perfections and blessings of Almighty God. This caliphate made man worthy of the prostration of angels.

The fairness is that... as many researchers have accepted, it means the divine caliphate and the representation of God on earth, because the question that the angels ask after this and say that Adam's generation may become the origin of corruption and bloodshed and we glorify and sanctify you, is in accordance with the same meaning, because the representation of God on earth is not compatible with these things (Makarem Shirazi et al., 1374, Vol. 1, p. 172).

From the educational effects of the caliphate and succession based on the free will opinion, caliphate is not exclusive to some people and all people have this formative value. Based on the principle of «...وَ عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا» and the caliphate of mankind on earth, his political sovereignty is completely understandable. Allameh Tabataba'i under the verse «...وَ عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا» did not consider the teaching of names to be unique to Adam, but rather they believe that knowledge has been deposited in the human race and its effects have always and gradually appeared in his generation, and if the children of Adam take a step on the path of guidance, they will be able to transfer that knowledge and actualize their potential.

And this requires having God-like attributes that are potentially embedded in human nature. If man reaches its full actuality, he can

become the mirror of all the attributes of truth and the manifestation of God's perfection and beauty and be in line with the goal of his creation, which is the manifestation of God's names and the appearance of divine attributes, and meeting the consequences (Inshqaq, 6). (Tabatabaei, 1417; Vol. 1, 116)

4.3. The Trusteeship of Man

One of the basic and natural values for humans is trustworthiness. From the point of view of divine man, the body and soul of man are a trust from the Creator in his presence, and he must make a full effort to keep these trusts.

God says in the Qur'an:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا «
» (Ahzab/72) وَحَمَلَهَا الْإِنْسَانُ. "Indeed We presented the Trust to the heavens and the earth and the mountains, but they refused to undertake it and were apprehensive of it; but man undertook it."

This noble verse refers to a trust that the sky, the earth, and the mountains refused to receive, but a person accepted it. Some Shia commentators have considered Trust in this verse as religion, divine guardianship, and the guardianship of Amir al-Mu'minin (AS) (Ṭabarsī: 1372, vol. 3, p. 98. Majlisi, 1403 A.H., vol. 23, pp. 273-275. Tabatabai, 1417, vol. 16, p. 350). Allameh Tabatabai considers the acceptance of trust to be the acceptance of the guardianship of God and considers this trust to be a perfection that is obtained and fulfilled by performing faith and righteous deeds (Tabatabaei, 1417, vol. 16, p. 525). From these interpretations, it can be concluded that the characteristic of trustworthiness in humans, which is one of the value fundamentals of self-awareness, guides humans to faith and righteous actions, and this itself is influential in human education.

Summary and Conclusion

Anthropological fundamentals are the most important fundamentals of Quranic self-awareness, which are anthropological fundamentals of tendency, insight and value, each of which is effective in achieving self-awareness and has many educational functions.

Man's two-dimensionality of body and soul, independence, purposefulness, etc., are among the anthropological fundamentals of insight that each of them influences the realization of self-awareness and has educational effects such as paying attention to the physical and spiritual dimensions, both of which increase man's awareness of his physical dimensions and help man in the path of perfection, and he reaches self-awareness based on free will, and according to the Holy Quran, strong will is the most important act of resistance and patience.

Purposefulness has a direct relationship with self-awareness, because without self-awareness, it is not possible to reach one's goal, and one cannot reach the final goal without paying attention to the afterlife.

Perfectionism, the human difference in capacities, capabilities, and shortcomings, each of which has a fundamental role in the realization of self-awareness, awareness of capacities, talents, and shortcomings is the starting point of self-awareness, because if a person is not aware of his abilities, talents and shortcomings, he will naturally not be able to flourish and actualize them, and knowing his capacities and shortcomings will strengthen confidence and increase self-belief and self-awareness.

The most important anthropological fundamentals of value are: dignity, caliphate and succession of God, and trustworthiness, each of which has a direct relationship with self-awareness, because a sense of worth causes self-esteem and social image in society.

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