

Creativity Differentiation Values In the Holy Quran

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Abstract

We are in an age in which many Muslims deviate severely from the correct belief in worship, work, and behavior, and some concepts have changed, such as the concept of there is no god but God, as it turned into a word spoken by the tongue. This does not exist in the real world; rather, it is one of the misconceptions that our generation followed. Today man looked at his fellow man when he was dominated by the spirit of fanaticism and arrogance, so he considered color or gender as a basis for differentiation and distinction, and when this opinion is wrong and those foundations are invalid, and these standards are corrupt, Islam came to smash the false human scale, eliminate its corrupt standards, and deny artificial standards, And it came to achieve fairness, it came to lay the solid foundation upon which humans make a difference, and here the Qur'an directs attention to this divine.

Keywords: *Differentiation Values, Quran*

I. Introduction

We are in an age in which many Muslims deviate severely from the correct belief in worship, work, and behavior, and some concepts have changed, such as the concept of there is no god but God, as it turned into a word spoken by the tongue. This does not exist in the real world; rather, it is one of the misconceptions that our generation followed. Today man looked at his fellow man when he was dominated by the spirit of fanaticism and arrogance, so he considered color or gender as a basis for differentiation and distinction, and when this opinion is wrong and those foundations are invalid, and these standards are corrupt, Islam came to smash the false human scale, eliminate its corrupt standards, and deny artificial standards, And it came to achieve fairness, it came to lay the solid foundation upon which humans make a difference, and here the Qur'an directs attention to this divine. The normative attracts minds to the justice of heaven, and the human race hears the voice of truth, indicating the basis of the distinction between people by saying: The divine radiance was a correction of the misconceptions that humankind was. Accustomed to that and led to manifestations of material inequality between human beings, where the standards of people and their standards for human beings in most of the people are sex, c color, prestige, money, and other material things that a person loves and is inclined and excited about. For the sake of this alleged distinction, societies found distinct layers between them, Glory be to Him, on each other, and mocked each other, and the situation continued until God willing that this depression is revealed when the approach of Paradise descends from those allegations and divisions. These standards and eliminate that

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nervousness. An invitation to those with rational minds to think, and an urge to those who have concepts to contemplate, and a cry for the people of truth to be intentional. So what about these people who were distinguished by their calculations, lineage, money, colors, and genders? Do they have a hand in making something out of it all? Can they act in that? Are they able to change the nature of humans created by the Lord of slaves? Therefore, all this had to be clarified, so the title of my research on (Values of the differentiation between creatures in the Holy Qur'an) came in order to be able to diagnose disease and know what people prefer in this Life.

Why a selection me for the topic

1. Being careful in advising a Muslim to abandon those wrong measurements based on color, gender, or money.
2. The Muslim must know that the true balance in the differentiation is piety and knowledge, and without them corrupt the population.
3. The topic in the Noble Qur'an has great attention and several verses have been refined for it. I hope that I will read in my research a new study that is relevant to the legal and scientific aspects and to benefit students and students of knowledge.

The method of approach in writing the research was the following:

1. Relying on the old, original, and new useful sources.
2. Numbering the verse and mentioning the surahs of the Qur'an.
3. Attribution of hadiths to their references, referring to the part, the page, the book, then the section, then the number if any, then if the hadith was in the two saheehs or one of them, I did not indicate its authenticity, but sufficed with its relative to them only .Because the ratio to them is due to health.
4. If it is in the two incorrect ones, the degree of validity or weakness is indicated by quoting from researchers in this specialty.
5. The ratio of what was transferred to the source, either verbatim or by disposal.
6. Interpretations of the aforementioned flags are included in the research.
7. She made piety and knowledge two models for the differentiation between creatures without others in importance .And because others are inside them .

This has been keen to produce this message in a useful and realistic university, so that standing on the groups of the gel is subtractive and dense in all its aspects, and does not claim perfection, because it is one of the characteristics of the great metal, the deficiency and neglect in the characteristics of the population. My colleagues do not fulfill this topic right to research and study because of its ability and impracticality, but I did what I could, and I worked hard and made sure that its origin reached the desired face, so the same thing was to reconcile the righteous with the virtues. If the second is from me, it is from the devil, and the Lord is innocent of him and his Messenger. A bit on the road to whoever wants to complete the building. And I ask God to make the work sound in his face, and not to let anyone do anything about it.

The first topic

Differentiation of creatures from the face of piety says. Oh people, to create n how many male and female, and to make n Kayaf people the title of Ail to, who will throw you to God? God has piety because the balance and the rotation are distinguished by people among themselves. IbnHajar - may God have mercy on him - said: This verse indicated that the virtues of God are nothing but piety to work in obedience to Him and stop disobeying Him (2), and the noble verse included a number of topics. The task that relates to the relationship of people to each other, and how this relationship should be created so that it is good and good, and everyone is superior to doing good and righteousness, and we talk about these issues through the following demands:

The first requirement: equality between people

The Almighty said that people are equal, like the teeth of a comb in origin and origin, they are both one father and one mother, and they are equal in rights and duties, and the verse began to address its conversation to the common people without isolation. Oh, dear, people must create how many males a female (and upon mentioning the Prophet Adam, peace be upon him, the first father of all human beings, and that the female in the verse must pray Eve Adam. The wife of God through her first mother is all people, and God indicated through this verse that she created All human beings to impose change, and their difference in color, language, and earth from one father and one mother) (3) When we ask about the wisdom of this divine speech in the verse? And legalization of Z mentioned? And did God Almighty include in his speech several things in the previous verse, namely:

First: Allah tells us that the creation of the sons of Adam, out of one, and one sex, and all of them male and female, and return all to Adam and Eve, despite the differences in colors, languages, and earth, and in that proof of the greatness of God in the creation of human beings (4).

Second: that God reminds people by saying. Verily create n km from male and female (shared with compassion among different people , which reflect the brotherhood real among them where they belong to the womb of one, and this brotherhood calls to reject the logic of arrogance and condescension Between people and pushing them to break down the class differences that create barriers between man and his fellow man .So the news of our Lord that He created them from one soul , and made her husband, namely Adam and Eve, and made them peoples, which are more general than the tribes, and after them other ranks, such as factions, clans, thigs and so on, so all people are honorable in relation to the clay, to Adam and Eve, peace be upon them is equal, but they are differentiated with matters religious, which is obedience to God and follow His Messenger, peace be upon him, and this exalted after forbidding alibi said, and contempt for some people some, warning on equality in regard to a human. The people unto create n km from male and female and made n how the peoples of the title of that (ie to get acquaintance among them all back to his tribe (5).

Third: God The Almighty wanted his religion to be Islam for all people, and its descent is not limited to the people of Makkah, Arabs, or Muslims, but rather mercy for all the peoples of the earth, so Islam did not come to the people of the earth. War and strife, rather it brought guidance and peace, but the peace of Islam is a peace dear and strong, and there is no peace in humiliation and submission, and Islam does not allow fighting except to ward off aggression, and fighting for payment. Aggression is nothing but a call to a strong and virtuous peace, and a difference between strong and dear peace, and between humiliation and submission. Yes, only those who adhere to it and implement its teachings benefit from this religion. Fixed doctrine (6).

The second condition: different tongues, colors, talents, and moods for acquaintance only

After that, God Almighty said that people of different nationalities will leave you, and that should not be the cause of sedition and pride ... but for a long period only and is not based on any judgment. He invited them to get to know each other and establish better relationships, the Almighty said And make how the people of the title II to (a) from the honor of God Almighty is to divide victory between the people of the earth into peoples and tribes, but order from God Almighty, where it is not ruled that all people be The land is one people. Diversity and division are wealth and a source of wealth for all, and we are also inspired here that God Almighty did not degrade nationalities as to whether they were a reason for people to push each other without overwhelming human values and divine teachings, O people, people of different races and colors. Divided between peoples and tribes, they do not differ, do not divide, do not quarrel, and are not lost. Dear people. Whoever calls you with this invitation is the one who created you ... male and female ... and teaches you the purpose of making you, peoples, and tribes. It is not hostility and strife. It is an acquaintance and harmony. As for different tongues and colors, different moods and morals, different talents and preparations, it is a diversity that does not require conflict and discord, but rather cooperation to raise all costs and meet all needs. Color, gender, language, homeland, and all these meanings have no account in the balance of God. But there is one that is determined by the balance of values, known as the virtue of the people, and here we find that the Messenger of God did not call for the denial of a quorum, but rather called for the preservation under the title of the womb, but he refused to destroy (7).

The third requirement :Islam rejects tribal and popular sectarianism

Provided that God called for acquaintance between the peoples of the earth and to create better relations between them, but the Almighty refused to contradict that tribal relations have become common in the balance in the differentiation between all people, this must be this. It will be governed by the values relationships that are the basis of differentiation among people, and they are the values of piety, which we will talk about in the following, and the world will not know stability unless its people reject everything. Forms of nervousness and adherence to moral values and faith. The Arabs could not rise in building their society except when they were liberated from tribal sectarianism, and this abandonment was thanks to Islam thanks to the values that the Prophet strove to spread. And it came from the noble Messenger □ many hadiths denouncing tribal sectarianism and addressing people on more than one occasion, as it came from the Messenger. He turned to the people, and he said a passenger on his camel in the days of Mina: (O people, one Lord, and your father is one, there is no preference for a non-Arab Arab. Ajami is Arabic, and red on black, or black on red, except for piety. They said: The Messenger of God, then they said: What day is this? He said: A forbidden day, then he said: What is this month? They said: A sacred month, so he said: Then he said: He said: What country is this country? And upon him be peace and he said: To reach the absent witness)(9)

In a reflection on this hadith, we note the intensity of the Messenger's interest in calling for the removal of nervousness and replacing it with another criterion, which is the measure of piety and obedience to God (10)

On the authority of Abu Hurairah, he said: The Messenger of God may God's prayers and peace is upon him, said: "Do not be envious, do not argue, do not hate, do not hate, and do not sell some of you. Times ((according to a man) of evil is his Muslim brother. every Muslim is forbidden to a Muslim by his blood, money and honor (11)

Imam Al-Nawawi said: (This commercial phenomenon does not come out of piety, rather it obtains what is in the heart of God Almighty's greatness, fear and control, and the meaning of God's gaze here is his reward and accountability. That is, this is what is in the heart without visible images and God's eye is to see the surroundings of everything. It is intended to speak in this whole heart) (12)

Fourth requirement: the measure of differential in Islam is one

Conclusion indicating the verse. I gave you AC for God, and God knows best with you, that God is All-Knowing and Expert (with the correct standard that we had to measure with people, and weigh the people who work, and put people doing and elevate it. People and we judge it over people is: one standard and the scale and scale: piety, the righteousness of peace, and the religion associated with it, which is a comprehensive measure for all. Servants and no one is excluded from among the prophets and guardians, and the degrees they attained with God do not acquire them except by their piety and their keenness on the purity of their faith and their obedience to God Almighty, and nothing else. Even Islam was a pre-Islamic nationalism that prohibited it, and Islam stressed its prohibition, after the weakness of knowledge and religion among Muslims, until some foreigners in recent years called their people to translate the Qur'an in their lives. Your own language and dispense with wi tenth of the Arab Qur'an. Islam is a religion not a language. His (15) and that the righteous differ among them according to their different positions, because the fear of God varies, and the more the believer reaches degrees, the more he progresses. To eternal torment (16) and the incidence of death The powers of a given verb, the chord also forbidden. It means turning away from everything that leads to the wrath of God, and turning away from His pleasure, and thus the believer fears God's wrath and cares. In order to obtain his approval by abiding by his commands and turning away from the prohibition (17) we find that God spoke of piety in many verses that reveal their characteristics, and some of these verses speak of piety: among them is the verse: They are equipped with chi for themselves increasingly o appreciation of and Initial o for all bb (18) Piety is better than what a person takes with him to the Hereafter and exploits it in the face of its horrors. The Almighty said: (Woe to humiliation, not much) (19) God is to fear God and not disobey Him, and God Almighty rewards the righteous with forgiveness and repentance, and He is the people of forgiveness for them. Who commit sins? (20) The Almighty said: (The first mind of those whose hearts are overwhelmed by that) (21). Piety begins in the heart and then works its way. Q: If a Muslim wears piety in it, and there is piety in it, and an image in which there is piety and not in his heart is piety, then he has promised piety. This is the image of piety, so be at the heart of faith in God, obedience, worship and fear, then appear on the prey with worship, and spare sin, and this is achieved by God who supports piety (22) The Almighty also said: "The Q nose and only the seven omen concerned with Gore Wei Ha 8 May FB Mussels from Zaki Ha 9 were disappointed by Ha 10 (23) The human soul has the capacity for piety and the capacity for immorality, but for each Of piety and immorality are causes, and whoever adheres to the paths leading to piety comes and whoever deviates from it falls into debauchery. Ibn Abbas said: The soul that was disappointed. It was said: He who praises himself succeeds in obeying God and good deeds and is disappointed in preserving sins. Piety is one of the most important sensual garments that do not It is indispensable for the person with him, because the garment of piety does not wear out or wear out, and continues with the servant, and it is the beauty of the heart and soul, just as the apparent garment is intended to cover the apparent nudity at some time, or to be the beauty of a person, and there is no benefit from that, and to assess the deficiency in this garment The apparent nudity reveals his exposure to him. And necessity does not harm him except by appreciating the lack of the garment of piety, revealing his inner

shame and being exposed to shame and scandal. (25) He said: the children of Adam were sent to us by wearing Yu RI Su E muzzle, feathers and clothes. Without blink of an eye. Without it, it has no value, dignity, or prosperity (27)

Demand Olathe Olathe:the priority of the world educated on the ignorant

There is no doubt that a created fool is better than a corrupt world. The world is corrupt and more deadly in society, it is ignorance and corrupt, and the second harm is limited to not exceeding the limits of certain individuals, the world is corrupt, it may corrupt society as a whole, but all societies, and this considered the Messenger a corrupt point for the people of this world, and between the destruction of the nation is the corruption of scholars. Muadh bin Jabal said: I confronted the Messenger of God, may God bless him and grant him peace, or confronted the Messenger of God while he was lost. Ask about good and do not ask about evil. The evil of people is the evil of scholars among the people. (53) And he said: "I fear nothing but for my population, the lost imams" (54) So we find that Islam cares about science, calls people to be serious about it, raises the status of scholars, and urges them to spread knowledge, so the Messenger says: There is no envy except in two: a man whom God gave money. He gave him to destroy him in the truth, and a man with whom God brought wisdom, decided and taught it (55) and indicated that the scientific impact that man leaves in his life will achieve his reward. His efforts after his death as long as this effect persists. □ "If the son of Adam dies, then he does only three: current charity or beneficial knowledge, or he calls it the righteous son" (56)among the man who works with his knowledge and the gift is a reward, such as his saying: (He who calls for guidance has the reward of those who follow him). This does not detract from their reward, and whoever calls for misguidance has a sin. "And whoever follows him does not diminish their sins" (57) There are many texts in Islam that guide parents in raising their sons and daughters to educate their worshipers and improve their morals, for the sake of knowledge.

He also commanded respect and dignity for students of knowledge, especially abroad for the sake of knowledge, so the Messenger said: People who follow them and men who come to you from religious countries in their religion agree with them. To them if God blessed them. (61) There is no doubt that if a person sees people appreciate his scientific efforts, and if he knows that he has the reward of God for his scientific effects that he reached after his death, then he encourages him to do great scientific work. Work, which in turn leads to the prosperity and progress of science, and the result is the advancement of civilization. Because science is the basis of civilization, and the ethical spirit of science leads to good (62)

Fourth requirement :Scientists are people who fear GodY.

So the subject of the verse: (the scholars) understand the people of God's fear and fear. And the name of Majesty (God): the subject of the introduction. The benefit of force here: It has limited effectiveness, meaning that God only fears the scholars, even if the topic is different and it becomes: The world does not fear anything but God, this is not correct and it has been found by scholars who do not fear God. Then the crowds engraved the name of God Almighty and raised the "scholars" which is the face. And fear in the sense of fear, and its meaning: God does not fear except those who know him and his attributes, and what is permissible for him and what is not permissible (66)

That is why Sheikh al-Islam said in His words: (This indicates that he who fears God is a scientist. This is correct and does not indicate that every scientist fears him. (67). The noble verse states that scholars are people of fear, and that he who does not fear his Lord is not a scientist. Ibn Katheer said: Only scholars who know him fear him. Because the more complete the knowledge of the Almighty and complete the knowledge of it, the greater his fear. Sufyan Al-Thawri said three scholars: The one who knows God knows the command of God, and the world with God is not aware of the command of God, and the world with the command of God does not know the command of God. The world by the command of God: He who fears God knows the limits and statutes, and the world in God is not aware of the command of God: He who fears God does not know the boundaries or the statutes. And the world, by God's command, is not the world in God: He who knows the limits and statutes and does not fear God (68)

Sheikh Al-Islam Ibn Taymiyyah in "Al-Majmoo'" (69). He says: (Rather, fear God from His servants) That is, not only the realm of fear. God told us that everyone who fears God is the world as it was said in the other verse: Security is pure. O you who believe, worship Allah and do not associate anything with Him. Say it is Allah who is most feared by those who do not want to be reminded of the Day of Judgment. Remember Allah is most feared by those who do not want to be reminded of the Day of Judgment. (70) Al-Saadi said in his interpretation (71) Everyone who is in God knows best has more fear, and God's fear necessitated him to stop sins and prepare for those who fear him, and this is evidence. From the merit of knowledge, it calls for the fear of God, and the people of his fear are the people of His dignity, as the Almighty said: To God is upon them, and on them beware of those who fear Him. Lord (72)

In summary, the subject of the verse are the scholars.

And the meaning of the verse: That God Almighty only fears Him, the scholars, who know His power and authority. The meaning of the verse is not that God Almighty is the one that scholar's fear. Sayyid Qutb said in Tafsir al-Shadows: This verse is a wonderful cosmic sign that indicates the source of this book. It starts with dropping water from the sky, and extracting fruits of different colors, then moving to the colors of the mountains. Rocks and their diversity in the same color, shaking the heart and awakening in it a sense of high aesthetic taste that deserves to be seen and seen, then the colors of people, and does not stop at any limit, as well as the colors of animals and livestock, with their strange colors and tones, all presented in this cosmic book, the beautiful and surprising pages in composition and coloring.... The Holy Quran opens it and turns its pages and says: The scholars who read it, read it and contemplate it are the ones who fear God, and this is what I fear: But God is afraid of his worshipers, the scholars.... and the scholars are the ones who manage this wondrous thing. Hence they know that God is true knowledge, know the effects of his work, perceive the effects of his power, and feel the sincerity of his greatness by seeing the truth of his creativity, and then they are truly afraid. He, and they really fear him, and truly worship him, not with the mysterious feeling that the heart finds in front of the splendor of the universe

From the above it is clear to us that the scholars

Fifth requirement :Seeking more knowledge than others (Sharia command)

So the scholars descended in the east and west of the earth from that hour to the present day, and until the hour comes to seek him, and to be busy with him day and night. Various hadiths came urging this great request, and one of his claims was ((Oh God, lift me up with what you taught me, teach me what benefits me,

and increase me with knowledge) (77)And in the phrase: ((God helps me with what you taught me, He taught me what will benefit me, and He provided me with knowledge that will benefit me) (78)Some scholars concluded: “Literature in receiving knowledge is that whoever hears knowledge must have patience and patience until the dictator and the teacher finish his words related to each other.” (79)It is known that the prophets are the height of human perfection, so do scholars have more honor than to be their heirs? In the hadith, “The scholars are the heirs of the prophets, that the prophets did not leave behind a dinar or dirhams, but rather they inherited knowledge, and they took its fortune in abundance” (80)That is why we find that Islam encourages the pursuit of knowledge and diligence in achieving it (81)

Knowledge is the message of Islam, and with knowledge a person knows his Lord and Creator, and what is required of him of loyalty to God, integrity in his commands, and distancing from his deputies, as there is no action except with knowledge, and therefore the call of Islam to seek knowledge and constant diligence in seeking knowledge is a generous invitation to knowledge. Everyone who is rational accepts it. Because knowledge is man’s path to mental perfection and spiritual transcendence, by distinguishing truth from falsehood, guidance from error, good from evil, benefit from harmful (82)

II. Conclusion

After sitting on the podium to study verses from the Holy Quran, it became clear that there is a difference between creatures through:

First: Whoever examines the hadiths of the Qur’an about the distinction between creatures will find that the Qur’an has included verses explaining that there is a trade-off between creatures. What is considered in separating people with God Almighty is piety.

Second: The Holy Qur’an speaks of “equality” and that people are equal, like the teeth of a comb in origin and origin. They are all from one father and one mother, and they are equal in rights and duties.

Third: God Almighty mentioned that people share lineage from all nationalities and should not be a cause of strife and pride..Rather, it is for acquaintance only, and there is no judgment for it.

Fourth: The true standard by which we are obligated to measure people, the weight of his family, the status of his people, the upbringing of his family, and we judge the people is: a standard scale and a single scale: piety and what is related to it is good named Brigadier General.

Fifthly: The great honorable and high position of scholars and scholars have the merit of knowledge and scholars, many verses, the hadiths of the Prophet's rain, and the hadiths of the ancestor of the nation.

Sixth: The created ignorant is better than the corrupt world. Because the corrupt world is more deadly in society than the ignorant corrupt, because the harm of the second is limited and does not exceed the limits of certain individuals, while a corrupt world can corrupt the entire society, but entire societies.

Seventh: Scientists are people of fear, and he who does not fear his Lord is not a scientist.

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